

THE  
FREE THOUGHT  
MAGAZINE

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H. L. GREEN  
EDITOR AND PUBLISHER

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JANUARY TO DECEMBER

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"For modes of faith let pious zealots fight;  
His can't be wrong whose life is in the right."  
—*Pope*.

"There lives more faith in honest doubt  
\* \* \* \* \* than in half the creeds."  
—*Tennyson*.

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# Free Thought Magazine.

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

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Yours Sincerely  
Charles Watts



Chas. H. Smith,  
Providence



# FREE THOUGHT MAGAZINE

JANUARY, 1899.

## THE PLAN OF SALVATION.

BY DANIEL K. TENNEY.

OF ALL the absurd and ridiculous ideas which have captivated the minds of multitudes, there seems nothing so utterly weak and imbecile as the Christian plan of salvation. It is founded, of course, upon the Bible. Notwithstanding the general ethical excellence of the moral aphorisms scattered through that book, the beautiful poetry, soul-stirring psalmody and emotional thought prevailing in both of the testaments, its distinguishing contents are, nevertheless, founded upon fiction, fable and falsehood. These and nothing else. The Bible is simply an edited reproduction of traditions, myths, mysteries, folk-lore and theological speculation, written many centuries before a Jew or a Jesus were ever heard of. Its statements purporting to be historical, are, for the most part, inventions of the human craft and cunning of an ignorant priesthood, devised, not to inculcate truth but to deceive and control a barbarous and stupid people. If among the myriads of matters alleged as facts any are really such, they are so surrounded and intertwined with miracles, patent falsehoods, and even obscenity, that to search for and identify one real truth is like hunting for "two grains of wheat hid in two bushels of chaff; you shall search all day before you find them, and when you have them they are not worth the search."

Born of such intellectual rubbish is the plan of salvation. The sacred books of all other religions, many of them antedating our own thousands of years, are of the same general nature. Indeed, our own were practically extracted from them. In the ancient days, wherever sufficient intelligence had developed in a tribe or a people, it seems to have been the custom for some wily fellow to invent one or more gods, to profess intimate acquaintance with, and to be divinely inspired by them.

Such was the origin of all the bibles of all the religions. The gods of all are mere chimeras. Every scholar, with fair and unbiased mind, who has investigated the subject, is well aware of these facts. Many, even of the clergy, confidentially concede them, but never from the pulpit. Protestants are allowed to read the Bible. Now and then one of them does so

and discovers its thousands of contradictions and absurdities. The clergy, for centuries, have been apologizing for these strange emanations of a divine mind, insisting that surely God could not lie; that the fault rests in the inability of human understanding to comprehend high and holy truth. We must not apply human reason to the word of God! Faith is better and cheaper!

It may be conceded as probable, however, that those who first wrote and promulgated the manuscripts upon which were based most of our biblical books, did so with the commendable design of benefiting their fellowmen. Humanity was in its childhood. The degree of ignorance then prevailing, among all classes, high and low, priest and peasant, was so great that little important truth was known to any. Weird tales, based upon assumed knowledge, received cheerful credence. Truth, if born at all, was "muling and puking in its nurse's arms."

The plan of salvation, based upon literature promulgated in such benighted days, still lingers. Let us exhibit to the candid reader the foundation and salient features of this scheme. Though an old story, it may be of interest. Let the Bible speak for itself, and let science and common sense cast an occasional light on the scene.

"In six days the Lord made heaven and earth, the sea and all that in them is." The entire universe was thus made in six days. On the last of these, "God created man in his own image; in the image of God created he him, male and female created he them." Are there anywhere, in any book, statements more easily to be understood than these? Were they not intended to be believed precisely as they read? Did the opinions of men, concurrent with their first utterance, regard them as poetical? With rare exceptions did not everyone who heard this story for centuries, even for thousands of years, believe it to express literal history and divine truth? If now found to be false, what opinion should we hold of the book based upon this primal tale?

During the last century or two science has been inquiring into things cosmical. It unhesitatingly pronounces that the crust of the earth alone, now visible to the eye of the geologist, is hundreds of millions of years old, beyond question, and that, interspersed through all this crust, are fossil remains of former animal and vegetable life. No such thing as a primitive rock is known. The geologist plainly tells us that, so far as he can determine, such life has existed on earth from eternity, ever graduating from lower to higher forms, and that there is no evidence of a beginning. Positive proof is abundant also that man has existed here for hundreds of thousands of years, at least. Though they continue preaching to

the contrary, these developments are no longer denied by intelligent and candid clergymen. They endeavor, though, to crawl out of the hole into which science has thus driven them—and preserve the faith—by admitting the falsehood of the creation story, claiming it to be mere “oriental imagery.” That man was made in the image of God is also treated as an “oriental joke.” They don’t look at all alike! Every other alleged fact in biblical pages, now known to be false, and there are thousands of them, has likewise come to be designated by our pious instructors as “oriental imagery.” Surely, our Christian friends must be ashamed of such hypocrisy. Is it not strange that the people who first read those manuscripts, or heard them read, which were written expressly to enlighten them, and are now found to be false, regarded their contents as sacred truth, and so continued through thousands of years? “The Lord is good to all, his tender mercies are over all his works.” How was it possible that such a beneficent being should inspire language sure to mislead mankind from its infancy to this day? Was deception better than truth? Surely divinity must have known the facts. Why did he use “oriental imagery” to conceal them? What would we now think of a man who would thus deliberately mislead the multitude? Could the devil have done worse? The falsehood cannot be disguised by the pet phrase “oriental imagery,” or by any other deceitful phantasy.

The Lord God planted in his first garden, “the tree of knowledge of good and evil.” After the creation was completed, he told both Adam and Eve, “Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat.” But before Eve had been manufactured the Lord God had told Adam himself, “Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.” Afterward he transformed the rib into a beautiful woman, and gave her to Adam as a helpmeet. “And they were both naked, the man and his wife, and were not afraid.” Now comes the episode of the talking serpent. Adam had evidently informed Eve that God had forbidden the eating of the fruit from the tree of knowledge, on the penalty of immediate death. The Lord God had manufactured a serpent “more subtile than any beast of the field.” The serpent told Eve, who was probably hungry, to go ahead and eat the fruit, that it would open her eyes and she would be as gods, knowing good and evil. Thinking, perhaps, that the serpent knew more than Adam, and maybe, that her husband had been deceiving her, she picked some of the fruit and ate it, and gave some to

Adam, who joined in the feast. For the first time they found that they were naked. They were the sole human beings then in existence. Clothing was unknown to any. How they found out that they were naked and needed clothing is not stated. God had evidently intended to conceal it from them, perhaps to save the expense of clothing, for them and their heirs forever. Surely, a commendable design! But they did not "surely die" that day, as their creator had told them. This seems to have been the divine origin of falsehood. It has produced a luxuriant growth in matters theological, at least, from thence hitherto. Instead of causing their death, as threatened, "the Lord God made coats of skins and clothed them." This is, perhaps, the divine origin of the ready-made clothing business.

The successful coaxing of the talking serpent introduced knowledge into the world. God was angry. He had not designed that mankind should know anything about good and evil. He evidently dug up the tree of knowledge by the roots and destroyed it, for no real knowledge seems to have existed in the biblical world for thousands of years. The crop is still scarce in the pulpit. There is no subsequent record of such a tree. Why did not the Lord God kill off the offenders then and there, as he had promised, kill the serpent also, and create a new man and woman without disposition to knowledge or clothing? Dust and ribs were plenty. It would not have taken five minutes to complete the job. Then Cain would not have killed Abel; there would have been no sin in the world; our race would have been endowed with delightful nudity, profound ignorance and unalloyed happiness forever. In an unguarded moment, it must have been, the Lord God decided to let them live. That was in the year one. It was the greatest mistake of his life up to that date.

The frugiverous appetites of the wicked pair having brought sin and sorrow, knowledge and clothing into the world, sinful and inquisitive children began to increase and multiply and inherit the earth. For the offense of killing his brother Abel, the Lord condemned Cain to be "a fugitive and vagabond in the earth." This was the divine origin of that class of people ever since so numerous. He "went out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden," got married and proceeded to raise a family. As Adam, Eve and Cain were at that time the only people on the earth, nobody knows where Cain's wife came from. Even the priests give it up. Possibly, one of his ribs was divinely utilized for the purpose, it being highly desirable that murderous tendencies be preserved and propagated. If so, the experiment was a success, and Nod was a good place for it.

For years and years matters grew from bad to worse, so much so that

## THE PLAN OF SALVATION

by and by "the Lord God repented him that he had made man," and destroyed all life on the earth by a flood, saving only, of the human race, the family of Noah. With these as a basis, it was evidently the divine design to organize and propagate a new and perfect race of men. Surely, the Lord God should by that time have learned enough about human character to reconstruct mankind aright. But it seems not. For Noah, though "a just man and perfect in his generation," had not been ashore on Ararat a great while, before he became beastly drunk and made a savage spectacle of himself. The Lord God had not foreseen that the eating of that forbidden fruit in Eden would survive the universal deluge. Human blood had been permanently contaminated by the original sin. No present remedy appeared. The Lord God must have lost confidence in his unerring wisdom.

The race started on its second trial trip of sorrow and sighing, labor and tribulation, offense and punishment. Every departed soul from Adam down had necessarily been consigned to eternal torture in a lake of fire and brimstone, "the smoke of whose torment ascendeth up forever and ever." The Lord God could have prevented all this as well as not, of course, but was still angry with Adam and Eve and their descendants and did not wish to reverse his verdict against them.

In this emergency, a special devil was created by the Lord God to superintend the fires of hell and stimulate iniquity among men. He had attended successfully to business without complaint from thence hither. The Lord God was then almost alone in heaven and was lonesome. He came down to earth occasionally, and talked with some of the people, but could do them no good. Satan was more influential than himself. At length, he decided that of all the vagabond races which then infested the earth, the offspring of his original handiwork, the Israelites, were preferable, and that through them he could best accomplish his original design. Accordingly, he communicated his choice to some of the leaders. The Jews were then "a peculiar people"—and are yet. God made them his "chosen people" for the moral upliftment of mankind. Another mistake. They fought and bled, warred and ravaged, worshiped and cursed, murdered and ravished, robbed and pillaged thousands of cities and millions of their enemies, were themselves repeatedly reduced to slavery, engaged in continual domestic wars and rebellions, and established a reputation for savagery, as related by themselves, achieved by no other people. Besides, they were slow travelers. With a pillar of cloud by day and a pillar of fire by night, divinely provided to pilot them, and abundant food rained down to them from heaven, it took them forty years to march one hundred and fifty miles. So slowly did they move that the shoes and the clothing

which they wore at the start, remained in perfect condition at the finish! While on this pilgrimage, with God's miracles daily exhibited to them, a golden calf seemed preferable to Jehovah and better than quails and manna, though these were daily (Sundays excepted) supplied to them by Jehovah himself. They were stiff-necked and hard-hearted. The chosen people proved a bad choice. No remedy was yet in sight. God and Moses were disgusted.

How long this condition of things prevailed, from Adam downward, is not definitely settled. Up to recent times, four thousand and four years was thought to cover the entire period during which there was no escape from the dire consequences of eating that forbidden fruit. As the chosen people involved in this calamity were mere barbarians, with souls scarcely worth saving, the divine purpose of brimstoning those which departed this life during only four thousand years, could readily be excused. But of late, it is demonstrated by scientists and conceded by theologians, that the period of the exclusive reign of the devil covered hundreds of thousands of years, during which time hell alone was obliged to accommodate every departed spirit. That was too severe, even for wandering Jews!

Reform was necessary. The divine mind slowly relented and became adequate to the emergency. The Lord God had a son with him in heaven, and also a holy ghost. All were of the same age. Though practically one, they were, in emergencies, easily convertible into three. If the ghost could contrive to transplant the son to the earth temporarily, through the womb of a virgin, it would be a step in the right direction. The ghost tried it and was successful. A Jewish maiden gave birth to the child Jesus, half divine and half human. The boy grew up and proved a visionary and enthusiastic youth. For two or three years he posed as a divine ambassador, preached in many places, performed all sorts of miracles, drove devils into hogs, healed the sick without medicine, raised the dead, became offensive "in his own country and in his own household," was crucified, at the clamor of those who best knew him, as an unworthy citizen, and was buried. Being, however, of divine paternity, with the assistance of an angel, he crawled out of his grave, skirmished about the country for a month or so and "appeared unto many," but was finally wafted in the flesh back to heaven, where "he sitteth at the right hand of God" as a mediator between humanity and divinity. "As in Adam all died, so in Christ shall all be made alive."

Any man or woman who believes that the eating of the forbidden fruit by the first pair, on the invitation of a talking serpent, contaminated the entire race and consigned them to eternal brimstone flames, and that the

ghostly conception, virgin birth, death and resurrection of Jesus, will enable them to escape, may achieve salvation. Otherwise, the devil will take them just the same as before. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

This is the Christian plan of salvation. Nothing is said about the millions who have never heard the wondrous tale. As belief is necessary, their fate is plain. What a plan of salvation is this, the product of a divine mind! "The mountain labored with prodigious throes, and, lo! a mouse, ridiculous, arose." What kind of a God must he be who devised such a scheme, whereby only the human race can escape the doom of the original sin? And yet, we must "love the Lord thy God with all thy heart, with all thy soul and all thy strength." Who can do it? Who can believe such ineffable nonsense? Nobody capable of candid thought. The simple-minded credulity of ignorance is alone rewarded. Men of brains take the broader road. I trust that modern improvements have been introduced in the realm to which it leads. Is it not strange that such infinite foolishness continues to be preached and prayed and sung into multitudes of people in these days of advancing intelligence?

"But faith, fanatic faith, once wedded fast  
To some dear falsehood, hugs it to the last."

No longer, however, do theological dogmas find welcome in cultivated minds. Multitudes of the young and ignorant still cling to them. Their minds seem unfitted to comprehend the absurdity. Vast numbers of good women, also, their emotions aroused from time to time, console themselves with the senseless plan of salvation and all its accompaniments. On this subject they do not think, but swallow. What their minister says goes, whether true or false. How pleasing it must be to their tender natures, how very consoling, that nine-tenths of their friends, and, perhaps, themselves, also, occasionally wavering in the faith, must plunge at death into eternal torture. Candid and thoughtful minds, however, of both men and women of adult perception, unanimously repudiate the entire scheme. But there is not one in a hundred of these who dare publicly proclaim his opinion. For shame!

How much longer are the mentally bewildered, young and old, to be deluded by a plan of salvation, based upon faith in what we know to be false? "From pride, vainglory and hypocrisy, good Lord, deliver us." The date is not announced! How long will survive in our universities and colleges, by timorous and cowardly professors, the teaching of Darwin six days in the week, and Genesis on the seventh? When will such people,

paid out of the public treasury, comprehend the fact that the principal contributions to that treasury are from good people, not Christians, who repudiate all divine revelation and regard all biblical instruction as a dangerous delusion? Even the Christians themselves, though professing the faith, decline a cross-examination of their creed and inwardly repudiate the most of it. When will our great secular newspapers, managed by men, nine out of ten of whom are infidels, cease to disgust the great majority of their readers and patrons by continually catering to the clergy and their creeds, publishing Talmage's sensational sermons, and the like, and all along sneering at the candid and competent scholars who expose the stupendous frauds and follies of theology?

And when, oh, when, will free-thinkers emerge from the quiet of their clam shells, organize for action and boldly bring truth to the front? Shall the scarecrow of theology abash us forever? Should reverential deference to the religious opinions of Christians, which we know to be false, embarrass the expression of our own, which Christians always, without regard to our feelings, publicly, privately and clamorously condemn? When will public opinion rise in its might and valiantly repudiate the further domination of prehistoric falsehood? Or, is it better to let our clerical friends, "called of God to preach the Gospel," continue to inspire our politics and our communities with fear and trembling? Won't somebody give us a plan of salvation based on common sense? At present we are desperately short.

Madison, Wis., December, 1898

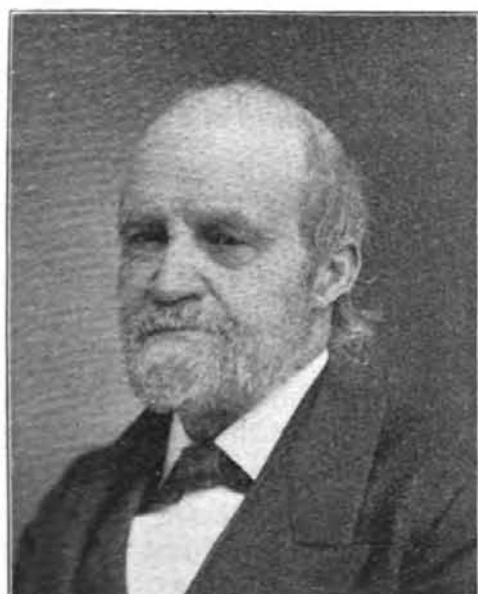


# ORIGIN, PROGRESS AND DECAY OF RELIGIONS—A NEW ERA.\*

BY C. B. WAITE.

ALL religions have been founded in dreams and visions.

In these times a dream is not considered of much consequence; but great stress is laid upon dreams which the Jews had 2,000 or 3,000 years ago.



C. B. WAITE.

It was in a dream that Joseph was informed of the miraculous nature of his wife's conception. It was in a dream at Bethlehem that Joseph was directed to take the child Jesus and his mother, and flee into Egypt. According to Matthew he did so, but according to Luke the family remained at Bethlehem until the days of the purification were ended, and Jesus was taken directly to Jerusalem, where, according to Matthew, Herod was lying in wait to destroy him; and was there publicly presented in the temple.

Daniel saw in a dream several great beasts come up from the sea. One was like a lion, and had eagle's wings. Another was like a leopard, and had four heads, and on its back four wings of a fowl. Another beast had great iron teeth, and ten horns; also a little horn, which had eyes like the eyes of a man, and a mouth speaking great things; and before this little horn three of the first horns were plucked up by the roots.

Now, if a person in these days were to dream such a dream as that we would say he had eaten something which was not very digestible. But because it was dreamed 2,400 or 2,500 years ago, it is called a prophecy, and books of considerable size are written to explain what these things meant, and what was going to come to pass. It is considered of great importance to know what was meant by the lion, and the leopard, by the little horn, and the big horns, and how three of the big horns were

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\*An address delivered before the Congress of the American Secular Union, held in Chicago, Nov. 20, 1898.

plucked up by the roots. No time is given in this dream, except that the lives of some of the beasts were prolonged—how long? For a season and a time; and the little horn was to have things given into his hand, so that he could bear sway, how long? Until a time, and times, and the dividing of time. Every one must concede that this is not quite as definite as it might be, and it is not strange that there should be some difference of opinion in regard to it.

The Christian religion was founded, in the first place, upon the visions of Paul. After the death of Jesus, Paul, while engaged in persecuting the disciples, thought that Jesus himself appeared to him, and rebuked him for the course he was pursuing. He immediately turned around and became an ardent adherent of the cause to which he had been so violently opposed. Afterward he had other visions, and became so much interested that he resolved to make it his life-work to preach the gospel of him who, he now believed, had risen from the dead. He traveled and founded churches. To these churches he wrote letters or epistles of advice and encouragement, and in such epistles he formulated the doctrines of the Christian religion. These letters were copied and interchanged, and collections of them were read in the churches. This was all the church had for a hundred years, except some few other epistles and some gospels, which were afterward thrown aside and called apocryphal.

Late in the second century the four Gospels appeared. A gross fraud was perpetrated in pretending that the four Gospels were in circulation in the time of Paul the Apostle. Paul himself says nothing about any of the four Gospels, for the very good reason that he knew nothing about them. The Gospels are full of the miracles of Christ, which Paul knew nothing about, and they contain accounts of the material resurrection of Jesus, which Paul knew nothing about. The Gospels relate that the very same body of Jesus which had been crucified came out of the sepulcher, and that Jesus, in that body, appeared to his disciples, showed them the prints in his hands and feet, and called for fish to eat, in order to satisfy them that he had a body like theirs. These things Paul knew nothing about.

Paul was a spiritualist. He believed in a spiritual resurrection. He believed that Jesus rose from the dead with a spiritual body.

Such was the origin of the Christian religion, based, first, upon the visions of Paul, and then upon those visions and others, and upon stories which were put into circulation late in the second century. And similar to this has been the origin of all other religions. And what was the progress of this religion. For the first 150 years it made rapid progress—not phe-

nomenal—not more rapid than that of some other religions, but such as might be expected of a body of people united by a common faith, animated by a common purpose, and stimulated by a common enthusiasm.

When the adherents of this religion had thus become numerous, scattered as they were through lands distant from one another, it became necessary that they be held together.

The tendency of every small organization is to unity and co-operation. It is drawn together, and held together, by centripetal forces, not the least powerful of which is that mutual friendship which results from the frequent association of a few persons engaged in a common cause. If the society be a religious one, the bond of union becomes so much the stronger. As the association or church becomes larger, there are centrifugal forces which tend to separate the members—to keep them apart from one another. The tendency now is to disintegration. To counteract this tendency, and to hold the churches together, there was formed a powerful ecclesiastical organization. The outlines of it were drawn in the first century, and were gradually filled up during the next hundred years; so that, by the close of the second century, there was a compact body of churches with a thorough organization.

The churches now lacked only a common head. That head soon appeared in the Church of Rome. Its authority was not generally acknowledged at first. But soon all the orthodox churches became united into the Roman Catholic Church. That church dominated the Christian world for 1,300 years; and dominates the greater part of it to-day.

There is another way in which this ecclesiastical power has been perpetuated. Not only has it had a complete and compact organization, but it has practiced a systematic persecution of heretics during all these centuries. Its victims may be counted by tens and hundreds of thousands, if not by millions. No other religion in the history of the world has caused so much persecution as the Christian religion.

And what is the explanation of all this persecution? Do you suppose that all the imprisonments, all the torturings, all the beheadings, all the burnings of heretics, were indulged in from pure deviltry? Not at all. Those persecutors were sincere and conscientious.

There are two explanations of these persecutions:

One is a philosophical one. If any one of you had built a handsome house, at a large expense of time and money, and were occupying it and living in it with your family, and if you were to get up and go out some fine morning and find a company of persons gathered together, who had fastened a large rope around one of the corners of the building, near the

foundation, and were pulling upon it with all their might, for the very purpose of tearing the house to pieces, would you not feel like persecuting them? Here was a splendid edifice, the Christian Church—here were bodies of people appearing from time to time, trying to pull out the foundations of this magnificent structure, which had withstood the storms of centuries.

The other explanation of the persecutions is that those who were engaged in them had authority for what they were doing. For their justification they could turn to chapter and verse of the epistles of Paul the Apostle.

Paul had said, in his epistles to the Galatians, "I would they were even cut off who trouble you." Not cut off from the church, as is pretended—that he as an apostle had a right to command; but he "would they were "even" cut off; that is, cut off from the face of the earth. The original will bear no other construction, all the commentators in Protestant Christendom to the contrary notwithstanding.

Again, in his epistle to the same church, he said, of any one who should preach any other gospel to them than that which they had received, "Let him be accursed." Now, among the Jews, a person who stood accursed was liable to be killed by any one who should meet him. To put him to death was a meritorious act.

Paul was a persecutor by nature. He persecuted before his conversion, and he persecuted after his conversion. Before his conversion he persecuted the disciples of Christ, and after his conversion he persecuted heretics, both in and out of the church.

In his first letter to the church at Corinth, he pronounced a curse upon any man who did not love the Lord Jesus Christ. In his second letter to the Thessalonians he spoke of the Lord Jesus as "taking vengeance" on those who obey not his gospel. In the epistle to Titus, referring to those in the church who were unruly and vain talkers and deceivers, it is declared that "their mouths must be stopped." They could not stop their mouths by putting them out of the church. Well, how then? (Here the speaker drew his hand in a significant manner across his throat.) In his first letter to the Corinthians, referring to an offender in the church, Paul said that, as absent in body but present in spirit, he had judged already concerning him who had done that deed. He was to be delivered unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. He closed by telling them to put away from among themselves that wicked person. This is precisely what the churches were doing for 1,200 years. They were putting away from

among themselves those wicked persons, the heretics—they were delivering them unto Satan, for the destruction of the flesh, that their spirits might be saved in the day of the Lord Jesus. Were not these meritorious and merciful acts? Should they leave those poor wretches to suffer forever in the world to come, when all of them that was immortal could be saved by subjecting their mortal bodies to a brief period of suffering by fire or torture?

Not only could the persecutors for their justification point to the teachings of Paul, but they could point to at least one saying of Jesus, justifying punishment by torture. There it is, recorded in one of the Gospels. In the 18th chapter of Matthew, it is stated that Jesus had a conversation with Peter, and after relating a parable, in which a certain king was rebuking his wicked servant because he would not forgive a debt of his subordinate, Jesus added these words:

“And his lord was wroth and delivered him to the tormentors, till he should pay all that was due unto him. So, likewise, shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” “So, likewise, shall my heavenly father do also unto you;” that is, he will deliver you to the tormentors or torturers.

Thus, if this record is to be relied upon, Jesus expressly sanctioned punishment by torture. And if it could be right to torture sinners in the next world, where their torments might last forever, could it be very wrong to torture them for a brief space in this world?

Such were the teachings of Paul and Jesus. It has been said that the blood of the martyrs is the seed of the church. But here was sown the seed, the fruit of which was the blood of martyrs flowing through the ages. The Inquisition was a legitimate institution of the Christian religion.

The day of bloody persecution is past; and let us hope the time will soon come when all religious persecution will have ceased forever. The human race is now gradually emerging from the clouds of ignorance and superstition, in which it has so long been enveloped.

Religions are in a process of decay; and especially is this true of the Christian religion. Can there be any doubt about this?

When the attendance of the churches has so fallen off that prominent ministers of the gospel complain that two-thirds of the people take no interest in them whatever; when the secular press of the country is under the control and management of persons who are, to say the least, irreligious if they are not open infidels; when the periodical literature of the day is under similar control; when our light literature is of the same

character—of scientific writings we need not speak, for they have nearly always been so; when the works of the learned professions, with but one exception, and that but a half-way exception, are in the same category; when we meet with infidelity wherever we go; when we see it in the newspapers, in the comic weeklies, in the new books and publications; when we hear it on the street cars, in lectures, in clubs, in the drawing-room, and by the fireside; when we listen to it on every platform, yes, and in the pulpit itself; when even in the pulpit we find, one after another, the most important doctrines thrown overboard, some of them the very doctrines upon which the Christian religion was founded; when we consider all these things, can it be denied that this religion is in a process of decay—that it is having a rapid decline?

We know that such is the situation in this country, and we have the testimony of Dr. Kuyper, President of a university at Amsterdam, that it is still worse in Europe. I will read what he said in this city a short time ago, as reported in the Tribune. Speaking of his experience in the United States, he says:

“While I have met with many evidences of immorality and unbelief, still there seems to be present a stronger respect for the Christian element than is found in most of the European countries.”

Thus we see that in Europe, as well as in this country, the Christian religion is tottering to its fall.

The long night has passed; a brighter day is dawning. There is no longer so much strife and exertion for the purpose of securing, with a few other chosen ones, a select place in another world, where we may sing songs of praise and gratitude for our own happy condition, while in the distance can be heard the wailings of the damned—among them our former companions, our friends, our relatives, and it may be even the dearest members of our own families.

We are beginning to realize that the human family is one;—one in physical structure, one in mental constitution, one in the necessities, aims and purposes of this life; and that whatever hopes or aspirations may be legitimately indulged in in regard to another life, are common to mankind. If, away from this earth, in the regions of infinite space, there be a heaven, surely it is large enough for us all. If there be a hell, it is equally capacious. In the language of Ecclesiastes, “All go unto one place.”

People are now looking to see what can be done for the human race in this state of existence. They are taking one world at a time. In the progress of this work, the problems to be solved are great. Their greatness is sometimes appalling. The problems are greater than they would

have been had they been grappled with earlier ; if those whose business it was to assist the people in solving them had not been trying to manage two worlds at once.

But, great as is the work before us, we have reason to think it can be accomplished. Notwithstanding all the prognostications of evil, I believe that now we are making substantial progress from year to year in the elevation and improvement of the race, physically, intellectually, and morally,—progress in the advancement of justice and human rights ; progress—but this I confess appears to be slow—in breaking down the tyranny of class over class ; but still, progress.

The achievements in science and art are wonderful, and there is general advance in material prosperity. The products of the earth and of human industry are more abundant than ever, and are being gradually distributed among the people. The struggle for existence and for subsistence is indeed severe, but, I think, somewhat less severe. It is true that the outlaw, at one extreme, is still preying upon society, while at the other extreme the millionaire, by his operations, is making the outlaw possible. But the proportionate number of the great middle class is increasing, and there is being developed in the masses a power which will eventually control both the outlaw and the millionaire. Thus we are gradually establishing a new social order.

This edifice which we are now engaged in building is for the common benefit of the race. When completed no body of people can be found who will have the slightest desire to loosen its foundations. It will stand for all time. It will have been constructed by the common labor of all ; it will be the common heritage of all ; it will be the common glory of all.

## ARE HOMOGENEOUS DIVORCE LAWS IN ALL THE STATES DESIRABLE?

BY ELIZABETH CADY STANTON.

**T**HERE has been much discussion of late in regard to an entire revision of the laws on divorce.

The State proposes a committee of learned Judges, the Church another of distinguished Bishops, giving us a national law endorsed by both

State and Church. Though women are as deeply interested as men in this question, there is no suggestion of their presence on either committee. Hence the importance of some expression of their opinions, before any changes are made. As Judges and Bishops are proverbially conservative, their tendency would be to make the laws in the free States more restrictive than they now are, and thus make it more difficult for wives to escape from unhappy marriages.



ELIZABETH CADY STANTON.

The States having liberal divorce laws are to women what Canada was to the slaves before emancipation. The applicants for divorce are chiefly women, as Naquit's bill, which passed the Chamber of Deputies a few years ago,

abundantly proves. In the first year there were three thousand applications, the greater number by women.

Unhappy husbands have many ways of mitigating their miseries impossible to wives, who are financial dependents and burdened with children. Husbands could leave the country and invest their property in foreign lands. Laws affect only those who respect and obey them. Laws made to restrain unprincipled men fall with crushing weight on women. A young woman with property of her own can now easily free herself from an unworthy husband by spending a year in a free State, and in due time marry again. Because an inexperienced girl has made a mistake, owing partly to her advisers, shall she be denied the right to marry again? We can trace the icy fingers of the Canon law in all our most sacred rela-



tions. Through its evil influences the Church holds the key to the situation, and is determined to keep it. At the recent Triennial Episcopal Convention held in Washington, D. C., Bishops with closed doors discussed the questions of marriage and divorce *ad libitum*, a large majority of the Bishops in favor of the most restrictive canons; though an auxiliary convention was held at the same time, composed of 1,500 women, members of the Episcopal Church, they had no part in the discussion, covering a dozen or more canon laws.

A recent writer in the New York Sun says:

"There is no doubt that the sentiment in the Episcopal Church, at least among the clergy, is strongly in favor of the church setting its face firmly against divorce. An evidence of this is the circulation of a petition to the convention requesting that it adopt some stringent rule for this purpose, which has already received the signatures of about two thousand of the clergy. The proposition to adopt a stringent canon received the undivided support of the High Church ministers, and finds many supporters in the Low Church.

"The question of marriage and divorce and the attitude the church should take toward divorced persons who wish to marry again has been up before many general conventions. The attitude of the Episcopal Church has always been strongly against divorce and particularly against the marriage of divorced persons. The Catholic Church takes a broader ground of positively declining to recognize such an institution as divorce.

"As early as the year 1009 it was enacted by the church authorities of England that a Christian might never marry a divorced woman. Down to 1857 it was necessary that a private act of Parliament should be passed in order that a divorce could be obtained. In 1857 the State took action looking toward the granting of divorces by the courts without the interposition of Parliament, but this action has not been sanctioned by the Church of England. This has brought about a peculiar state of affairs in England, and has led to considerable confusion. The Church therefore forbids the marriage of either party, save in the case of an innocent party for the cause of adultery. But as the State permits the marriage of divorced parties, the ministers of the Church of England were put in a hole. As ministers of the church they were forbidden to marry these persons, but as the church is allied to the State and to a certain extent subject to it, a number of them believed it their civil duty to perform such marriages, and performed them in violation of the canonical law. The agitation over this question has attracted a great deal of attention during the last few

years, and is looked upon as being one of the most powerful causes which will lead to a disestablishment of the Church of England."

A deceased wife's sister's bill has been before Parliament for years. It is taken up annually in the House of Commons for consideration, invariably defeated in the House of Lords by the Bishops, and returned to rest another year in its accustomed pigeon hole. Common sense might teach them that the deceased wife's sister, acquainted with the habits of the household, the idiosyncrasies of the husband and children, would be the most fitting person to fill the vacant place. The questions of marriage and divorce being the key to our whole social life, the Bishops are determined to keep it in their grasp, but the above facts show that the Church should have no jurisdiction whatever on this question. Marriage should be regarded as a civil contract, entirely under the jurisdiction of the State. The less latitude the Church has in our temporal affairs the better. If we accord to her our immortal interests, and the whole realm of eternity, they should be satisfied.

Lord Brougham says:

"Before women can have any justice by the laws of England, there must be a total reconstruction of the whole marriage system; for any attempt to amend it would prove useless. The great charter, in establishing the supremacy of law over prerogative, provided only for justice between man and man; for women nothing is left but common law, accumulations and modifications of original Gothic and Roman heathenism, which no amount of filtration through ecclesiastical courts could change into Christian laws. They are declared unworthy a Christian people by great jurists; still they remain unchanged."

There is a demand just now for an amendment to the United States Constitution that shall make the laws of marriage and divorce the same in all the States of the Union. As the suggestion comes uniformly from those who consider the present divorce laws too liberal, we may infer that the proposed national law is to place the whole question on a narrower basis, rendering null and void the laws that have been passed in a broader spirit, according to the needs and experiences in certain sections of the sovereign people. And here let us bear in mind that the widest possible law would not make divorce obligatory on any one, while a restricted law, on the contrary, would compel many, marrying, perhaps, under more liberal laws, to remain in uncongenial relations.

As we are still in the experimental stage of this question, we are not qualified to make a perfect law that would work satisfactorily over so vast an area as our boundaries now embrace. I see no evidence in what has

been published on this question, of late, by statesmen, ecclesiastics, lawyers and judges, that any of them have thought sufficiently on the subject to prepare a well-digested code, or a comprehensive amendment to the national constitution. Some view it as a civil contract, though not governed by the laws of other contracts; some view it as a religious ordinance—a sacrament; some think it a relation to be regulated by the State, others by the Church, and still others think it should be left wholly to the individual. With this divergence of opinion among our leading minds, it is quite evident that we are not prepared for a national law.

Local self-government more readily permits of experiments on mooted questions, which are the outcome of the needs and convictions of the community. The smaller the area over which legislation extends, the more pliable are the laws. By leaving the States free to experiment in their local affairs, we can judge of the working of different laws under varying circumstances, and thus learn their comparative merits. The progress education has received in America is due to the fact that we have left our system of public instruction in the hands of local authorities. How different would be the solution of the great educational question of manual labor in the schools, if the matter had to be settled at Washington!

From these considerations our wisest course seems to be to leave these questions wholly to the Civil rather than the Canon law, the jurisdiction of the several States rather than the Nation.

250 West 94th Street, New York, Nov. 20, 1898.

## "WHAT WOMAN MAY YET ATTAIN."\*

BY HELEN H. GARDENER.

I BELIEVE that I am expected to present to you, neither the new woman nor the old woman, but the future woman—an exceedingly difficult thing to do, unless one were a prophet, and even then—considering the topic—he would require more than one inspiration to give his



HELEN H. GARDENER.

prophetic utterances enough truth to enable people to adapt the prophecies to the facts, and interpret them to fit the case, when that should become necessary.

Prophecy is very little in my line.

There is one branch of scientist, I am told, who say that the future woman (and man, for that matter), will be without teeth or hair! Now, at first blush, that does not look at all attractive. It does not look like "progress," but it is exactly upon the lines of evolution that this prediction is based. The higher orders

of man have least hair. As the race develops, hair decreases; ergo, when we shall become perfect, we shall be hairless! But do not be alarmed; it is a long way to perfection, for the best of us.

Again, the teeth of civilized men are less strong, less the weapons, they once were, are needed less and less for tearing, are becoming more and more merely ornamental as we develop the use of knives, forks, cooked food, etc., and become less and less a carnivorous race. Ergo, again, by and by we shall not need teeth, and then we shall not have teeth! Dentists and toothache will go out of fashion and a sporadic molar will be looked upon as is the spleen or the appendix vermiformis—as a "survival."

Unattractive, you think? What is more attractive and beautiful, in this world, than is an infant, minus teeth, minus hair? Infants do not need these things, therefore they do not have them. If the day shall come when the race does not need them, then the race will not have them.

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\*An address delivered before the New York Woman's Press Club.

Now we have a fair start. Our future woman is bald and she is toothless. (Prolonged laughter.) She matches the future man. (Prolonged applause.) You may have observed that she always does this. The habit is chronic. She will match him, too, in other ways. If he has grown more liberal-minded, as he undoubtedly will—more charitable, more honorable, more to recognize that all men are, indeed, his brothers, to co-operate with, and not his natural enemies, to fight or cheat or slay; so will she have gained that poise and scope which personal development and responsibility and racial progress will have brought into her angle of vision, and so she will be found keeping step with the thought, the feeling, the moral and mental tone and quality of the age and the country in which she happens to be born.

Stop and think of it! The world is just beginning to recognize the fact that woman is not an adjunct to, nor an excrescence upon, the race; but that she is half of the race. Therefore, when we attempt to peer into the future or to predict what the future woman shall be, or do, or achieve, we have simply to observe a few natural and immutable laws. You cannot predict what any individual woman will do then—or now, for the matter of that—but what one-half of the race will do and achieve will depend, absolutely, upon the condition and possibilities of the other half, at the same time. A race does not travel on one leg any more than does a man. A race which aims to leave one-half of itself undeveloped or dwarfed, in intellect or opportunity, secures just half as much as it aimed at—it secures the undevelopment, the warping of both halves.

Look! Run your minds over China—the Orient. Do not forget the Turks. Then take time to skim the horizon of people after people, and you will see that the "old woman" in each country was in strict keeping with the "old man," that the present woman matches the present man, and we need not doubt that the future woman will do precisely the same thing. Now what does all this come to, as relating to my topic? Simply this: In the countries and ages where the mass of the men have had brutal instincts, circumscribed and distorted educations and opportunities, the women of that age and country have been petty, trivial and unjust. They, in their own lines of action, in the fields allotted to or forced upon them, have steadily matched the men in that one vice of vices (which I sometimes think encompasses all others) the vice—the immorality—of narrow-mindedness!

All peoples, all races have suffered from this most comprehensive vice, and just one thing will relieve the earth of it—broad knowledge. I do not mean a knowledge of Greek, nor of Latin, nor of Astronomy. I

do not mean a knowledge of grammar nor of poetry, but I do mean a knowledge of that natural law which embraces an education which shall comprehend that the absolute development of all the capacities and possibilities of the mind of the human unit is its right and its need, and that it is the right and the need of the world in which that unit lives, and that it matters not one whit whether that mind chanced to be cast in the masculine or in the feminine mold, physically.

A great many timid people have expressed much fear that breadth of education and opportunity and achievement is going to "unsex" women. Do you know that the most masculine women I have ever seen, the least femininely attractive women I have ever known, the grossest women in thought and in conduct, that I have ever met, were not the women who were doing what is usually called "men's work?" They were not college-bred girls. They were not the leaders of the so-called "woman movements," but they were the sadly undeveloped, narrow-minded, jealous-natured, so-called "conservative women," who were catering to what they believed the average man liked in women, and who kept their minds constantly centered upon the petty details of life.

One of the most beautifully graceful and charming and womanly women I have had the pleasure to know is that progressive country-woman of ours, who has just now set the world of learning a pace which it had never dreamed of before—I refer to Mrs. Phebe Hearst. You all know what she has done. She has caused the most intelligently planned and far-seeing architectural arrangements to be made for the educational institutions of a great State. No man, no State, no Nation, with all the vast experience and wealth of the past, ever conceived and planned such a magnificent foundation for the perfect educational development of the men and women of the future. The nations of Europe are expressing absolute astonishment at such scope. The leading architect of England said when making his report upon his return to his own country:

"Not one of the eleven plans selected by the Antwerp jury for the great California University, to be erected at Berkeley under the direction of Mrs. Phoebe Hearst, was by a British architect. This notable fact caused the Daily Mail representative to wait on Mr. Norman Shaw, who represented Great Britain on the jury, on his return from Antwerp, and to seek from him an explanation. Mr. Shaw pointed out that although a British architect was not among the eleven honored, it did not follow that an architect from these isles had not submitted a plan. The names of the successful eleven were alone published. The identity of those who failed was not disclosed. Mr. Shaw felt a twinge of national regret when no English name appeared among the winners, but he was not surprised.

"The California University is to be designed on a magnificent scale.

It must be remembered that English architects have always been weak in public buildings, but excel in private houses, churches, etc., while the French are the reverse. The jury had no light task. The work of weeding out was done most carefully. The plans rejected were all finally examined, after rejection, in case any points might have been overlooked. I can assure you no competition could have been held under more satisfactory conditions.

"The California University, when it is built, will be a splendid heritage for America's future generations."

And, incidentally, let me say here, that out of the one hundred and twenty plans submitted by the architects of the world eleven were accepted by the committee, representing the architects of the different nations, and out of these eleven, that were accepted, six were the work of American architects. That shows where America stands in architecture, even as our navy has recently shown the world where America stands in marksmanship. And so, too, this munificent act of Mrs. Hearst shows that the woman of the future, even as the woman of the present, will be equal to the demands upon her, and the opportunities open to her. Development and opportunity and scope is what the race needs to make of this earth, less a battlefield and more a brotherhood.

No, we need not be ashamed of the "old woman" nor apprehensive of the "new woman," nor afraid for the future woman. As opportunities have opened to her she has always been ready to meet them. If an occasional woman's voice shrieks ungently from platform or press, do not forget that she has always had her prototype—at Billingsgate—where no woman was a "new woman." Do not forget that if she happens to belong to the class which prefers to simper and copy and cater to what she believes to be "conservative opinion," or the "established order," she also always had her type, the world over, both male and female. The copyist is eternal and omnipresent.

But I pray you, remember, too, that the leaven of freedom and of progress and of human development, that began with the dugout, has blossomed into a battleship, and yet, that this means far greater, surer and more permanent peace than was possible in the days of the dugout and the battle ax, when every man's hand was against his brother. Even as greater opportunities for women will mean a finer, more charming womanhood and not at all a grosser quality. Do not forget that the woman with the diploma, the rich voice, and a firm grasp of science, art and literature, who looks her brother or her husband straight in the eyes, without fear and without pretense, is a higher type of sister, wife, or mother than was the fearsome squaw, the timorous Alice of Ben Bolt, or the fainting lady of

feudal days. No, do not fear for the woman of the future. She is to be the daughter of enlightened motherhood and of responsible, educated, free and gentle fatherhood, and she is going to achieve her full half of the results of the progress of a race which shall be enlightened and brave enough to welcome all ability and to utilize all talent; a race which shall not be afraid that its mother will "unsex" herself by being strong and versatile; a race whose sons will look upon, as a coward, him who would claim for himself opportunities or emoluments which he would deny to his sister. In that future woman will attain all things for which her individual and collective capacities shall equip her. Farther than this she cannot go. More than this she does not ask. The trend of events has already set her way. She has gone out to meet the car of Progress. She has her traveling bag with her, and she is not afraid. (Applause.) Where is she going? She is going wherever that car goes, and to-morrow, when her pocketbook is in her own keeping, she will cease to travel second-class.

19 West 38th Street, New York, Oct. 29, 1898.

—J. H. Alcorn, of Wallaceville, Pa., is a man who is an honor to the Free Thought cause. It would be well for humanity if there were more like him. He is a farmer, and when he has a little spare time he starts out with his horse and carriage among the farmers and procures subscribers for the Free Thought Magazine and other liberal and progressive journals. The other day, when sending us a club of eight subscribers, procured in that way, he gives us a little of his personal history, which we take the liberty of publishing below:

"I am a farmer, have lived on a farm all my life, am 70 years old, have had three children, all girls, and two grandchildren. There is not a man living that ever took a drink over a bar with me, and I never smoked a cigar or chewed a chew of tobacco, and I am the first man who introduced Free Thought literature in our community. I have never belonged to any church, and yet I have held the office of school director three terms, nine years held the office of regis-

ter, and assessor two terms, three years each, and was nominated and re-elected for another three years' term, although some of our zealous friends said that a man of my views could not be elected in our township. I am no angel, and I don't believe that I am a crank. I cannot say that I have always done the best I could. I might have done better. I believe I can truly say I have made an honest effort to do what is right. When I have made mistakes I have resolved to do differently when I pass that way again. My aim in life is to live so that the world will be somewhat the better for me having lived in it, and I believe that one of the ways to do so is to do all I can to introduce the Free Thought Magazine to the public.

"I ride out among my neighbors, and when I meet a bright, thoughtful man, I ask him to subscribe for the Magazine, and tell him that it is a first-class journal, and that I have taken it for years, and that if he will subscribe for it at the end of the year I will refund him his money if he is not satisfied with it. Have never had any one say but what he was well satisfied with it."



# LITERARY DEPARTMENT.

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## DOUBT.

GRACE E. GRUBER.



GRACE E. GRUBER.

**B**ROTHERHOOD, Sisterhood,  
that's what we need,  
Humanity's sowing this beautiful seed;  
Well done, Brother Progress! you're  
setting a pace  
For a braver, a better, a noble race.  
The standard of science, for truth's  
noble cause,  
Will shatter the portals of myth and  
its flaws,  
'Twill enter, while bearing a light,  
which will show  
All the dark, narrow pathways where  
ignorance grow.

The world will be better when progress  
and man  
Clasps the telescope, reason, in both  
mind and hand;

Let Truth's brilliant glances gleam in, and it will  
Unveil the dark shadows which mystery doth fill.  
O, let us be true, if we wish to be men—  
And let the soul gleam from the point of the pen  
For Humanity's children, if only we would!  
This would bind us together, in true Brotherhood.

'Twas years filled with mystery which caused men to dread  
Futurity's wonderous sphere of the dead;  
Yet, brave, doubting minds found a wonderous prize,  
And the soul's light illumined their clear-seeing eyes.  
Now we find doubt is fleeing, and still it has gained  
All the freedom we're holding, unshackled, unchained;  
Doubt has broken the yoke, it has shattered the creed;  
Doubt hath laid our foundation, and planted our seed.

Doubt hath entered a river—this river is time—  
 Let Progress keep beating apace with the mind;  
 Let your actions speak loudly, for truly, 'tis said,  
 Creeds are not sleeping; don't think they are dead.  
 The key to the door of each mystery is doubt,  
 When it enters myth falters, and mystery walks out;  
 With mystery still waiting myth whispers, I see,  
 Doubt hath opened our doors with his wonderful key.

Brockton, Mass.

## SECULARISM THE SALVATION OF OUR REPUBLICAN GOVERNMENT.

BY T. B. WAKEMAN.

**I**T IS now more than twenty years since I became connected with your organizations or their predecessor, the American Liberal League, organized at Philadelphia as a becoming and necessary part of the great centennial celebration of 1876.

I say "necessary part," for it had even then become manifest to those inspired by the spirit of 1776 that unless the republic could be kept upon the secular foundations upon which it had been placed by its true founders, Thomas Paine and Thomas Jefferson, it would soon be displaced by a theocratic plutocracy. That process of displacement has been going on steadily and surely since the last centennial, and it is the glory of your organizations that they—and they almost alone—have stood up in stern and solemn protest against the dominant union of ecclesiasticism and wealth. This dominant union means the death of the republic. No Christian people ever originated a republic, and no such people will ever adopt or sustain one if they can help it. Their constant prayer is "Thy kingdom come." A government "of, for and by the people," was and is utterly foreign to them. As far as we have ever been able to realize it, it has been the result of Freethinking and secular elements that led in the American and French Revolutions; and those elements must be brought to the front again in the present emergency, to save and extend the republicanism they enabled us to inherit.

The emergency to which I refer is the expansion of the United States control over Cuba and the Philippines, and sooner or later over other Spanish islands and colonies in the East and West Indies.

Whether this new responsibility means "imperialism" or republicanism at home, as well as abroad, depends entirely upon the way in which it is undertaken and administered. If the Romish and Protestant churches have their way they will certainly continue their "kingdom of God" on earth, than which nothing could be more deplorable, for that it

\*Letter to the Secular Union Congress.

was which has, through centuries, brought Spain to her present superstitions, ignorant, and therefore weak and humiliating condition; it was that which has made Cuba a living graveyard and the Philippines a constant rebellion against friars, priests, and a cloud of ecclesiastical locusts and vampires. The secular republic and education extended to these peoples, as their leaders wish, would make an end to these enormities, and of the degrading and enervating superstitions of which they are always the inevitable fruits. The Romish church, from the pope down to the last "penitent," is bringing all of its influence to bear to prevent the extension of genuine republican modes of government and public secular education to these peoples. Their first demand is that the old churches and their priests should be sustained by the public taxation, in a way similar to that in which we sustain our free secular public school system, and practically in place of it. This is proposed at first as a temporary measure; but if that course is once entered upon, it will become almost impossible to change to any other. The only consistent course is to begin right,—with public schools independent of any and every ecclesiastical domination and influence, and which the children of all should be obliged to attend, and in which the English language, the only voice of liberty and republicanism, should be taught as well as the Spanish. This method of education must be sustained, as well as that of republican administration of all public affairs and interests, at first by martial law, until the people can become sufficiently able and willing to sustain the republic and secular education. For secular government and education are the indispensable conditions of peace and safety, involving the welfare of the people there and here. For just as surely as the theocracies are left in charge of the governmental and educational affairs of our territories, or of peoples under our protection, they will insist upon reverting to the old methods at home. The Protestants will at once fall in line with the Papists for that purpose, and the children will be parceled out among the sects for "education"—much as the Indian tribes have been in the past maladministration of their affairs. The parochial schools, sustained by churches and private wealth, will take the place of our free public schools, and a few years of such education as they would give would make anything like a republic impossible.

The first thing, therefore, for all Liberal organizations, and all patriots and lovers of liberty, to do is to call the attention of members of Congress and all officials having the matter in hand to the imperative duty of planting and sustaining the republic in the hearts and lives of the people as against all imperialism or theocracies whatsoever. By tongue or pen every Liberal should let him or herself be heard upon this subject in every available way possible.

The next great step to be taken should be the introduction of Liberal, scientific, and secular literature among those newly-awakened people as fast as they can learn to read. Great prejudice and caution should be exercised in seeing that they have access to the best means of disabusing their minds of the old superstitions and putting the New World of liberty, science, and humanity in their place. They should be enabled to see that

as the old supernatural heavens and hells and immortalities have passed away under the new astronomy and science, this present world and life is being enlarged, consecrated, and extended, so as to take their place in both head and heart; and that the "sun and star-lit hall of earth" can be made a comfortable and a sufficient dwelling place for all of the emancipated and co-operating peoples of the human race.

This enlarged scientific and human secularism is the very soul of the republic, and upon the Liberals of America falls the duty of seeing and providing that it be presented in an intelligible and attractive form to those in whose fate our own, whether we will it or no, is already largely and perhaps inevitably involved.

The practical thing to do would be to "learn from the enemy," and to provide that intelligent "missionary" exponents of scientific and human secularism should be sent to these peoples to introduce the proper literature, and by association with the people, and by word of mouth, explain and illustrate to them the New World of the republic in which the evolution of events has called them to live. Of course the secular government and education will do much, but their chief utility in replacing the old and exploded views of the world still inculcated by the supernatural "religions" can never be seen, nor realized, as they would be by the guiding and warning voice of one who could by a word send the new light of knowledge and love over hearts and minds darkened by the illusions which have been the shadows of the ages.

While the victims of these illusions can expend millions to extend their darkness through their "missions," cannot the Liberals—that is, those who have been emancipated—do something to shed the priceless light of the New Era of Science and of Man over those whose welfare involves our own?

This suggestion I leave with your Congress and others for such action as may be possible; and with the assurance of my hearty interest as ever in your cause and work, I remain.

New York, Nov. 15, E. M. 298.

## ASTRONOMICAL DISCUSSION.

BY PROF. EVANS AND PROF. GREENHILL.

A NEW ASTRONOMY.

(From the Buffalo, N. Y., Express.)

PROF. JOHN EVANS, of this city, having made a deep study of astronomy, has at last arrived at what he believes to be the true explanation of many mysteries of the heavens. Incidentally he, in his explanation of these matters, according to the lights on the subject, upsets the calculations of most other men of science. He has worked out his several schemes on the subject and hopes soon to get it all before the public in book form. Mr. Evans is thoroughly sincere, and whatever else may be said it must be admitted that he has given to his subject a deal of thought.

Mr. Evans, in the work he has in preparation, treats of the relative positions of the earth and sun, showing the relation the one bears to the other in producing day and night; tells why the day and night together do not contain exactly twenty-four hours, and why it takes  $365\frac{1}{4}$  days to make a year; how the odd day and the quarter day can be arranged so that each day in the year shall come on the same day and date every year.

Day and night, he admits, are produced from the motion of the earth and sun, the earth continually rotating from west to east at right angles, never changing its position, receiving light and darkness regulated by the motion of the sun. The sun, Mr. Evans says, has three motions; rotating on his center, swaying his poles from east to west and west to east, and ascending on his orbit during one-half the year and descending during the other half of the year.

"By his motion on his center," says Mr. Evans, "the sun regulates the time, having 28 great divisions running north and south. Each division contains 12 6-7 degrees, representing day and night for the earth. The sun rotates 1.28 part of his circumference every day, one-quarter every week and makes one complete rotation every 28 days, 13 for the four seasons of the year, 1-28 part for the odd day and 1-112 part for the one-quarter day. That makes 13 5-112 rotations for the year,  $365\frac{1}{4}$  every 28 years, and 1,461 every 112 years. The earth, meanwhile, makes  $365\frac{1}{4}$  revolutions every year, 10,227 every 28 years and 40,908 every 112 years. Twenty-eight is the number that evenly divides the odd day and the one-quarter day. It will also be seen that the rotations of the earth for 28 years and 112 years are evenly divided by 7 for the weeks, by 30 7-16 for the months, by 91 5-16 for the seasons and  $365\frac{1}{4}$  for the year.

"During the time the sun is changing from course to course, running east and west, the earth is gaining on its circumference, gaining 90 degrees every year, or 6 hours, which causes the one-quarter day. So, also, is the sun gaining, gaining 3 3-14 degrees every year, or 90 degrees every 28 years, which is 12 6-7 minutes every year and 6 hours every 28 years. But the gain of the sun decreases the gain of the earth 12 6-7 minutes every year, which makes the year less than  $365\frac{1}{4}$  days. The gain of the

sun for 1 day being 21,146 10-227 seconds, the gain for 112 years is equal to 1 day, the days beginning and ending at the same point every 112 years.

"The sun's poles sway from east to west and from west to east in 23 hours, 59 minutes and 59 9081-10227 seconds, while the pole of the northern hemisphere sways from east to west and from west to east, and pole of the southern sways from west to east and from east to west, the odd day being divided into two parts or sways, representing where it is day for six months. The sway for the quarter day is divided into two parts, one part being added to the end of the year and one to the beginning of the other. One of these last parts represents one pole of the earth and the other part represents the other pole, and they are used to change the time of day and night every two years, being held separate from the other days of the year.

"The swaying of the poles of the sun, his second motion, also causes the needle in the mariner's compass to point north and regulates the ebbing and flowing of the tides.

"The sun being placed south of the earth in the celestial globe he has his orbit, or path, his third motion, with the courses marked for the days of the year. So also has the sun his courses to correspond exactly with those of his orbit and with those of the earth in proportion to the distance. So when the sun's equator is on the equator of his orbit there are equal days and nights throughout the earth, because the three equators are on the same line, making the circle of illumination from the sun on the earth an equal distance, north, south, east and west from the center.

"But when the sun's equator moves beyond the equator of his orbit it moves also beyond the equator of the earth, either north or south, making the circles of illumination unequal on each side of the equator of the earth. That also makes the difference in the time it takes the earth to rotate through both parts of the circle and the circle of illumination is increasing on one side and decreasing on the other. The sun then can be seen earlier in the morning and later in the evening from one hemisphere, while he will appear later in the morning and disappear earlier in the evening from the other. So, when the sun's equator reaches his farthest point beyond the equator of his orbit the circle of illumination goes so far beyond the pole of the earth that it gives light to both sides of one frigid zone and darkens the other in proportion. But this is not done as the present system tells us—that the pole of the earth turns toward the sun, thereby throwing the rest of the earth in the shadow and making the pole as hot as any part of the earth, since it is turned toward the sun, instead of being in the shadow.

To arrange the new calendar requires much explanation. The circles of light and darkness on the earth bring reversing day and night every half year. If the year begins with day for one side it must begin with night for the other side, the odd day reversing the time, the single or odd day being added to one half year and the single night to the other. Then the southern hemisphere has a long single day and the northern a short one, while the northern has a long single night and the southern a short one.

The northern then will have a long single day and the southern a short one, the time being reversed every one-half year."

Mr. Evans invites the scientific men of the world to examine his theory of the earth and sun and their relation to each other, and he says he is confident it will be admitted that he is right in his conclusions.

REPLY TO THE ABOVE BY PROF. GREENHILL.

(From the Clinton, Iowa, Age.)

Editor Age: Dear Sir—In the Age of the 11th inst is an article by John Evans, of Buffalo, N. Y., claiming that he has made some wonderful discoveries relating to celestial affairs. With your permission I will present the following review of said article for the benefit of the readers of

your valuable newspaper. The article by Mr. Evans is very absurd, as I will endeavor to prove by the best logic at my command, leaving the verdict to your readers. The article begins by saying that "John Evans, having made a deep study of astronomy, has at last arrived at what he believes to be the true explanation of many of the mysteries of the heavens; incidentally he, in his explanation of these matters, according to his lights on the subject, upsets the calculations of most other men of science," etc.

Now, if I understand the above, it means that John Evans has been studying astronomy, and has reached to a belief in certain phenomena. There is no evidence that he claims to know anything, which seems to show that his study has been of very little



JAMES A. GREENHILL.

benefit to him. Can it be possible that he considers he has upset the calculations of other men of science in his belief! If that is what he has done, allow me to ask: What calculation he has found amiss. Anything regarding the eclipses of the sun or moon? Anything with regard to the place of either in right ascension or declination? Anything with regard to the positions of the planets geocentric, or heliocentric? Anything in connection with the transits, occultations, eclipses, disappearances of Jupiter's satellites? Anything wrong in the calculations of the transits of Venus or Mercury across the sun's disc? If it is not any of the above calculations that are in error, it would, at least, be proper for Mr. Evans to say what he has found out of order. The calculi on the above mentioned phenomena are all based upon the surety of the correctness of what is called the Copernican theory, and the calculation made comes to pass with the greatest accuracy, even if made years in advance, as is proven by disappearance in, and reappearance from, the shadow, by Jupiter's satellites.

to the tenth part of a second in time. To which every one in possession of a telescope and an ephemeris will testify.

Now the trouble one meets in trying to make sense of such theories as Mr. Evans' is, they always consist of assertions and offer no proof. While proof through demonstration is the very bedrock of science, and the only kind of evidence the scientist cares to trouble himself or herself about.

Mr. Evans tells why the day and night together do not contain exactly twenty-four hours, and why it takes three hundred and sixty-five and one-fourth days to make a year. He speaks as if twenty-four hours are something arbitrary, having no reference to day and night, while the fact is that it is the division of the day and night into twenty-four parts that make the hours. And almost every schoolboy knows that it is because the earth has to turn three hundred and sixty-six and one-fourth times on its axis in going once around the sun, that a year consists in three hundred and sixty-five and one-fourth days, one day being lost to us on account of the circuit.

"The sun," Mr. Evans says, "has three motions, rotating on his center, swaying his poles from east to west and west to east, and ascending on his orbit during one half the year and descending during the other half of the year." The fact that the sun rotates on his axis is proven by the motion of what are known as sun spots, when they appear on that body. These spots seldom appear on the sun's equator, and never close to the poles. Generally they appear from ten to twenty degrees from his equator, sometimes on one side, sometimes on the other, and sometimes on both sides at the same time, and are the only evidences yet found to show the length of time he takes to make one revolution on his axis. These spots seem to be immense cavities in the sun's white atmosphere, and though often appearing they seldom last over two weeks. But some have been watched, and seen to cross the disc, then disappear, and afterwards reappear on the opposite side, taking about twenty-eight days to make the circuit; showing that the sun turned once on his axis in about twenty-six days. But Mr. Evans is all astray when he speaks of the sun having a swaying motion. He seems to overlook the immense size of the orb of day, and speaks of it as if it were something of the nature of a child's balloon, or a soap bubble, whose change in position has no effect on its surroundings, either forgetting or ignoring the fact that it is seven hundred times as large as all its attendants—the planets and their satellites—put together, and controls all their motions, furnishing them with light and heat, and in consequence all their inhabitants with life.

If the sun had either the swaying, or up and down motions, that Mr. Evans says it has, it would play the mischief with all calculation, as it would change the plane of the equator, and as all the planets in the zodiac are close to that plane, it would change the plane of their orbits. We know these orbital planes do not change, otherwise we could see it in the apparent declination of the heavenly bodies. These bodies, except what belong to our system, retain the same right ascension and declination from day to day, and from year to year, apart from the infini-



tesimal yearly change, the result of precession. But although the sun has neither of these two motions, nor any use for them, it has a grand motion in the direction of the constellation Hercules, in which it is carrying all its family of worlds.

Mr. Evans says, "the sun, being placed south of the earth in the celestial globe, he has his orbit or path, his third motion, with the courses marked for the days of the year," etc. Mr. Evans is evidently writing at a point on our globe, north of its equator. If he were in Australia, or at Cape Horn, the sun would appear to him to be north of the earth in the celestial dome. The fact is, there is no up or down, south or north, east or west, in space. We use these terms in connection with our earth; simply for convenience. These terms are all relative. Pointing upward from the center of the earth we call up, no matter if we be in America, or in Australia.

Mr. Evans speaks of "the equator of the sun," and also of "the equator of the sun's orbit." Equator of the sun, or planets, or a sphere made to represent either, is an imaginary line around the circumference, equidistant from the poles. These globes are entities. Orbit is merely a name to convey a meaning. We speak of the earth's orbit. That is the imaginary path in space in which it goes around the sun. It has no east, west, south or north, up or down, nor equator, unless it be all termed the equator of the ecliptic. But there is no turning of the poles toward the sun as a result of any oscillatory movement on its axis, as is seen by the unchanging position of the star Polaris. Neither is there any tipping of the plane of the orbit, as is seen in the fixedness of the pole of the ecliptic. The orbit of the earth is also known as the ecliptic. If the pole of the earth were at right angles to its orbit, it would point to the pole of the ecliptic, which is close to the star Omega, in the constellation Draco. Instead of doing so, it points to a place in the heavens  $23\frac{1}{2}$  degrees from the point called the pole of the ecliptic; furnishing the scientific proof that its axis is inclined  $66\frac{1}{2}$  degrees from the plane of its orbit. And in going round the sun, inclined at that angle, its poles are presented alternately to the sun, causing the change in the seasons.

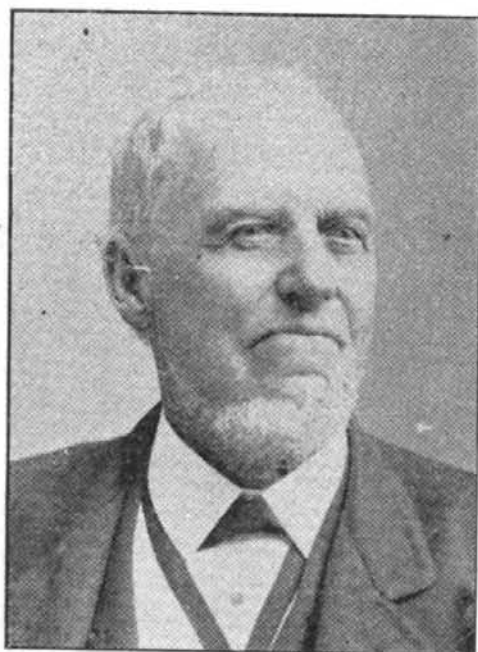
In conclusion, I would say that it would be advisable for anyone to familiarize himself with the Copernican theory before beginning to teach anything new in astronomy.

J. A. Greenhill.

Clinton, Iowa, Sept. 17, 1898.

## SAMUEL CAMPBELL—OBITUARY.

THE subject of this sketch was unknown to fame, but he was a much better man than many who have acquired deserved notoriety. We made his personal acquaintance some twenty years ago at the time we lived in Salamanca, N. Y., and we have held him in high esteem ever since.



SAMUEL CAMPBELL.

He has been a subscriber for this magazine from the first number, and a life long Freethinker. He was for twenty-two years bridge builder on the New York, Pennsylvania and Ohio Railroad, formerly known as the Atlantic and Great Western Railroad, and not one of the bridges he built ever let a passenger train through or caused, by defect, any damage to persons or property. He made them, by honest work, safer than they could have been made by all the prayers of all the preachers and priests in America. No more honest man ever lived, and he enjoyed the respect and confidence of all who knew him.

We publish below a short sketch of Mr. Campbell from a secular journal. The reader will notice that there is not a word said about his religious opinions. And that is the general practice with the cowardly secular papers when

they have anything to say of a dead "infidel." But if the subject of their sketch is a Christian, they are sure to announce that "he lived and died in the Christian faith, and passed to a glorious resurrection to take a seat among the faithful," or some such superstitious nonsense. They never say "the deceased was a life-long infidel and was known as being one of the most honest of men, a good citizen, a kind husband, an indulgent father, and a special advocate of all reforms that benefit humanity," which was the case with our friend Campbell.—Editor.

SAMUEL CAMPBELL.

(From the Alliance Standard Review.)

Samuel Campbell, of Atwater, died Sept. 7 at a ripe old age. He was born in Atwater Feb. 16, 1813, making him at the time of his death nearly 86 years old. He had resided in that place all his life. In December, 1844, he was united in marriage to Miss Mary Ann Ellison, who died in September, 1857. To them were born five children, one, Mrs. Mary Mason, of Alliance, Ohio, who survives him. He was married again in

October, 1858, to Mrs. Nancy Lynn, who died in April, 1892. To them were born one child, a daughter, Mrs. Emma Severance, of this place, who also survives him.

Mr. Campbell followed the occupation of carpenter and was connected with the New York, Pennsylvania and Ohio, formerly the Atlantic and Great Western Railroad, for twenty-four years, twenty-two of which time he was foreman of bridges and buildings. Fifteen years ago he resigned his position to live a retired life at his home in Atwater. He was a kind and indulgent husband and father and had always been considered a good neighbor and an obliging friend. His funeral was held at his home Saturday, Sept. 10, at 2 o'clock.

### ATHEISM.\*

BY HENRY BIRD.

**M**R. EDITOR: In your issue of November 10th you publish a synopsis of a sermon preached by the Rev. J. B. L'Hommedieu on "Atheism." That a sermon was preached on the subject, coupled with the fact that many books have been, and are still being written touching the question, bearing titles such as "The Ideal of God," "The Evolution of God," etc., etc., evidences the question a debatable one, and not yet settled.

The reverend gentleman defines Atheism as no-God-ism; he then mixes the words infidel and Atheist, using them in the same sense and connection, while each has a different meaning and application. Infidelity is not atheism. To deny the inspiration of the Scriptures, or to be lacking in faith is infidelity. With this brief definition of both words, I will now call attention to some of the untruths the report contains. I will allude only to five of the statements the reverend is reported to have made.

First—He says: "Men who profess there is no God do so because they do not want a God." My denial to this is based partly on my own experience and the experience of hundreds of others, including authors and writers, both men and women, whose sole object has been the desire to establish truth in the world.

Second—"It is difficult to conceive of a person who cannot find a God if he desires to find Him." Granted. In the realm of metaphysics, imagination plays a very important part. Shakspeare says it gives to airy nothing a local habitation and a name, and thus it happens that some persons have found and believe in but one, others have a plurality of gods, but scientific knowledge negatives all of them.

Third—"No mother has been found who would teach her son infidelity." From the standpoint of orthodox religion, be it Judaism or Christianity, it is difficult to find a family where infidelity in some of its forms is not being taught, and I know in this city a number of families where both parents teach their children not only infidelity but atheism.

Fourth—"Atheism is worthless. What are its inducements? What is one to gain by it?" This question and mode of reasoning is not only

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\*From the Newark, N. J., Daily Advertiser of Nov. 14.

reprehensible, but pernicious, and destructive to the highest good. Society to-day is full of hypocrites and deceivers as a result of such teaching. Is the honest searcher for truth to consider for one moment what is to be gained or lost by what he may have discovered? Is one to try to believe a lie, because it may pay better than the truth? A thousand times no! Certain it is that neither Bruno nor Galileo, whose names have gone down to posterity, acted on this principle. It has been said of old, an honest man is the noblest work of God; the same is true, vice versa.

Fifth—"A Welshman said we owe it to the Bible that we have not a single infidel book in our language." More the shame that honest men, only occasionally, have dared to express themselves. The names of Bruno and Galileo, mentioned above, Dr. Servetus and thousands of others are on record to show the humane treatment accorded those who dared differ with the powers that were. We have reason for congratulation that to-day we can obtain in our libraries the works of such men as Darwin, Huxley, Tyndall, Haeckel, Buchner and hosts of others who are shaping the ideas of the world, and that we are not living in the Welsh mountains.

That infidelity and atheism are spreading, wherever scientific knowledge is not handicapped, or suppressed, is admitted by the opponents themselves. Hence the Rev. B. F. De Costa, of the Church of St. John the Evangelist in New York City, in his Sunday morning discourse on October 2 last, said, "There are fifty millions of infidels in this country," and he is known to be a careful student and statistician.

Professor John Fiske, author of a book entitled "The Ideal of God," on page 60 asks this question: Is not the belief in God perhaps a dream of the childhood of our race, like the belief in elves and bogarts, which was once no less universal, and is not modern science fast destroying the one, as it has already destroyed the others?

Another evidence of the decadence of the belief in a God, is the fact that in March, 1896, a bill was introduced in Congress by Mr. Morse, of Massachusetts, to incorporate God in the constitution. The bill met with much opposition. Among those who took part in the debate was the Rev. Jenkin Lloyd Jones, of Chicago, a Unitarian minister. The number of gods to be thus protected could not be agreed upon, and the bill was finally pigeon-holed. It is evident that those who believe in a God or gods have not yet settled the question among themselves.

The latest announcement touching this question comes from progressive France only this week, as follows:

"Paris, Nov. 6.—The Gaulois announces that henceforth the motto, 'Dieu protege la France,' which has always adorned French coin, will be eliminated from all silver and gold pieces.

"The paper remarks sarcastically 'that by continuing to associate God with France and the Republic, strangers among whom French gold and silver are circulated might believe that Frenchmen still have faith in Providence.'

"'God is too high and too far away,' said the Gaulois, 'and the Republic needs protection nearer by. How would it do to make the motto thus: "Schwartzkoppen protege la Republique?"'"

The above statement suffices to show the evolution, or, rather, revolution, in thought, now going on in regard to this belief. The vituperations of our reverend friend are harmless. The truth will finally prevail. Calling those who may differ with him insincere, unreasonable, ignorant of facts and truths, credulous, non-thinkers, etc., etc., does not make them so. It is simply untrue. The reverse is the fact.

Atheism is intellectual honesty, the rock on which it builds is science. It needs no creed to preserve it; asks no legal enactment to protect it. All it asks for people to do is to think. Atheists believe that he who thinks most lives best, and that all men should be governed by honesty rather than policy.

144 Belleville Avenue, Newark, N. J.

### THE GREAT DELUSION.

BY JAMES H. CRAIN, M. D.

WHATEVER theory may be applied, relative to the existence of our earth, it is one of a family of worlds, dependent on the sun for the vivifying effect of light, heat and electricity; and has on its surface water and air—absolute essentials to life phenomena here. With these, through forces inherent in matter, great multitudes of sentient creatures came into being, and were modified in time, by changes in environment and a tendency to higher organization, until man appeared.

Like conditions probably exist on other planets in our system; and on innumerable systems in space—each planet like our own being dependent on a central sun for vitalizing force, and each productive, in time, of individual beings—suited to the prevalent environment. Thus nature is seen to be a vast laboratory and incubator, producing suns and systems ad infinitum, whereon multitudes of creatures may have individual experience.

On our earth individual pains and pleasures, varied greatly in nature and degree with time of existence, nature of organization and environment, until man became aware of his ability to modify natural conditions, and to greatly influence all earthly life. Whenever and wherever this power of man has been used through industrial arts and intelligent effort, to improve his earthly home, the results have been admirable and beneficent. But, alas! man's desire to live led him to speculations respecting futurity, and the direction of his thoughts away from his proper home.

Designing and selfish individuals were directly found to take advantage of this desire in man to live, and to avoid pain, and the promise of another life in a world freed from care was presented, with various devices for securing it. These various plans have in all ages been the subject of bitter controversy, and led to acts of inhumanity too awful to contemplate. So active and persistent have these theological inventors been in pressing their patent devices, to make of men and women angels, that they often succeed in making of them human fiends. The very air is prevalent with theological malaria, and one needs to carry about theological disinfectants to avoid their blasting, blighting influence. So universally have these theological schemes wrought evil that the thoughtful,

conscientious man or woman can only support them by reason of the organized and persistent clamor in their behalf, and the influence of educational customs of past ages. It is high time every student of theology, and every thoughtful man and woman should call a halt—like Sancho—when journeying to Toboso with a letter to his master's Dulcinea—sat down and asked himself, "Whither are thou going, Sancho?" So every one should ask, Are not these theological inventions for man's salvation not only "things of nothing," but absolutely stupendous frauds and impositions on all the higher interests of humanity?

That such puerile, insufficient expositions of the universe and of man's relation to it should be promulgated by men of well-ordered lives is passing strange. An attempt to account for this "vast universe," through individual will and design, making man accountable for that which he was expected to do, and which was in no wise commensurate with the results said to follow, is natural enough, in the childhood of the race, but to be seriously in evidence to-day is an insult to the understanding of man. Far better had it been that the power to conceive of a future state had not come to man than that it should be the reason of so much turmoil and contention here as to unfit him for citizenship in an otherwise fair world, "where he should be land lord, air lord, sea lord."

Beechwood, Ill.

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#### TO THE FREETHINKERS OF AMERICA.

THE Annual Congress of the American Secular Union and Free-thought Federation, recently held in Chicago, was one of the most successful yet held. The appeal for funds to hold the Congress had met with a generous response: A large debt was lifted, the expenses of the congress were paid, and a handsome sum left to defray the current expenses of the society.

A subscription for a campaign fund was started at the congress, and \$150 raised in ten minutes. The donations ranged from \$1 to \$50. The Liberals of America are now invited to add their contributions to this fund. It is believed that they are willing and ready to aid in the work so auspiciously begun.

Article IX. of the Constitution reads as follows: "All moneys contributed to the funds of the society shall be used for practical campaign purposes, and for the distribution of Freethought literature." Every dollar received will be faithfully and judiciously used to thwart the designs of theocrats, to secure a recognition of the demands of Liberalism, and to spread the glorious principles of Freethought.

All liberals contributing \$1, or more, will receive a certificate of Annual Membership in the society.

All Liberals contributing \$10, or more, will receive a certificate of Life Membership in the society.

Contributions, from Liberals, of less than \$10, will be credited, if desired, on the Life Membership fee, a certificate to be issued when balance is paid.

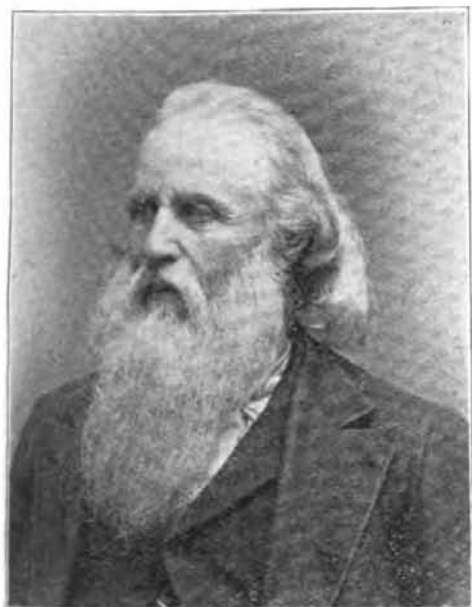
All persons contributing 25 cents, or more, including above, will receive, when printed, a copy of the report of the last annual congress, containing the proceedings and addresses of the congress.

Contributions should be sent to Otto Wettstein, Treasurer, Rochelle, Ill.; E. C. Reichwald, Secretary, 141 South Water street, Chicago, Ill.; or to the editor of the Free Thought Magazine.

J. E. REMSBURG, President.

ADIEU, 1898.

BY ISAAC A. POOL.



ISAAC A. POOL.

FAREWELL to a year of  
distresses,

Our annual circle of pain;  
Home boodlers and capital's  
messes;

Iberians sinking "the Maine."  
Our boys gave the scoundrels a  
thrashing—

The fever deprived them of  
breath—

We paid for their battles so  
dashing,

And now we will pay for their  
death.

We pay! 'Tis the battle of labor;  
We pay, tho' the skirmishes  
cease;

We pay, when they lay by the sabre,

We pay, for the angel of Peace!

We paid for the arms and munitions;

We paid for the food, while they shoot;

We paid for the drugs and physicians—

We paid for the boodlers, to boot!

There is only one year to be thought of,

Then all these conditions must stop,

Or tyrants, we gave to, and bought of,—

Will certainly hear something drop.

This century closes its ledger

For aye against robbers and thieves;

No room for the idler and hedger,  
The workers shall gather the sheaves!

We spare Ninety-eight unregretting,  
And wait for the funeral pall  
That Ninety-eight brings with her setting,  
To bury the workers who fall.  
I prophesy broader and better  
Shall be the next century here;  
Producers, released from all fetter,  
Be fellow to fellow in cheer.

Around the bright hearthstone in gladness  
Will gather the grandmothers' pets,  
To hear of the Demons of Sadness  
That saddled their shoulders with debts,  
And learn that the evil of Riches  
Has faded forever away,  
Like Devils, the Gods, and the witches,  
Before bright Humanity's ray.

Chicago, Ill.

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#### CONTRIBUTIONS.

Contributions received from July 28, 1898, to December 1, 1898: Jane C. Hitz, \$5; an Iowa friend, \$4; T. B. Englehart, \$1.50; E. J. Colegrove, \$1; a miss friend, \$1; George W. Egan, \$1; T. Miles, \$1; W. H. Conley, 50 cents; J. L. Bean, 40 cents. Total, \$15.40.

Contributions received from December 1 to December 21, 1898: Guy C. Irvine, \$45.50; C. F. Blakslee, \$3.75; Charles Barta, \$3; Capt. J. A. Olmsted, \$1; R. L. Cox, \$2; John Peck, \$1; Elizabeth Smith Miller, \$1; John J. Riser, \$1; Carl Burell, \$1; M. L. Studebaker, 25 cents. Total, \$59.50.

Contributions for Mrs. Green's cottage: Previously reported, \$108.87; S. P. Benson, \$5; T. B. Englehart, \$1; L. P. Telbe, 25 cents; A. B. Stebbins, \$2; Merritt F. Lamb, \$1.25; P. F. Larabee, \$3; John Wolf, \$5; George W. Olney, \$1; J. F. Proctor, \$1; Dr. I. J. Curtis, \$5; R. H. Bliss, \$3; John Wolf, \$1. Total, \$28.50.



# EDITORIAL DEPARTMENT.

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## NATIONAL FREETHINKER ASSOCIATION FOR THE TWENTIETH CENTURY.

**T**HERE are probably in this country one hundred thousand outspoken Freethinkers, and more than one-half the people in the United States do not believe the doctrines of the Christian church. Why is not this great body of the people more generally recognized by the powers that be and more attention paid to their opinions and wishes? The reason is evident to every thoughtful, observing person. It is because they are not organized and their opponents, the Christians, have the most perfect organization in existence. We can do no better in this connection than to quote from D. K. Tenney's article, published in this number of the Magazine:

"How much longer are the mentally bewildered, young and old, to be deluded by a plan of salvation based upon faith in what we know to be false. 'From pride, vainglory and hypocrisy, good Lord deliver us.' The details not announced. How long will survive in our universities, by timorous and cowardly professors, the teachings of Darwin six days in the week and Genesis on the seventh? When will such people, paid out of the public treasury, comprehend the fact that the principal contributors to that treasury are from good people, not Christians, who repudiate all divine revelation and regard all biblical instruction as a dangerous delusion? Even the Christians themselves, though professing the faith, decline a cross-examination of their creed and inwardly repudiate the most of it. When will our great secular newspapers, managed by men nine out of ten of whom are infidels, cease to disgust the great majority of their readers and patrons by continually catering to the clergy and their creeds, publish Talmage's sensational sermons, and the like, and all along sneering at the candid and competent scholars who expose the stupendous frauds and follies of theology? And when, oh, when, will Freethinkers emerge from the quiet of their clam-shells, organize for action and boldly bring truth to the front? Shall the scarecrow of theology abash us forever? Shall reverential deference to the religious opinions of Christians, which we know to be false, embarrass the expression of our own, which Christians always, without regard to our feelings, publicly, privately and clamorously condemn? When will public opinion rise in its might and valiantly repudiate the further domination of prehistoric falsehood? Or, is it better to let our clerical friends, 'called of God to preach the gospel,' continue to inspire our politics and communities with fear and trembling?"

Mr. Tenney here asks of Freethinkers some thought-suggesting ques-

tions. The true answer to these interrogations is that this humiliating state of things will continue until we have a great national organization, worthy of the cause it represents, composed of the thousands of the intelligent men and women of this country who are entirely emancipated from the false and unreasonable theology of the Christian church.

Heretofore attempts have been made to form such an organization, but without much success. The organization of the National Liberal League at Philadelphia on the 4th day of July, 1876, was the most important effort that has been made. But that organization has never been a great success. Under its original name, and since the name has been changed to the National Secular Union, it has held a few conventions that have attracted some public attention, not so much because of the great work it was doing and because of its magnitude as for its internal dissensions which have proved very disastrous to its success.

That association held its annual congress in Chicago, recently, and as to numbers in attendance was a decided failure. The President, John E. Remsburg, and the Secretary, E. C. Reichwald, had been laboring for months to make it a notable gathering, but when it came together on the first day of the session there were but twenty-nine persons present, and at no time during the congress were there more than two hundred in attendance, and they were largely made up of the citizens of Chicago. There were not, probably, more than twenty attendants outside of the city, and not one "delegate" that came with credentials representing any Free Thought organization. And still we think in some respects it was the best convention the Secular Union has held in a number of years, for most of those present were substantial Freethinkers, royal, brave men and women who had for many years been true to their honest convictions—men and women that any cause ought to be proud of, but there were not enough such persons present to attract the attention of the public, or the press, so that this congress passed off without great beneficial results. We examined the Chicago city papers very carefully during the days the congress was held and we saw but one reference to it, and that was in the Tribune, some one and a half inches long. There might have been other notices that we failed to see. Now the officers of the association were not at all to blame for this failure. They did all that it was possible to do to make the congress a great success.

John E. Remsburg, the President of the Secular Union, is one of the best known public speakers in the Freethought ranks. He has probably delivered more lectures in favor of Free Thought than any other man in this country. He is an able man, without a blemish in his character, and

has the confidence of the Freethinkers everywhere. If any man could put new life into the Secular Union it would be John E. Remsburg. Secretary Reichwald is an indefatigable worker in behalf of the Secular Union. Weeks before the convention he was at work sending out thousands of letters and circulars inviting the faithful to attend the congress, with the above described result. Only think of it. A national association, reaching out into every State in the Union, where there are a hundred thousand or more outspoken Freethinkers, and only bringing to the congress, outside of the city of Chicago, some twenty persons.

Therefore it is evident we need a much better national association than we have ever had in this country. Had we not all better go to work in unison and build up such an organization, to begin its great work at the commencement of the twentieth century?

How shall it be done? That is the important question. We will try to answer it the best we can. Such an organization should be the product of the Liberal public and not of two or three individuals, and should be sustained by the friends of Free Thought everywhere. In organizing such an association we can take a lesson from the political parties.

In the first place, there should be a Free Thought association formed in every State in the Union where there is no such organization. These organizations should have but two planks in their platform.

1st. The entire separation of Church and State in this country.

2d. The abolition of Christian superstition and the substitution in its place of the Truth of Science.

No other questions should be allowed in these organizations. No one should be debarred from joining on account of any opinions he may hold on other questions, but these opinions should not be allowed a place in the platform or proceedings of these associations.

Then there should be a national Free Thought congress held once in two years, at some central part of the country, made up wholly of delegates from these State associations. Each State should be allowed to send one-half as many delegates, either men or women, as they have representatives in the United States Congress.

Such a convention would command the attention of the whole country. Newspapers, far and near, would send reporters to such a convention, and whatever was said or done would be read by millions of the American people. It would attract more attention than any of the theological conventions, and the general public and those in authority would have thereafter some respect for Freethinkers. At the first national Freethinkers' congress, which should be held some time during the first year

of the twentieth century, the national association should be organized by the delegates there assembled from the several States.

We think we will be pardoned for suggesting two or three persons that should be selected for the most important of the national association's officers. Col. Robert G. Ingersoll should be the first President of this new association, and Elizabeth Cady Stanton the First Vice President, and if the Secular Union should conclude to disband and the members join this new association, John E. Remsburg would be a good man for the National Secretary. The Secretary is the only officer that should receive a salary, and it should be not less than \$2,000 a year and his traveling expenses.

Each of the State associations should hold a convention once a year, no two of them on the same day, and it should be the duty of the National Secretary to attend in person each one of these State conventions and aid the members in making the convention a success.

The State organization might be very simple at first, consisting of a President, Secretary and Treasurer, and twenty-five members, and these three officers might constitute the Executive Committee, having charge of the society until the first State convention is held. They might issue a circular containing the above platform and invite every Freethinker in the State to join the society by paying a membership fee of \$1.00. The Secretaries of the State associations ought to get some compensation for their labors, for if they did their duty it would occupy most of their time.

Friends, we spent most of the best years of our life in trying to organize the Liberal people of this country, with very little success. At our age, 71 years, we shall not undertake to do more work in that line, but we would like to see some such great organization as we have above suggested fully formed and ready for work by the first day of the next century. We may not live to see it accomplished, but hope if not before it will be accomplished after we are gone. The times are ripe for such an organization. We call, especially, for the young men and the young women of the Liberal faith to go forward and give the world such an organization. When it is established, thousands of the best people in this country will gladly join its ranks. Those known as the advocates of the "Higher Criticism" have gone so far as to say that only a portion of the Bible is inspired by God. They will soon learn that no portion of it is so inspired, and shortly after they will be convinced there is no God to inspire Bibles; then, if there is a great national Free Thought organization in existence, they will gladly join it.

There are thousands of the best of people in the spiritual ranks who

are Freethinkers, and when they come to learn that most, if not all, the manifestations of Spiritualism are fraudulent they will gladly unite with the new Freethinking society. And good Christians, when they learn that the Free Thought cause is as great in numbers and influence as the Christian church, will be ready to exchange their superstition for the truths of Science. And then our Presidents will not get down in the dust before bishops and priests. And our Free Thought editors, who are publishing secular journals, will rejoice to think they are at liberty to publish in their papers facts of this natural world in place of the religious absurdities, which they secretly despise, to please the bigots of the churches.

### RELIGION IN OUR NEW TERRITORIES.

THE Catholic church has always made the boast that it is not an enemy but a friend of progress and should therefore receive the support of all intelligent people. This statement, however, is not sustained by history or by the conditions of those countries in which the Catholic church is to-day a dominant force.

Perhaps no better illustration of modern religious and political intolerance is to be found than that which existed in Cuba, Porto Rico and the Philippine Islands under the rule of Catholic Spain. In the Philippine Islands, particularly, the Catholic church has ruled with all its old-time pious savagery.

For nearly four hundred years these islands, with their army of priests and friars, have withstood the advance of civilization. The Chinese, the Mohammedans and the native Philipinos who refused to renounce their religious convictions and accept Catholicism, have been subjected to every kind of persecution at the hands of the clergy, while the various colonies of Protestants in these islands have been forced to worship in the closet privacy. As for atheists and agnostics—they took their lives in their hands whenever they gave public expression to their convictions on religious questions.

Under Spanish rule the press in the Philippines was under the strictest of ecclesiastical control, and nearly all foreign and scientific books were prohibited from entering the islands. Even the Bible—"God's own book"—came under the rigorous press laws and its reading was restricted to the clergy. But perhaps it is for this reason that the morals of the inhabitants are far superior to those of their priests.

In all countries, the clergy, when given power, have shown a wonderful shrewdness in acquiring enormous wealth. The "Camel and Needle" parable of Scripture does not seem in any way to affect a priest's

bump of acquisitiveness. In the Philippines this is particularly true. Here the priests and friars, with all their vows of poverty, constitute the wealthiest class upon the islands. Besides much personal property they own vast tracts of land and many buildings, all of which are, of course, free from taxation; thus throwing an additional hardship upon the people.

And yet the Catholic church claims to be a friend of civilization and progress. In the face of modern fact and in the light of past history this claim is false. Civilization has advanced not because of the Catholic church, but in spite of the Catholic church and in spite of all other forms of religion. Civilization, with its Shakespeares, its Newtons, its Jeffersons, its Darwins and its Ingersolls, has forced the church, at last, to follow humbly behind, picking up the crumbs of knowledge and feeding them to the "faithful" in the form of orthodox sermons.

Now that Cuba, Porto Rico and the Philippines are in the possession of a civilized nation the clergy of these islands will be made to give up many of their ancient privileges and exemptions. But these will not be given up without a struggle upon the part of the Catholic church. All the cunning of its pope, its cardinals and bishops will be taxed in an attempt to prevent the spread of religious liberty in these priest-ridden islands.

Already Archbishop Ireland has held several conferences with President McKinley, and Cardinal Gibbons has made preparations to spend the next few months in Washington, where he can be near Congress and give his influence to the campaign which the Catholic church is about to make for the purpose of preserving at least a few of its many privileges.

Liberals, however, throughout the country can rest assured that as long as Cuba, Porto Rico and the Philippines remain under the protection of the United States, and as long as the Federal Constitution remains unchanged, there will be an absolute divorce of church and state. And in the end, whether our government decides to hold permanently these islands as new territory, whether we form a colonial government, establish a protectorate or sell them to some civilized nation of Europe—one thing is certain: The rule of the clergy is at an end, and the commercial, intellectual and political power of the people will now begin to develop.

R. N. R.

## CHARLES WATTS.

CHARLES WATTS, whose portrait appears as the frontispiece of this number of this Magazine, our readers will be glad to learn, has just arrived in this country, and proposes to lecture in various places where he may be invited to do so. Watts is probably, next to Colonel Ingersoll, one of the best-known Free Thought lecturers in this country, although a resident of London, England, and we are sure it will be admitted, by all who have listened to him, that, as an orator, he is second only to America's most eloquent speaker.

Charles Watts was born at Bristol on February 27, 1836. As with many other advanced thinkers—for example, Spinoza and Thomas Paine—Charles Watts' parents were decidedly and markedly religious. They belonged to the Wesleyan body, of which the father of the subject of our memoir was a minister, and which then, as now, was particularly strong in the West of England. As might have been expected, the son's early education was controlled by and fashioned in accordance with the ideas which were then prevalent in the Wesleyan denomination. For ten years of his life he was a model Sunday school scholar, and received many prizes, in the ordinary form of book presents, for his regularity at school, and for the excellence of his public recitals from memory at the school anniversaries.

It would be absurd, however, to ascribe to Methodism the bent of mind which the young Watts so early began to evince. His tastes and pursuits were wholly of an intellectual character, and even when but 9 years old he was a member of a local Juvenile Improvement Class of an Elocution Society. That he took to the latter *con amore* needs hardly to be stated, or that even at this immature stage of life he manifested special interest in debate, since we assume that all who know anything of the propaganda of Secularism must ipso facto be aware that Charles Watts has long been considered the foremost debater in the party to which he belongs.

At the age of 14 Charles Watts may be said to have made his debut on the platform. At that time he was a teetotaler. The title of his first teetotal address was, "The Curse of the Nation and Its Remedy." About this period he joined the Bristol Dramatic Society, and for the ensuing two years took great interest in the affairs of this association, and played in various amateur performances. "As the twig is bent the tree's inclined," and we are not surprised that throughout the intervening years, Charles Watts has always retained a love of histrionics, and that he has become favorably known as an amateur actor—in fact, he entertains an

affection for dramatic art, and makes this his recreation during his comparatively few and brief intervals from his own proper field of labor.

The time comes sooner or later when everyone imbued with moral earnestness has the question of the credibility of his religious opinions strongly forced upon him. With Charles Watts this epoch occurred early in life—about his fifteenth year, when he was driven to sever his orthodox associations. Subsequently—indeed, almost immediately—after taking this step, he heard a Secular lecture given at Bristol, by Mr. George Jacob Holyoake, one result of which was, that he at once allied himself with the Secular party, to which his elder brother, John Watts, also gave his allegiance.

At the age of 16 young Watts left his home for London. In the metropolis he made the acquaintance of Charles Southwell, Robert Cooper, and others well known as Free Thought leaders. Now it was that he felt himself assured of the reasonableness of the views he held, and therefore he avowed himself a skeptic to all the theological systems of the world. Though he has frequently endeavored to remove the popular prejudices and misrepresentations with respect to Atheism and its effects on the moral nature of man, he must nevertheless not be classed as a dogmatic Atheist. "If I," said Saladin, "estimate him rightly, his proper designation would be that of Agnostic, although he himself inclines to the designation of Atheist." His most characteristic views have always been in favor of an insistence upon the positive or constructive aspect of Secularism. While he regards Atheism and Theism as purely speculative theses, he contends that man requires no other knowledge than that of this world and its duties, and that the utilitarian scheme of ethics is the true theory of life, the secret of happiness here, and the best investment for a future existence even, if such there should chance to be. Charles Watts is an authority upon Secularism. His work on "Secularism in Its Various Relations" is the best enunciation and defense of the principles of this system, that we know of.

In 1864 Charles Watts joined his brother John, a man of intellectual force and literary skill, in the printing business; and then it was that he entered upon the stormy sea of Secular journalism, by becoming the sub-editor of the *National Reformer*, a weekly journal, then the sole property of John Watts, who was also its editor-in-chief. The first regular article ever written by Charles Watts was not, as some might imagine, a theological, but a political one, consisting of a defense of the Annuities Bill, then introduced by Mr. Gladstone's government. During this year, also (1864), Charles Watts first appeared as a propagandist on a Secular platform.



Without doubt the man had found his sphere, as he was evidently intended by nature for some such career as that he had now entered upon. His first public speech was made on the anniversary of the birth of Thomas Paine.

In 1866 John Watts died, after a long and painful illness. Undoubtedly this was a serious loss to the Secular cause. Prior to his death John Watts expressed a wish that his brother Charles should accept both the proprietorship and editorship of the *National Reformer*. With a splendid exercise of self-abnegation, however, for the position was one to be coveted among Freethinkers, Charles Watts proposed that Charles Bradlaugh (whose personality was then veiled under the nom de guerre, "Iconoclast") should occupy the position which Death was about to render vacant, on condition that he (Charles Watts) should be retained as sub-editor of the paper. Ultimately this proposition and its stipulation were agreed to, and Charles Watts was identified as sub-editor with the *National Reformer* until 1877.

In 1869 Watts was elected Special Lecturer to the National Secular Society, of which organization he was also for many years the secretary. Watts wrote the official reply to the Christian Evidence Society, a work of forty-eight pages, with a highly eulogistic introduction from the pen of Mr. Bradlaugh. We may mention that Mr. Watts was also joint editor with Mr. Bradlaugh of "*The National Secular Society's Almanack*," and one of the three selected editors of "*The Freethinker's Text-Book*."

Watts has held public debates with various representative members of the Christian churches, among whom we may mention the Rev. Dr. Harrison, the Rev. Brewin Grant, the Rev. A. Stewart (of Aberdeen), the Rev. Dr. Smith, the Rev. T. Adamson (of Edinburgh), Mr. B. H. Cowper (translator of "*The Apocryphal Gospels*"), Dr. Sexton, Dr. McCann and many others. Those who have heard him in debate declare that he is a perfect master of controversy, a keen analytical reasoner, a fluent and persuasive rhetorician, and an opponent who never forgets the laws of courtesy.

Mr. Watts has, for a number of years, been one of the editors of "*The (London) Freethinker*"—one of the ablest Free Thought papers published in the world. Mr. Foote, the chief editor, and Mr. Watts, his associate, are two of the ablest Free Thought writers in England, and thousands of copies of *The Freethinker* ought to be taken in this country.

Just now we have too few Free Thought speakers in the field, and we need a revival of Free Thought in this country, and Mr. Watts comes to us at an opportune time, and he ought to be constantly engaged for the

Free Thought platform, every day that he is with us, and we should keep him with us as long as we can. To use a Bible expression: "The harvest is plenty, but the reapers are few," in America at the present time. We know that Mr. Watts will do us much good here if we will do our part.

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### BOOK REVIEW.

**T**HE A B C OF TRUE LIVING. BY Horace Fletcher. Herbert S. Stone & Co., Chicago. Price, 50 cents.

I have been deeply interested in perusing these pages, and lay the book down a wiser and happier woman, feeling more strongly than ever that in a large measure we hold our earthly destiny in our own hands. There is a strong feeling among scientists and philanthropists that we are about to enter a period of psychic development, in which a knowledge of thought reading will be understood and experienced by all. Comte and Spurzheim, the phrenologists, opened the way to this realm of science when they taught that the prominent traits of character could be learned from the contour of the head—that even the mother's predominant thoughts, feelings and desires in prenatal life were clearly marked in the cranium of the child. Mr. Fletcher adds new responsibility to mental culture by showing us our power in controlling all the passionate aberrations of the mind, and stimulates our efforts in this direction by showing that most bodily diseases are generated by unhappy conditions of mind. He says that the worst enemies to truth and happiness we sedulously entertain in our most private centers of thought are "anger and worry." Many persons think that a manifestation of anger on the slightest insult, real or imaginary, is an evidence of a high-toned, heroic character. Thus they cultivate a bad habit, that destroys their own happiness and lays the foundation for diseases that destroy health. There is a similarity in the diseases that afflict this class that prove cause and effect. A person who indulges in frequent outbursts of anger, with their usual accompaniments of denunciatory invectives, soon makes a large circle of enemies who, by their hatred in turn, concentrate a magnetic current of evil influences on their denouncer. A man cannot estimate the evils he suffers in mind and body from the settled dislikes of his neighbors, nor what he suffers himself from the chemical influences on his whole organization by indulging in violent outbursts of anger. In reasoning with these people, by way of excuse they say, "Well, I cannot help it. I have a nervous, bilious temperament, and cannot control myself." Yes, dear reader, you can. I have seen you control yourself, when your interest required diplomacy rather than wrath. When you think that calmness and self-control on all occasions are more manly than anger and abuse, you will maintain a quiet dignity under provocations that will raise you in the esteem of others, and secure to you that health and happiness that you can never enjoy, so long as you are subject to frequent displays of temper. All this Mr. Fletcher illustrates, by numberless examples. If it were in my power I would like to make a gift of this book to thousands of people; it would add to the

health and happiness of any community in which it was read, marked and inwardly digested.

A rich man made this experiment in a town where he lived: He bought 20,000, distributed them in a certain locality, and at the end of a year a marked change in the health and happiness of the neighborhood was apparent to all observers.

In arraigning anger as one of our deadly enemies, we must not forget "worry," its twin sister. If we abjectly resign ourselves to this tormenter, we shall have no joy in life. He will fill us with regrets of the past, distracting fears in the present and dolorous apprehensions of the future. Now, dear reader, bring a little common sense to bear. As to the past, the page is turned, its errors are irretrievable; waste no energies in regrets, you need all your forces for the duties before you. As to the future, which may be longer or shorter, an accident may finish your career before the sun goes down on your present day. It is folly to mar your happiness in the present with painful apprehensions of the future. No one can foretell what the morrow may bring forth. What we most fear may never occur, and what we did not anticipate may be realized. Hence it is not wise to "worry" over either the past or the future. The true philosophy of life is to live in the present; that is all we are sure of, and to its duties it is wise to confine ourselves.

I have seen four persons in my own immediate circle die of "worry." They robbed themselves and those around them of all joy in life by doleful apprehensions.

The author tells us that, taken in time, the germs of all bad passions may be rooted out of the human organism. He says the success of the Keeley cure in conquering the habits of drinking, of using opium and tobacco, is proof of the efficacy of germ treatment where the germs are sensual or mental. If bichloride of gold can cure such appetites, may not bichloride of common sense cure the bad habits of the mind that cause them.

Again, the author says: All of the evil passions are traceable to one of two roots. Anger is the root of all the aggressive passions. Worry is the root of all the cowardly passions. Envy, revenge, selfishness, prejudice, spite, and the like, are all phases of anger. Jealousy, fear, the belittling of self, the blues, and all the introspective forms of depression, are the children of worry. Anger and worry are the most unprofitable conditions known to man. While they are in possession of the mind both mental and physical growth are suspended. Anger is a highway robber, and worry is a sneak thief.

The chemical effect of these passions on the system is shown by the fact that a nursing child has been thrown into convulsions by its mother, after a violent fit of anger, a terrible fright or an appalling accident.

The unprofitableness of anger was recognized by sages who lived and taught in Israel long before Buddha was born, and many of their admonitions have been garnered up in the Old Scriptures. "He that is slow to anger is better than the mighty, and he that ruleth his spirit is greater than he that taketh a city."

Anger, says the author, is a psychic brandy; worry is a mental mor-

phine. No one who holds himself in a receptive attitude can fail to be deeply impressed with the truths presented in this little volume. Growth is impossible to those minds that imagine that there can be no newly-discovered facts in science and philosophy, unknown to themselves.

Elizabeth Cady Stanton.

250 West 94th Street, New York.

**E**NGLISH SECULARISM—A Confession of Belief. By George Jacob Holyoake. The Open Court Publishing Co., Chicago. Pp. 146. Price, 50 cents.

This book by the father of Secularism in England ought to have a large sale in America. Few people in this country know what Secularism really means, as taught by the greatest Freethinker of England. There are twenty-two chapters in the book. The following are some of the questions discussed: "Open Thought the First Step to Intelligence;" "The First Stage of Free Thought: Its Nature and Limitations;" "The Second Stage of Free Thought: Enterprise, Conquests of Investigation;" "The Third State of Free Thought: Secularism;" "How Secularism Arose;" "Morality Independent of Theology;" "Secularism Creates a New Responsibility;" "Addresses to Be Read at a Secular Funeral of a Child or Man or Woman."

This book is printed on heavy enameled paper, and beautifully bound in linen, with a very full index. We will send the book to any person postpaid who will procure us two yearly subscriptions to this magazine, at \$1.00 each.

## ALL SORTS

—Read our editorial on Charles Watts and then try and arrange for a lecture in your town from the eloquent Englishman.

—We have on hand a few copies of "The Gods" for sale at 20 cents. Many think this the best lecture Col. Ingersoll ever delivered.

—We desire to thank our friends for doing so much for the Magazine this last month. The prospects for the Magazine never looked better.

—Freethinkers in that far-off young State of Oregon are setting a good example to the other States of the Union by perfecting such a good State organization.

—Browne—I'd join the church if it wasn't so full of hypocrites.

Towne — That needn't deter you. There's always room for one more.—Brooklyn Life.

—An old Scotchwoman, when advised by her minister to take snuff to keep

herself awake during the sermon, replied, "Why dinna ye put the snuff in the sermon, mon?"—Tid-Bits.

—A Salvation Army lass at Jamestown the other evening, in relating her experience, said: "I feel like one of God's hot biscuits spread with honey."—De Ruyter (N. Y.) Gleaner.

—The amount appropriated by our government for Indian school purposes for the year 1898 was \$2,638,390. A large portion of this sum found its way into the coffers of the Catholic church.

—The Medium—The spirit of your deceased wife is now here. Do you wish to ask her any questions? Newly Made Widower—Yes; tell her I want to know where she put my winter flannels.—Puck.

—Badger—So you think Simbal is a very religious man. What makes you think that? Cadger—Why, he talks at the prayer-meeting every night, and the way he brags about his past wickedness is enough to make your hair stand on end.

—A little girl, whose mother left her alone at night after telling her the room was full of angels, was heard saying to her doll: "Now, dollie, you musn't be afraid. The room is full of angels. It beats the devil how afraid I am of angels."

—J. E. Remsburg, in a private letter to us, says: "Your suggestion regarding State organizations is good. The Liberals ought to have State organizations everywhere. I suggested this in my address to Liberals." I think it would be well for Liberals to send their opinions as to what kind of a national association

we should have to the Liberal journals and awaken a little interest on that question.

—Minister—Well, Donald, what sort of day is it going to be?

Donald—Weel, sir, I'm no quite sure. You see, you prayed for fine weather yesterday, but my rheumaticks tells me it's goin' to rain, so I guess it's a toss up.—Pick-Mc-Up.

—Fond Mother—Clarence, didn't I overhear you praying at bedtime for God to keep Willy Wiggles from harm during the night?

Little Clarence—Yep! I wanted him spared, so's I could lick the stuffin' out of him to-day.—Puck.

—We forgot to mention in our editorial, in this number, on a National Freethinkers' Association, that one of the important things that the State associations should engage in is the establishing of Free Thought societies in various parts of the State.

—Mary wrote a composition on "The Cow." It was brief. "The cow is a very useful animal." Her mother requested her to read it to the minister, which she did, amending it to suit the occasion: "The cow is the most useful animal except religion."—Philadelphia Post.

—Tommy, aged 5, accompanied his father to church one cold Sabbath morning and upon their return his mother asked if he could repeat the minister's text. "Course I can," replied the little fellow. "He got up and rubbed his hands together and said: 'Many are cold, but few are frozen.'"

—"Now, then," said Adam to Eve, "our time's up, and we have got to get

out of this garden?" "Wait a minute, dear," said Eve. "I want a basketful of those apples to take with us." "Don't bother about them," grumbled Adam: "there is a lot of forbidden fruit in the outside world."—The (London) Agnostic Journal.

—"English Secularism," by George Jacob Holyoake, ought to be in the library of every American Freethinker. See our notice of the book in this number of the Magazine. We will send it to any one who will send us two subscribers at one dollar each, or for 50 cents, the price of the book.

—A recent prayer of the chaplain of the Spanish Senate, in which he asked for the blessing of God on the Queen Regent, King Alfonso and the Spanish people, has caused considerable irritation among the Spaniards, especially in the more intelligent circles, where it is looked upon as a burlesque.

—Governor-elect Roosevelt of New York, in the late canvass, was charged with what was considered a great crime—the attempt to evade the payment of his just taxes. And this by Christians, who never think of their evading, every year, the just taxation of their church property, which amounts to hundreds of millions of dollars.

—In our youthful days the "burning question" in the pulpits was the preaching of hell-fire, but the new Christian magazine says it is now how to save our churches from mortgages. If Christians were honest there would be another "burning question" for them to consider—the payment of their just taxes on their millions of dollars of church property.

—Norton—Half the congregation fell asleep over Mr. Prosy's sermon last Sunday.

Lawton—What was the other half of the congregation doing?

Norton—Envyng the sleeping half.—London Scraps.

—"It takes a pillar of the church," says Puck, "to hold a person up at a church fair."

—Rhoda J. Glover, of Baldwins, Long Island, N. Y., has been a subscriber to this Magazine from the first number. She is an intelligent Freethinker, and was among the first in her State to work for female suffrage. It is no wonder the voters of the village of Baldwins have elected her a member of the Board of Education, where she is doing much good in the cause of education.

—Intense excitement has been aroused in London within the last few months by the puritanical attempt upon the part of certain people to prevent the giving of Sunday concerts.

We are pleased to learn, however, that Queen Victoria, with all her religious convictions, has given a snub to the opponents of Sunday music by having the Guards' Band play on the terrace at Windsor Castle every Sunday afternoon while she resides there.

—The Free Thought Ideal is now edited by Etta Semple. Miss Semple is a bright, intellectual woman, and has for a number of years been the Secretary of the Kansas Freethinkers' Association. She holds to some views that we do not indorse, but as she says that the Free Thought Ideal shall advocate "Free thought, pure and simple," we wish her great success. The paper is issued at

Ottawa, Kan., semi-monthly, at 50 cents a year.

—A number of priests in the City of Mexico are conducting raffles for the relief of souls from purgatory. They induce their parishioners to buy chances in a lottery for the drawing of numbers indicating whether or not the prayers of the holder will deliver a certain number of souls from purgatory. The winner has the further obligation to pay for a mass for the souls to be delivered.—Chicago Inter Ocean.

—An acquaintance of mine had occasion to reprove her very small son for ante-Christmas behavior.

"Clarence, if you are not better God will punish you."

Clarence did some deep thinking.

"Does God know Santa Claus?" he asked at length.

"No; certainly not."

"Well, then, if God don't tell Santa Claus, I don't care," was the little heathen's reply.—New York Herald.

—Dr. I. S. Curtis, of Brunswick, Me., writes in a private letter:

I am more glad than I can tell you that we shall have the Free Thought magazine every month the coming year, for I miss its monthly visits very much. What a rugged, noble face is that of Edward A. Potter, and what a good, strong article is that of his that you published in the December magazine.

A number of our friends have expressed similar opinions of Mr. Potter's article. We hope to hear from him again.

—A London paper says that an adjutant in the Salvation Army has achieved the remarkable feat of singing fifty-nine hymns in fifty-nine minutes. The occasion on which this record was made was

called a "singing battle." He began with "I Will Follow Jesus," and hymn after hymn followed swiftly. When he reached the doxology, after singing eight extra hymns, he was two and a quarter minutes ahead of the stipulated time. When he finished he shouted, "Bless the Lord, I've broken the record."

—A Scripture examination was being held recently in an English school, the lesson being Elijah offering up a sacrifice on Mount Carmel. As the children looked like good scholars, the inspector gave them a question, saying: "Now you have told them that Elijah put the bullock on the altar. Why did he put water round the altar?" The children looked amazed, except one little boy, who stood up, and said, "Please, sir, to make the gravy."—Exchange.

—The telegraph informs us through the Chicago Tribune of Dec. 15 that in New York last week the wives of two ministers and the wife of the manager of the American Safe Deposit Company were arrested for appropriating articles in stores. These ministers' wives had probably learned from their husbands how easy it was to avoid the penalty for stealing, for "Jesus has paid it all," which included the stolen goods, and that there would be more joy in heaven over them if they repented at the last hour than over ninety-nine women who had never stolen anything.

—I heard a United States Marshal tell a good story the other day. He had been ordered to go after an Indian who was selling whisky to his dusky friends. After he captured the warrior he gave him a long lecture on the depravity of his conduct. After listening stolidly the

half-breed said: "Ain't dere no way I can get helped out this?" "No one can help you now but God," his captor answered. The prisoner shook his head sadly, in a hopeless manner, as he muttered: "Well, God he good deal like Uncle Sam. Injun never see him."—Truth.

—The publishers of the Scientific American have just issued a book of 155 pages, illustrated, entitled: "Spirit Slate Writing and Kindred Phenomena," that is advertised in this number of the Magazine and that we have for sale. Believers in spiritualism, we think, will be as much interested in this book as other people, as they will desire to learn how their fraudulent mediums do their tricks. Honest Freethinkers of all classes should condemn fraud, as well outside of the church as in the church. The book will be found to be very interesting reading. Price \$1.

—Prof. J. A. Greenhill, in a private letter, has this to say about the December Magazine:

"If it were not that my little effort was there I would say I consider the December Magazine a splendid publication. My dear sir, I congratulate you on having such contributors as Edwin A. Potter and D. B. Stedman. That article by Mr. Potter is a wonderful production, in my estimation. I have not read any but these two yet, but have no doubt the rest will be in keeping. I thank you for putting my article inside the same covers as that of Mr. Potter. O how I would like to meet that gentleman!"

—The Church Financier is the title of a new magazine that has just made its appearance. Vol. I., No. 1, is before us.

The first article under the title "Why," has this to say:

It is safe to assert that the most pressing question in nearly every church to-day is the raising of money; not simply for running expenses and missionary apportionments but for mortgages and floating debts.

"The most pressing question" heretofore has been, "How to save souls," but the conditions have changed, and it is now "How to save the church from mortgages."

—The annual convention of the Iowa diocese of the Episcopal church, held last month, was very interesting as well as very exciting. The Rev. Dr. T. E. Green, of Cedar Rapids, Iowa, and the Rev. Dr. T. N. Morrison, of Chicago, were opposing candidates for bishop of the diocese, and considerable bitterness was shown between them. The Rev. Dr. Green declared that the Rev. Dr. Morrison was resorting to the political methods of a ward-heeler in order to be elected, while the Rev. Dr. Morrison, after having the Rev. Dr. Green shadowed by detectives, declared that gentleman to be morally unfit for the position of bishop.

Thus doth the Lord protect the characters of the righteous!

—The dancing masters of Jersey City have called a meeting to take some action to check, if possible, the growth of the Rev. John L. Scudder's dancing school. They haven't any idea how this is to be attempted at present. They only know, they say, that their business has been much affected by the Rev. John L. Scudder's dancing school. The Jersey City dancing masters find themselves in a position they never dreamed a terres-



trial dancing master would ever occupy—in a cut rate war with a minister. The Rev. Mr. Scudder only charges 10 cents a lesson. The dancing masters cannot afford to teach for less than 25 cents a lesson. The meeting will be held next Thursday night. "We have to do something," said Mr. Ettinger, one of the dancing masters to-day. "The church dancing school, with its cheap prices, is hurting our business more and more every week."—Chicago Tribune.

—This week closes the fall term at the Liberal University, and we are well pleased with the work. The students have done remarkably well and the examinations now being held are very successful. We will enter the work of the winter term next Monday with better prospects than ever.—The Torch of Reason.

This Liberal University is already doing good work for the Liberal cause, giving young men and young women education without superstition. The friends of the school are not asking for a large endowment, as the President of the university says a large sum of money might be a damage to them. All they ask is that those who favor the school shall subscribe small sums, sufficient for its needs, at the present time, and allow it to safely and slowly develop into a practical and permanent institution.

—Our new pamphlet on Voltaire, by Prof. Emile Pingault, ought to have a large circulation. The following paragraph from the article will give those who have not read it some idea of its value:

Tell me not that Voltaire was a mocker. Single-handed and alone he entered the caves and the jungles, the woods and

the winding labyrinths, where the imps and fiends of ages had held high carnival; ignorance, bigotry, superstition, priestly ambition, lust and power, whatever had bound and enslaved humanity during a night of dreary centuries, single-handed, unattended, he entered, sword in hand, but only a sword of truth, and in his other hand the burning flambeau of eternal light, and challenged all the host of hell to mortal combat. And the battle still rages so bravely and so gloriously begun by him alone, and can only cease when victory and triumph are assured.

—J. E. Remsburg, President of the American Secular Union, has a call for money for a "campaign fund" on another page of this Magazine. We hope all Freethinkers who can afford it will contribute to this fund. They can be assured that President Remsburg will use every dollar that he receives for the purpose stated. Although we have described the organization that we ought to have in this country in our editorial department, if President Remsburg can transform the present organization into one of that kind no one will be more grateful than we shall be. All will agree that a great organization worthy of the Free Thought cause should be established by the beginning of the twentieth century. We hope President Remsburg and Secretary Reichwald will be able to bring it about. But to do so it is imperatively necessary that it be founded on State organizations.

—Mrs. Russell Sage spent two hours to-day at the bird show. "I've come," she said, "because I am strongly opposed to the use of feathers in millinery and wanted to see if women would dare to come to see these lovely birds wearing dead ones on their hats. I don't go to the horse show because it's cruel the

way they treat horses by docking their tails. But I come here because fanciers are so tender to the birds. I had a canary once that broke its leg between the wires of the cage. I sat up three nights with it and when it recovered with the use of only one leg I named it Captain Cuttle. It lived eight years with one leg."—Chicago Tribune.

We are glad to learn that such rich women as Mrs. Sage and Miss Helen Gould are so kind and philanthropic, because they are able to do so much good with their money.

—Seven ministers of Marlboro, Mass., representing a variety of churches, unite in a pastoral letter to the people of the town, calling special attention to the changes in the observance of Sunday in New England. Sunday golf, baseball, bicycle meets and runs, open stores and offices, are mentioned as some of the things which disturb the quiet of the day. The tendency of these things is to reduce the importance of churches and Sunday schools. Children brought up to take for granted on Sunday all forms of secular business and pleasure easily go further without thought of harm.—The Christian (Unitarian) Register.

And people brought up to go to church on Sunday "easily go farther" and conclude they have the right to dictate to other people how they shall spend their time on Sunday. In this country every individual should be free to spend Sunday or any other day as his judgment shall dictate, if he does not interfere with the rights of others.

—Susan B. Anthony said at the Omaha Liberal Congress:

I was in the great meeting in Chicago a week ago to-night when they said

twelve thousand human beings were packed in that great auditorium. They were there to manifest their joy at the conquests that had been made by our armies and our navies. I only heard one speech. I heard the songs and the hymns and I read the program, and as I passed out of the audience at the close of the first hour I whispered to Dr. Thomas, "Not a woman thought of yet, not a woman's name spoken." And yet, good friends, think of it, the mother's sons of this country, taken from them by the government (and if they chose to go with only the father's consent, they could go legally without the mother's), and then, after they were in the army, homesick boys, poor fellows, and were ill, they had another equally ignorant mother's son brought out to nurse them, while the surgeon general declared that no mother's daughter should go to the front, no matter how well trained.

—Dr. V. Anderson, of Deweese, Neb., sends us the following encouraging word:

Friend Green—In forwarding you the inclosed amount—my fourth annual subscription to the Magazine—I have but one regret to express, namely, that I have not been a subscriber to it from the beginning of its existence. When the December number reached me bearing the modest notice that "Your subscription expires with this number," I was rather glad that pay-up-time had arrived; for I have been under conviction for some time that the pleasure and mental food derived from its pages during the year has many times over-exceeded in value the subscription price sent you a year ago. The Magazine is splendid, and all subscribers here are enthusiastic in its praise. It makes no compromise with superstition, yet is sufficiently conservative to be used to good advantage for missionary purposes. On this account its beneficent influence will reach many that the more radical publications would not. It occupies a place strictly its own among Free Thought publications, and

it should have the liberal support it so well merits of all who believe that the advanced thought of the nineteenth century is a better guide to conduct than much of the "Thus saith the Lord," inherited from a barbarous and ignorant past, and of all who realize the danger to our liberty attending a too intimate dalliance with priestcraft.

—President McKinley is considering an application for the pardon or commutation of the sentence of James L. Wilcox, found guilty, with William F. Shaw, of "sweating" gold coins, and sentenced in St. Louis to three years in the penitentiary.

Wilcox and his partner have carried on these operations for years, according to officers. Wilcox once served three years in Joliet for selling bogus wolf scalps. Shaw was sent to Joliet shortly afterward for receiving bonds stolen by safe-blowers from Cahn, Wampold & Co. and from Kellogg, Johnson & Bliss. He was a traveling salesman before he entered the criminal profession. Since his release from prison he has been an active member of Bishop Fallows' church, leading prayer meetings and planning frauds, according to the evidence in court.—Chicago Journal.

This active member of Bishop Fallows' church and the leader of prayer meetings ought, as a matter of course, to receive a pardon from President McKinley. The little matter of planning frauds should not hurt the reputation of so good a Christian.

—The Bible is inconsistent. It is therefore natural that its exponents should follow the example of their holy book. Here is one of many clerical inconsistencies:

"In one of our largest churches last evening," says the Brooklyn Eagle, "the pastor, one of the ablest and most eloquent preachers in the United States, delivered a sermon based on the following text: 'How precious are thy thoughts

unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with thee' (Psalm cxxxix., 17, 18). The sermon seemed to make a deep impression upon the attentive congregation, and the closing words of the speaker were peculiarly solemn, having reference to the uninterrupted presence of God, even through sleep and at waking in the morning. The musical director, who regards himself as a large quantity on the philosophy and dramatic effect of music, instead of improving a selection suited to the spirit of the sermon, simply and with unintelligence, accorded to his program and the quartet sang in excellent style, 'How long, O Lord, wilt Thou forget me?' This inquisitive sentence, varied with the more solicitous inquiry, 'How long wilt thou hide thyself from me?' was the musical wail that followed the profound pastoral assurance of God's omnipotence, goodness, omnipresence, omniscience and perfect holiness, attributes that are ever active and at no time nor under any circumstances beyond the vision of man. And yet if that pastor would hint at such a ludicrous picture he might be accused of meddling."

—Rev. B. Fay Mills, who is preaching in Hollis Street Theater, in Boston, to large audiences, is a member now of the Unitarian Church, and it looks as if he was the Theodore Parker of to-day. That is, he is preaching what Parker would have preached if he had lived now. We read between the lines in the following statement that we clip from The Christian Register (Unitarian) that our Unitarian friends are not prepared to fully indorse all Brother Mills has to say. The Register says:

"Mr. Mills has been received into the fellowship of the Unitarian ministry in the regular way. He has now the same privilege that the most extreme men have on either side of important ques-

tions to express his own opinions and apply them as best he may for the good of the world. The peculiar means employed for the destruction of Mr. Mills' influence is to couple his name with that of Col. Ingersoll, who has recently spoken in Boston. Ingersoll is described as 'coarse and blasphemous,' Mills as 'smooth and treacherous,' the one 'an avowed enemy of Christianity,' the other 'a professed friend.' The one is described as a big and burly burglar with bluster and bludgeon, the other as a dapper young doctor, cheery and smiling. Meanwhile the Hollis Street Theater is filled to overflowing every Sunday night, and a little advertising of this sort will soon make the crowd too large for any available hall in Boston."

—Freethinkers everywhere should take courage, for Liberalism has reached what we used to call the hardshell Baptist church. At the late Omaha Liberal Congress Robert T. Jones, of the Ithaca (N. Y.) Baptist Church, had this to say:

A teacher of one of our prominent colleges said to the writer the other day, after listening to an address upon the leaders of the newer thinking in Germany: "I tell you, I would rather trust the other fellows," meaning the representatives of the older teaching. And this is characteristic of the churches generally: a sharp suspicion of books, preachers, teachers, editors, or lay members diverging in any wise from the old standards. Not that this is to be altogether condemned, but condemned when it is indiscriminating. If it were suspicion based upon examination, it would be a different matter, for then it would simply be a question of evidence in

which all concerned would have an equal field; but it is suspicion based upon the assumption that the old views were God-given, and the supposed sinfulness and danger of in any wise questioning them. That is what creates it, and makes it so active, because it is regarded as a questioning of God, and his truth. A gifted young lady, a teacher of languages in one of our ladies' colleges, and one of the finest scholars in the college from which she was graduated, said to the writer recently, holding up the Bible: "I have resolved to believe every word of this book from beginning to end as God's, and not to allow myself to be influenced by any statements that put in question anything in it." There it is! She felt that her view of the Bible was of God, and that any interference with it, or opening it to examination, was a questioning of God.

—We propose to publish in the near future what we shall entitle the "Free Thought Magazine Photograph Album." It will contain the portraits of as many of our subscribers as shall desire to have their portraits appear therein. The portraits will be of equal size, viz.,  $2\frac{1}{2}$  by  $3\frac{1}{2}$  inches, and there will be four portraits on a page. The size of the page will be  $6\frac{1}{2}$  by  $9\frac{1}{2}$  inches. Under each likeness will be the name and postoffice address of the person it represents, and the Album will contain an index, by which any likeness can be easily found. Subscribers to the magazine are each requested to send their photographs at once. The money need not be sent until called for. Husband and wife can have their likenesses in for \$5.00 and two of the books. Please see page 457 October magazine.



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**A**T OUR rate of 75 cents a year, in clubs of five or over, our terms are so low that they will not permit us to offer any very great compensation to our friends who yearly send us clubs of subscribers, and who in former years have very generously done this work without any commission. We fully realize that they are entitled to some pay for their trouble and expense, and we have therefore made up the following list of books, which we offer to senders of clubs for next year, in the hope that it will not only bring us in the renewals of all our old clubs but will induce others to procure new clubs, and thereby advance the cause of Free Thought. At 75 cents a year, our club rate, The Free Thought Magazine is the lowest-priced Liberal publication published in the world. Look over this issue of the magazine, note its articles and illustrations, and then consider with yourself if it is not possible for you to send us a club for next year. Will you try? Say for half a day. If you will only do that, we are sure nine out of every ten will be successful. If you desire any sample copies, write us, and we will gladly send them. Friends, let us hear from you.

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FREE THOUGHT MAGAZINE,  
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FEBRUARY, 1899.

No. 2

# 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,**  
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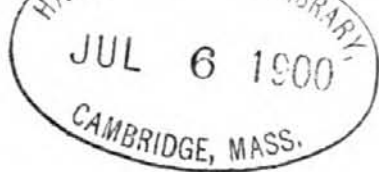






GEORGE JACOB HOLYOAKE

At his home at Brighton, England, writing an article for the  
"Free Thought Magazine."



# FREE THOUGHT MAGAZINE

FEBRUARY, 1899.

## NEW FACTS ABOUT PAINE.

BY GEORGE JACOB HOLYOAKE.

**D**R. CONWAY has established Paine in the first rank of public men in the last century, and all relating to him has new interest. Mr. W. H. Holyoak, a life-long friend and almost a namesake of mine, who has long been the free thought publisher in Leicester, a lover as well as a

Vender of books, lately discovered in an old newspaper in his stock, the *Morning Advertiser*, February 8th, 1794, the following paragraph:

"In the sittings of the French Convention of the 27th of January a deputation of Americans were admitted to the bar and the orator requested the pardon of Thomas Paine, that Apostle of Liberty, who had been proscribed in England, whose arrest was a species of triumph to all the tyrants on earth. His papers had been examined, and far from finding any dangerous propositions the committee had traced only the characters of that burning zeal for liberty—of that eloquence of nature and philosophy—and of those principles of public morality which had through life procured him



GEORGE JACOB HOLYOAKE.

the hatred of despots and the love of his fellow-citizens.

"They requested, therefore, with confidence, that Thomas Paine should be restored to the fraternal embrace of his fellow-citizens, and they offered themselves sureties for his conduct during the short time that he should remain in France.

"The President, after a high compliment to the American people, said, 'You request us to deliver up Thomas Paine. You are anxious to

reconduct to your own side the asserter of the Rights of Man. We must applaud this generous devotion.

" 'Thomas Paine was born in England—that was enough to subject him to the decree in the first instance, which our own safety demanded by the revolutionary laws.

" 'The Convention will take into consideration your demand.' "

This passage, which Dr. Conway was not known to know, when making his researches here, shows that Paine was less disregarded by his countrymen than was supposed, and was held in more respect by the Convention than we knew.

Dr. Clair J. Grece, from whom I sent you a remarkable passage a year or two ago, and who has more relics of Clio Rickman—Paine's great Quaker friend—than anyone else here, lately gave a large sum for the following manuscript, written in Paine's own hand:

Brothers and Fellow-citizens of the World:

The cordial and affectionate reception with which you have honored our worthy countrymen, Mr. Thomas Cooper and Mr. John Watts, members of the Society of Manchester and united with our Society, has been communicated to us by the correspondence of those gentlemen, and received with that glow of happiness that spontaneously flows from the heart.

In offering you our congratulations on the glorious revolution your nation has accomplished, we speak a language which only sincerity can dictate. The formality of courts, dull in everything but mischief and intrigue, affords no example to us. To do our thoughts justice we give to the heart the liberty it delights in, and hail you as brothers.

It is not among the least of revolutions, which Time is unfolding to an astonished world, that two nations, nursed by some wretched craft in reciprocal hatred, should so suddenly break their common chain and rush into amity. The principle that can produce such effects is not the offspring of any earthly court, and, whilst it exhibits to us the expensive iniquity of former politics, it enables us with bold felicity to say we have done with them.

In contemplating the political condition of nations we can scarcely conceive a more diabolical system of government than has been generally established over the world. To feed the avarice and gratify the wickedness of Ambition the brotherhood of the human race has been destroyed, as if several nations of the earth had been created by rival gods. Man knew not Man as the work of one Creator. The political institutions under which he has lived have been counter to whatever religion he professed. Instead of that universal benevolence which the morality of every known religion declares, he has been politically bred to consider his species as his natural enemy, and to define virtues and crimes by a geographical chart.

The declaration of principles we now make are not peculiar to the Society that addresses you. They are spreading themselves with accu-

mulating force through every part of our country, and derive strength from a union of causes which no other principles can produce. The religious friend of man, of every denomination, records them as his own, they animate the lover of rational liberty, and they cherish the heart of the poor, now groaning under an oppression of taxes, by a prospect of relief.

It would have given an additional triumph to our congratulations if the equal Rights of Men (which is the foundation of your Declaration of Rights) had been recognized by the governments around you and tranquilly established in all. But if despotism be reserved to exhibit, by something tremendous in its fall, a warning to future ages, that power that disposes of events best knows the means. We have beheld your peaceable principles insulted by despotic ignorance. We have seen the right hand of fellowship you held out to the world rejected by those who riot upon its plunder. We now behold you as a nation provoked into defense, and we can see no mode of defense equal to that of establishing the general freedom of Europe.

In this best of causes we wish you success—our hearts go with you, and in saying this we speak with the voice of thousands.

Where this address was written, and from what society it proceeded, and to whom it was addressed, are matters of inference only. But it is in Paine's handwriting, it has his natural eloquence and more of his propagandist fervor than I have seen in any other writing of his.

Eastern Lodge, Brighton, December 27, 1898.

---

### A FARMER'S DREAM.

BY E. C. MAYNARD.

ONE beauteous day in rosy June  
All nature seemed in sweet attune,  
The robins sang their morning song,  
Then built their homes the live day long,  
While Robert Lincoln on the wing  
Failed not for once his song to sing,  
And other songsters joined in praise  
Of one of June's most joyous days.  
Stern duty called me to the field  
To cultivate those crops that yield  
Through faithful labor, honest bread  
By which mankind are daily fed.

And who 'mong men more happy  
Than the tiller of the soil,  
As with muscle strong and healthful

He proceeds to honest toil,  
 While the birds are singing sweetly,  
 And the flowers their perfume yield,  
 Nodding gently as he passes,  
 As he passes to the field?

So I hasten to my labor,  
 And feel that God is good,  
 As I take in view the meadow  
 And the verdant, distant wood.  
 Looking forward with delight  
 As resulting from my labor  
 Will be food for dear ones all,  
 As well as for my neighbor.

After a time of toil it seemeth best  
 To hie me to a quiet shade to rest.  
 Morpheus reigned. A Presence draweth near  
 And speaks in "still, small voice," so mild and clear  
 I understand it all, each spoken word,  
 Though given in a tongue I never'd heard.  
 The thought expressed ran thus, "From yonder star,  
 From distance incomputable, and far  
 Beyond the eye's best vision, where none can hope  
 To penetrate with naked eye, or telescope,  
 I've come to this fair earth. I've stopped along  
 Upon each star to note the busy throng  
 That lived, and toiled, and loved and multiplied.  
 Then ceased their labor and laid down and died."

The Presence pausing, I in much amaze  
 Put forth this question while I upward gaze:  
 True, all must die; but is there not a place  
 Where some of all this throng of every race  
 Shall congregate, and dwell in peace and love,  
 A place called Heaven, the stars above?  
 The answer quickly came, "Heaven's kingdom lies  
 Within each heart; the law of love implies  
 That all should practice every virtue known.  
 The one who sins he should for sin atone."  
 Well, is there not a place above the sky

Where Jesus dwells with God, the great Most High,  
And intercedes for sinners here on earth,  
As well as those who dwell and have their birth  
On other stars, and thus save souls from evil?  
And is there not a fallen angel, Devil?  
And has this fallen spirit now a place  
Where he torments the fallen human race,  
A place called hell, where fires are burning ever,  
And worms that never cease their gnawing, never?  
"O man! and can it be that you thus frame  
A form within your mind and give it name  
Of God? If so, an idol you have made.  
Such is the priest's great stock in trade.  
Such places, persons, don't exist,  
And from such thoughts O please desist.  
I never heard of Jesus' humble life,  
Of all his mighty deeds 'midst earthly strife,  
Until I came to this fair globe and sought  
Communion with its people. Here you're taught  
Of Jesus' birth, his holy life, and how he died,  
And died that man may live; that he can hide  
Man's sins from God's all-seeing eye; can move  
God's justice from his throne who only love.  
Will exercise toward man if he believes  
Christ died and rose again; and truly grieves  
For unbelief; believes that he ascended high  
To dwell at God's right hand beyond the sky.  
You're taught all this, I say, and if it's true  
I've learned a lesson which to me is new.  
I simply say I know him not. In all my flight  
'Midst starry heaven, on all these worlds so bright,  
Where I have placed my feet and walked them o'er,  
I have not met this Jesus. No open door  
Has e'er revealed his presence. It is my thought  
That he was simply man, born, lived, and taught  
Like other men; that he with human eye  
Beheld the wrong. He knew that all must die.  
Also that life on earth was short or long,  
According as man lived the right or wrong.  
He strove in manly mode to point the way

That leads from darkness to the brighter day.  
 The rule he gave in simple language stood;  
 I find it thus, that 'all men should be good.'  
 'Whate'er ye would that men should do to you  
 So do to them;' a law both old and new.  
 This rule is not in force on earth alone;  
 In all the countless worlds the same is known;  
 Discerned here through man's contact with his kind  
 And elsewhere thus is it revealed to mind  
 In more or less degree. Thus all may find  
 Revealed in language clear and strong,  
 The way to live the right or wrong.  
 Whate'er is taught that does not coincide  
 With this the golden rule proceeds from pride,  
 That strives to place one soul above another,  
 Regarding not as sister or a brother  
 All of their kind, but places self above,  
 To reign in place of Good, the holy God of Love.  
 The God of Goodness dwells in every star  
 And bides in every form, both near and far,  
 And yet God has no form. God fills all space.  
 Good dwells within, without, in every place."

You speak of one as cause of evil,  
 Who in your tongue is called the Devil.  
 That one does not exist; and yet 'tis true  
 That evil may exist in me, in you.  
 Where'er the God of Good does not hold sway  
 There evil reigns and darkness hides the day.  
 Where goodness is there evil may be near,  
 Where evil dwells there goodness may appear.  
 Choose, then, we must whose servant we would be.  
 It all depends on choice, as all may see.  
 Our hell is made through evil actions done,  
 Our heaven is ours through every victory won  
 O'er evil motives. The place of each is where  
 We now abide. So it should be our care  
 To fit ourselves to present circumstance  
 In such a way as truly will advance  
 The happiness of all with whom we bide,  
 Setting one side entire all selfish pride."



Ah, Gentle Presence, once again I'll speak,  
And for thy heavenly wisdom gladly seek.  
Whence comes our choice, our power of will?  
And how account for all the evil still?  
From whence are we and whither do we go?  
Is this short life of ours naught but a show  
Ending at best within a few brief years,  
And then bid long adieu to friends in tears?  
If this is all 'twere better not to be  
Than live so short a time, such is my plea.

"The Infinite is back of choice, 'tis true,  
It is of consciousness of me, or you;  
It holds with a firm grasp each finite thing,  
The things that please as well as those that sting.  
Without the pain we should not know the pleasure,  
For through pain's promptings we repent at leisure.  
The evil thus a blessing may be found,  
So that our lives are not an empty sound.  
The first intelligence that lived on earth  
Gained thus its wisdom from its earliest birth,  
Experienced good and ill as we do now.  
'Twas not a curse that through a sweating brow  
Man gained his daily bread, but 'twas a joy  
That he should thus his time and strength employ.  
You ask from whence are we, and whither go?  
Just what we touch, that only do we know.  
Man knows he is, and knows he's been evolved  
From force behind; but he has never solved  
His problem backward to a great First Cause.  
The finite cannot comprehend the laws  
Behind his being farther than they touch  
His finite consciousness; and that's not much  
Compared with what's beyond. 'Tis useless, then,  
To ask the questions whither, whence, or when?  
You ask, Is this short life a simple show,  
To end at death in nothing? No; oh, no;  
Our life has been evolved from other life  
And once again must enter 'midst the strife  
That's waged against grim death; there's no reprieve

In this our warfare. No one can give us leave  
 To come to naught. The Infinite includes, we find,  
 The universe of matter as well as that of mind.  
 We have no memory true of life before  
 We had our birth. You here can lay in store  
 No more than's needful for you while you stay;  
 Then, memory with your life must pass away.  
 You'll live in those whom you have left behind,  
 A blessing, let us hope, to all your kind.  
 If we remember not all time that's past,  
 How can we hope an impress now will last  
 Through all the future ages? The mists that rise  
 From ocean's bosom upward to the skies  
 Fall to the ground; and buried 'neath the earth  
 Break forth in springs, and joyous in their mirth  
 Haste onward to the ocean from the hills,  
 Through rivers, brooklets and the little rills,  
 Until once more they rest on ocean's breast,  
 To rise yet once again at Sol's behest.  
 So we have risen up through ages past  
 From death's great ocean, to return at last  
 Back to her bosom. We surely rise again,  
 But nature tells not whither, whence, or when.  
 The life we have, just now, was born of death,  
 Evolved in God, through nature's silent breath,  
 And nature's breath will surely cause our fall.  
 She brings to a common level great and small.  
 We hope to live in those we leave behind,  
 Thus make our mark on matter and on mind;  
 Our lives, if good, will tend toward heaven on earth;  
 We'll trust in nature for another birth.  
 And now, my earthly friend, adieu, adieu,  
 For I have yet more worlds to bring to view."

The "still, small voice" is hushed, I wake from sleep,  
 A lesson learned which made an impress deep;  
 The fear of Gods had passed away, indeed,  
 The fear of self was felt my greatest need,  
 Lest I withhold the good that might be done,  
 Or, doing evil, lose a victory won.

The birds still sang their gleeful song,  
 The flowers nodded in the breeze;  
 I felt new power to resist wrong,  
 New motives had mankind to please;  
 For heaven, if gained at all, must be  
 Indwelling, not so far away,  
 Here, now; not in eternity  
 Must be the bliss for which I pray.  
 Here, now; I must all sorrow shun  
 And seek to gain my happiness.  
 Here, now; through my own labors done  
 My joys to gain, mankind I bless.

Buckland, Massachusetts.

---

## THE NATURE OF RELIGION.

BY JAMES R. ALLEN.

FROM reading a book in the Cincinnati Public Library entitled "Buddhism—American Lectures on the History of Religions," by T. W. Rhys-Davids, Professor of Pali and Buddhist Literature at University College, London, I am constrained to write regarding the nature of religion. I can do no better than quote from the book, which commences as follows: "It has often been maintained that there is no nation or tribe without religion. But what is meant by religion? The word, as is well known, is not found in languages not related to our own, and its derivation is uncertain. Cicero, in one passage derived it from *re* and *lego*, and held that the real meaning was the repetition of prayers and incantations. Another interpretation derives the word from *re* and *ligo* and makes its original sense that of attachment, of a continual binding (that is, no doubt, to the gods). A third derivation connects the word with *lex*, and explains it as a law-abiding, scrupulously conscientious frame of mind. This last seems to be most in accordance with the conceptions prevalent when the use of the phrase began, and more in harmony with the similar expressions that arose under similar circumstances elsewhere—in China, for instance, and in India. In India, indeed, the same word is used by the followers of every school of thought, for law, and for religion—the word *Dharma*, etymologically equivalent to the Latin *forma*, and constantly reminding us in its implied connotation of the English phrase, "good form." Law did not, of course, in that early time, mean legislation. It was rather custom, established precedent; and a sense of duty to the established

order of things included and implied a reverential attitude toward the gods. This last side of the idea tended, even in Roman usage, to become predominant; and when the early Christians began to write in Latin, they not only limited the sense of the word religion to this part of its original meaning, but so used it in this limited sense as to fit it in with their own theology, till it gradually becomes nearly a synonym for Catholic Christianity. The completion of this revolution in meaning was, however, only opening the door to fresh modifications. Thus we find St. Thomas Aquinas, in one place, defining religion as 'goodness rendering to God the honor due to him,' and in another as 'the manifestation of that faith, hope and charity toward God to which man is above all, ordained.' But as the monastic system grew, a 'religious house' came to mean a monastery, a 'religious'—that is, a religious person—a member of a monkish order; a 'going into religion,' the taking of the vows, and even a 'religion,' an order of monks. Most curious is it to read the decree of the famous fourth Lutheran council regretting the confusion brought about in the church of God by the diversity of 'religions' and laying down that none should ferment a new 'religion;' but whoso desired to adopt 'a religion,' should select one of those already approved. Religion throughout this passage means simply an order of friars. An Irish Protestant, Archbishop French, finds in this word a notable evidence of the moral contagion of papal damnation, and asks, 'What an awful light does this one word, so used, throw on the entire state of mind and habit of thought in those ages!' Writers of all the numerous sects of Protestant belief have accordingly endeavored to bring the meaning of the word 'religion' back to those points which each of them regard of vital importance. But how can they hope to keep it there, and only there? For writers who discard the dogmas of Christianity endeavor to put a meaning into the word which will harmonize with their views of life. It is evident that man's definitions of religion will be precisely as numerous, as different, and as accurate as their own beliefs. There is only one definition which all must accept, the historical one, and the history of the word goes back long before Cicero, and is still to-day in the making. For the word is a convenient expression for a very complex set of mental conditions, including, firstly, beliefs as to internal and external mysteries (souls and gods); secondly, the mental attitude induced by those beliefs, and, thirdly, the actions and conduct dependent upon both. No one of the constituent elements of religion is stable. They are never exactly the same, in any two individuals, even when these profess the same faith and live under the same conditions. The beliefs especially (which are independent, except in an indirect way,

of the will of the individual), vary, and that in a definitely different way, from century to century. And in those countries where the expression 'religion' has once obtained currency it has always been and must still in the future be applied to each new variation. The connotation of the word is determined by popular usage, and popular convenience. It can never be limited by scholars, or by the self-regarding definition of the apologists of any particular creed. Professor Max Muller, in his 'Lectures on the Science of Religion,' 1873, page 287, talks of the broad foundations on which all religions were built up—the belief in a divine power, the acknowledgment of sin, the habit of prayer, the desire to sacrifice, and the hope of a future life. But the popular usage has been too strong for him. No one of these five is found in Buddhism, yet he calls Buddhism a religion (page 142 and elsewhere).” I think the foregoing quotation is sufficient to show that Mr. Rhys-Davids agrees with my opinion that religions are ideas regarding the ultimate origin and destiny of all things, or, in other words, ideas regarding the whence and whither of existence. No less a person than Herbert Spencer also agrees with my definition of religion. I wish that my use of the word “regarding” be particularly noted. By the use of it, Atheism, Agnosticism, Materialism, Spiritualism, Theosophy, as well as Christianity, Buddhism, Mohammedanism, Judaism, and all other so-called revealed religions, are embraced within my definition of the word religion. I challenge all those who differ with this definition of religion to debate the matter through *The Free Thought Magazine*, or any other paper. I contend that any opinions whatever upon this subject are religions. Christianity, Buddhism, Theosophy, etc., are, as it were, the positive pole of this subject, while Atheism, Materialism and Agnosticism are the negative pole. All new ideas regarding religion have always been considered, by the majority, at least, as anti-religious.

Mr. Rhys-Davids says: “The worshipers of old gods looked upon the supporters of their rivals as atheists (just as the polytheists on the shores of the Mediterranean called the Christians atheists”). The most remarkable feature of Mr. Rhys-Davids’ book, which is only one of many of his, he being one of, if not the most, noted authority upon Buddhism, is his assertion that Buddhism teaches that there is no soul. Buddha himself classifies as heretics, among others, “Those who hold that God is eternal but not individual souls,” and “Those who hold that while the bodily forms are not eternal, there is a subtle something called heart or mind, or consciousness, which is.” “The Buddhist books are constantly insisting upon the foolishness of wasting time, in any hankering after a sup-

posed happiness in heaven. And though the Buddhists do believe, in a sense of their own, in a future life, in the hereafter, yet that sense is so different from the one in which the Christians use the terms, that Christian theologians would rightly class the Buddhists among those who do not believe in it at all. For two essential conditions of a future life, as held in the West, and, indeed, wherever the 'soul' theory is in vogue, are the continuation of memory and the consciousness of identity. The soul, in flying away from the body, is supposed, by these hypotheses, to carry with it the memory of these things at least which it recollected when in the body (and even, in some writers, of things which it had then forgotten), and to retain quite distinctly the sense of personal identity. The soul then enters on a new life, either of weal or woe. All this would be denied by the Buddhists. There is no passage of a 'soul' or of an 'I' in any sense, from the one life to the other. Their whole view of the matter is independent of the time-honored soul theories, held in common by the followers of every other creed. The only link they acknowledge between the two beings (in the one existence and the next) who belong to the same series of Karma, is the Karma itself. The new existence is never absolutely permanent or absolutely free from sorrow. And it is not a future life of the same being, but a new life of (what we call) another being. For there is neither memory nor conscious identity to make the two lives one. It would be a pretty piece of casuistry to say the Buddhist believes in a future life in our sense. But they are none the less earnest in their belief in it in their own. In that, it has been a deep reality to them, all through the long history of their faith, and in whatever age or clime their region has been adopted. This is at least suggestive, in showing that one may pour a very different meaning into the terms 'future' and 'life,' and yet they may still retain their influence over the hearts of men. We had yesterday a description of the lower eight-fold path, and of the ten fetters, which the Buddhist has to break. But why should he break the fetters? What is the goal where he hopes the path will carry him? The salvation the Buddhist seeks cannot be accurately described either as a salvation from hell, or as a salvation from sin. The Indian belief in transmigration made the belief in a hell and heaven in the Christian sense impossible. All beings in all the heavens and hells would necessarily die (as we should say), fall from that state (as the Indian would say), when the causal efficacy of the Karma which put them there had been exhausted. The terrible thing was not a rebirth in hell so much as the far more staggering and terrifying conception that there was no escape from the round of transmigration at all. A being in a state of misery or a state of happiness might

be perfectly sure that that state would sooner or later (according to the Buddhist doctrine of the impermanence of everything) come to an end; but it would come to an end only by the commencement of another state, of another birth. And that birth would be inevitably attended by all the results inherent in the limitations of individuality (Buddhists holding that all suffering is the result of separateness). And the struggle necessary to keep the individuality alive would bring with it fresh cares and troubles, old age and death, grief, lamentations, wailings, and despair. This is the evil to be avoided. There is a real identity between man in his present life and in the future. But the identity is not in a conscious soul which shall fly away from his body after he is dead. The real identity is that of cause and effect. A man thinks he began to be a few years, twenty, forty, sixty years ago. There is some truth in that; but in a much larger, deeper, truer sense, he has been (in the causes of which he is the result) for countless ages in the past; and those same causes (of which he is the temporary effect) will continue in like temporary forms throughout countless ages yet to come. In that sense alone, according to Buddhism, each of us has, after death, a continuing life." I might add that Buddhism teaches that rebirth can be averted by living a pure, noble life, and that when rebirth has been averted the condition or state called "Arahatship" by Buddhists has been reached. While Prof. Rhys-Davids is an undoubted authority upon the subject, there appear to me to be a number of contradictions in his explanation of Buddhism. For instance, if there is no identity between the different lives what difference would it make to an individual whether he was reborn or not? And if there is no soul, what is there to be reborn? And if only the result of your past conduct is reborn, which is called Karma by Buddhists, what interest would an individual have in having that not reborn? I think that the fact of the matter is that Buddha himself disbelieved in the existence of the soul, and inconsistently so taught, but that the rank and file of the Buddhists did believe in the existence of the soul, which they also believed was finally annihilated in Nirvana. Buddha evidently was ahead of his followers.

Cincinnati, Ohio.

## ROBERT BURNS AND THE CLERGY.

BY ROBERT N. REEVES.

ROBERT BURNS, Scotland's sweetest singer, was the greatest enemy of the Scotch clergy. Like Shakspeare, Byron and Shelley, he never marred his verse by singing words of praise for the foolish doctrines of the Christian church. He was bold, free, independent, and cared as



ROBERT BURNS.

little for the absurd dogmas of priests as he did for the pompous titles of kings. Kings and priests, to his free mind, were merely ornaments for which the world paid an extravagant price; and he believed that without them the world would be freer and better.

At the time Burns lived Scotland was the home of the worst form of the Protestant religion—Calvinism. This religion has been the curse of Scotland just as Catholicism has been the curse of Ireland. During the latter half of the eighteenth century so powerful was the Scotch clergy and so great the superstition of the Scotch

people that a curse from a Calvinistic priest often brought misery and poverty to those who dared to question the doctrines of the church. The clergy, tyrannical in their strength, clutched Scotland by the throat and poured their noxious creed into the minds of the Scotch people. Few dared to resist, few had the courage to take up the cause of human liberty.

Robert Burns early in life began his attack upon the despotism of the Scotch church. His earliest poems, handed about in manuscript among his friends, from their anti-theological tone, soon drew from the clergy a whirlwind of holy wrath. He became involved in quarrel after quarrel with the priests of Calvinism, but his superior wit and satire never let him come out second best. So successfully did he ridicule the fanaticism of the Calvinists that he soon was heralded as the fighting man of Liberalism. For it must be understood that just about this time there were a few Scotchmen fearless enough to revolt against the tyranny of the Scotch



church and form themselves into what was known as the Liberal Church Party. All that they lacked was a man of power, a man who could fearlessly and openly declare antagonism to the orthodox Calvinists. Such a man they found in Burns. He had the wit and power to ridicule the sham and hypocrisy of the Calvinists, and it is needless to say that he employed it to the best advantage. He sided with the new party and his satirical poems, read and re-read by thousands of his countrymen, assisted wonderfully in drawing recruits from the ranks of the Calvinists to those of the new and far more liberal church party. But from this it must not be thought that Burns was a member of this New Church Party.

“No churchman am I for to rail and to write,”

he says in one of his songs, written about this time. Burns was too free, too independent to attach himself to any church. He sided with the New Church Party because it represented, to a certain extent, liberty of thought; and the success of such a party he knew was the best means of destroying the power of the bigoted and fanatical Calvinists.

As far as religion was concerned Burns was a deist. He believed in a God, but not the vicious God of Calvin. At this God he laughed and jeered. As for Christ, Burns regarded him as a philosopher, a reformer. He saw in the central figure of Christian theology only a man who, in an attempt to reduce religion to a sentiment, had met with failure. But for the clergy who used Christ as a foundation for their foolish schemes, Burns showed little else than contempt. He regarded them as a lot of sorry shopkeepers who were continually trying to cheat each other out of customers by offering creeds and dogmas, each of which they piously advertised as the only sure cure for sin and the only direct route to heaven.

But it was against that type of the clergy known as Calvinists that Burns directed his keenest arrows. In poem after poem he jeers at this bigoted specimen of Protestant tyranny. He shows no mercy. With wit and satire, with laughter and with sneer he tears the old puritanical garments from the Calvinists and shows them to the world in all their crime and hypocrisy. Against these hypocritical and persecuting fanatics Burns, speaking for the New Church Party, says:

“With trembling voice I tune my strain,  
To join with those  
Who boldly dare thy cause maintain  
In spite of foes;

In spite o' dark banditti stabs  
At worth an' merit,  
By scoundrels, even wi' holy robes,  
But hellish spirit."

During Burns' lifetime there were held in the West of Scotland what were then known as "Holy Fairs." Like the modern camp-meetings these fairs were made up of noisy and hysterical people, who mistook their loss of reason for a winning of eternal life. There was one point of difference, however, between the "Holy Fairs" of Burns' day and the camp-meetings of to-day.

At the Holy Fairs the sacrament of the Lord's Supper was always administered. To do this properly and orthodoxedly it was necessary to have plenty of some liquid present to represent the Lord's blood. This was generally brought in jugs by the faithful and kept within their easy reach during all the long exhortations. As these fairs lasted all day the indispensable feature of the sacrament toward evening would run low and the enthusiasm of the faithful would increase often to such an extent that the Holy Fair would break up in a drunken brawl over points o' faith.

Burns attended several of these fairs, and in 1785 wrote his satirical poem, "The Holy Fair," in which he ridiculed the clergy, their dogmas and their sacraments. He particularly ridiculed a Rev. Mr. Moodie, who in Burns' times raved and fumed at the "Holy Fairs" very much like the modern Mr. Moody does at a revival.

"Hear how he clears the points o' faith  
Wi' rattlin' and wi' thumpin'!  
Now meekly calm, now wild in wrath,  
He's stampin' an' he's jumpin'!  
His lengthen'd chin, his turn'd up snout,  
His eldritch squeal and gestures,  
Oh! how they fire the heart devout  
Like cantharidian plasters.

His piercin' words, like Highlan' swords,  
Divide the joints and marrow.  
His talk o' hell, where devils dwell,  
Our vera souls does harrow.

A vast unbottom'd, boundless pit,  
Fill'd fu' o' lowin' brimstane,

Wha's ragin' flame, an' scorchin' heat,  
 Wad melt the hardest whunstane.  
 The half-asleep start up wi' fear,  
 An' think they hear it roarin',  
 When presently it does appear  
 'Twas but some neebor snorin'."

Leaving off his description of the priest, Burns goes on to say of the congregation:

" 'Twad be owre lang a tale to tell,  
 How mony stories past;  
 An' how they crowded to the yill. (1)  
 When they were a' dismiss.  
 \* \* \* \* \*  
 Some swagger hame the best they can,  
 Some wait the afternoon."

For, says Burns in conclusion:

"There's some are fou o' love divine;  
 There's some are fou o' brandy."

Once on attending church Burns heard thanks offered to God for a British victory, and he wrote of those who prayed:

"Ye hypocrites! are these your pranks,  
 Tae murder men an' gie God thanks?  
 For shame! gie o'er, proceed nae further;  
 God winna hae your thanks for murther."

Even the Devil, Burns could not hate with the furious hatred of a true-born son of Calvin. He believed that if the God of Calvin was unforgiving and eternally punished his children, the Devil was at least a little more merciful. And in his "Address to the Deil," Burns says:

"O Thou! whatever title suit thee—  
 Auld Hornie, Satan, Nick, or Clootie,  
 Hear me, Auld Hangie, for a wee,  
 An' let poor damned bodies be;  
 I'm sure sma' pleasure it can gie,

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1, ale.

E'en to a deil,  
To skelp an' scaud poor dogs like me,  
An' hear us squeal!"

And then, alluding to his own chances of some day meeting this bug-aboo of the Christians, Burns thus addresses him:

"An' now, Auld Cloots, I ken ye're thinkin'  
A certain bardie's rantin', drinkin',  
Some luckless hour will send him linkin'  
To your black pit;  
But faith! he'll turn a corner jinkin',  
An' cheat you yet."

For the rigidly righteous, or "Unco Guid," Burns has this to say:

"O ye wha are sae guid yoursel',  
Sae pious and sae holy,  
Ye've naught to do but mark and tell  
Your neebor's fauts and folly!"

And to these meek and pious people he gives this advice:

"Then gently scan your brother man,  
Still gentler, sister woman;  
Tho' they may gang a kennin' (2) wrang,  
To step aside is human."

But of all Burns' poems, "Holy Willie's Prayer" is the most scathing satire on the clergy. In it he burlesques not only the clergy but one of their favorite sacraments—the supper of their Christ. For this reason "Holy Willie's Prayer" has always been regarded by the clergy as a sacrilegious and blasphemous libel upon the Christian religion. In other of Burns' poems in which he attacks Calvinism he does it in a half-satirical, half-humorous way. He laughs at the priests and plays with their creeds as a cat would with a mouse. But in "Holy Willie's Prayer" the tone is entirely different. In this poem Burns is serious and displays all the fire and strength of his genius. It is without doubt his greatest attack upon Calvinism.

The original of "Holy Willie" was an old Presbyterian elder by the name of William Fisher, whose notoriety rested both upon his quibbling little.

over points of faith and his attempts to carry out by persecution the puritanical teachings of his church.

A certain Gavin Hamilton, a friend of Robert Burns, and a man of most irreproachable character, was, through the efforts of "Holy Willie" brought before the Presbytery of Ayr and threatened with a form of excommunication for the awful crime of having potatoes dug on the Sabbath. Owing to the oratorical powers of Robert Aiken, Hamilton's lawyer, "Holy Willie" and his pious friends in the trial were badly worsted, a fact which pleased Burns so well that he wrote in honor of his friend's acquittal, "Holy Willie's Prayer," a poem in which Burns pretends to have overheard "Holy Willie" praying to his God in true orthodox fashion.

"O Thou, who in heaven does dwell,  
Who, as it pleases best Thyself,  
Sends'ane to heaven an' ten to hell,  
A' for Thy glory,  
And no for ony gude or ill  
They've done afore Thee!

I bless and praise Thy matchless might,  
When thousands Thou hast left in night,  
That I am here afore Thy sight,  
For gifts an' grace  
A burning and a shining light  
To a' this place.

What was I, or my generation,  
That I should get sic exaltation,  
I wha deserve most just damnation  
For broken laws,  
Five thousand years ere my creation,  
Thro' Adam's cause.

Thou might hae plung'd me in hell,  
To gnash my gums, to weep and wail,  
In burnin' lakes,  
Where damn'd devils roar and yell,  
Chain'd to their stakes."

And then "Holy Willie" grows conceited:  
"Yet I am here a chosen sample,  
To show thy grace is great and ample;

I'm here a pillar o' Thy temple,  
 Strong as a rock,  
 A guide, a buckler, and example,  
 To a' Thy flock."

Then "Holy Willie," growing bitter over his defeat, cries out to his God, like David of old, for revenge:

"God confound their stubborn face,  
 An' blast their name,  
 Wha bring Thy elders to disgrace  
 An' public shame.

Lord, mind Gaw'n Hamilton's deserts;  
 He drinks, an' swears, an' plays at cartes,  
 Yet has sae mony takin' arts,  
 Wi' great and sma',  
 Frae God's ain priests the people's hearts  
 He steals awa.

And when we chasten'd him therefore,  
 Thou ken how he bred sic a splore, (3)  
 An' set the world in a roar  
 O' laughing at us;—  
 Curse Thou his basket and his store,  
 Kail (4) and potatoes."

Even Hamilton's lawyer does not escape the wrath of "Holy Willie:"

"O Lord, my God! that glib-tongu'd Aiken,  
 My vera heart and flesh are quakin',  
 To think how we stood sweating, shakin',"

While he—

"Held up his head."

"Lord, in Thy day o' vengeance try him,  
 Lord, visit them wha did employ him,  
 And pass not in Thy mercy by 'em,

---

3, such a disturbance.

Nor hear their pray'r,  
But for Thy people's sake destroy 'em,  
An' dinna spare.

But, Lord, remember me an' mine  
Wi' mercies temporal an' divine,  
That I for grace an' gear may shine,  
Excelled by nane,  
And a' the glory shall be thine,  
Amen, Amen!"

To the Rev. John McMath, a liberal clergyman, Burns sent a copy of "Holy Willie's Prayer," and with it sent another poem in which are to be found the following verses:

"I own 'twas rash, an' rather hardy,  
That I, a simple, country bardie,  
Should meddle wi' a pack sae sturdy,  
Wha, if they ken me,  
Can easy, wi' a single wordie,  
Lowse (5) hell upon me.

But I gae mad at their grimaces,  
Their sighin', cantin', grace-proud faces,  
Their three-mile prayers, an' hauf-mile graces,  
Their raxin (6) conscience,  
Whose greed, revenge, an' pride disgraces  
Waur nor their nonsense.

See him, the poor man's friend (7) in need,  
The gentleman in word an' deed—  
An' shall his fame an' honour bleed  
By worthless skellums (8)  
An' not a muse erect her head  
To cove the blellums." (9)

Who, Burns goes on to say, apply

"Their jugglin' hocus-pocus arts  
To cheat the crowd."

5, let loose.

6, stetching.

7. Burns refers to his friend, Gavin Hamilton.

8, rascals.

9, blusterers.

And,

“Take religion in their mouth;  
Talk o’ mercy, grace, an’ truth,  
For what? to gie their malice skouth  
On some puir wight,  
An’ hunt him down, o’er right and ruth,  
To ruin straight.

God knows, I’m no’ the thing I should be,  
Nor am I even the thing I could be,  
But twenty times I rather would be  
An atheist clean,  
Than under gospel colours hid be  
Just for a screen.”

Robert Burns is not only Scotland’s greatest poet but the greatest name in the history of that land. In his short life he, more than any other man, taught his countrymen the value of their own existence; taught them the worthlessness of priests and kings, and that

“The honest man, tho’ e’er sae poor,  
Is king o’ men for a’ that.”

He filled the hearts of millions of his countrymen with joy, and made the cottage of the peasant ring with truer life than ever dwelt beneath a palace roof.

“He left his land her sweetest song,  
The earth her saddest story.”

As long as the world possesses a poetic sentiment, as long as simplicity, love and tenderness are regarded as virtues, the name of Robert Burns will be revered.

“The world through all the years.\*  
As long as day returns,  
The tribute of its love and tears  
Will pay to Robert Burns.”

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\*Robert G. Ingersoll—“The Birthplace of Burns.”



## KEEP ABREAST OF TRUTH.

BY JOHN M. CROOK.

**H**AD I the ear of the world for a moment I would admonish—or implore—it to “keep abreast of Truth,” and possessed I the power to by some other means uplift and improve its life, I could render it no greater service than ask it to think and learn and teach Truth. In the correct conception and following of laws, which emanate from the fountain-head Truth, lies the salvation and ultimate release and triumph of its peoples. “Know the truth and the Truth shall make you free.”

Had Greece listened to the truths as taught by its Solon, Socrates and other expounders, it would not have fallen as it did. Had Rome followed the teachings of its thinkers in all its ages and the philosophy of its Marcus Aurelius, it might yet have remained a great world-power and have retained its mighty empire. Had Judea listened to the truths of its sages and teachers it might have nestled cozily between the powerful countries surrounding it, kept its population intact and to-day be numbered with the independent governments of earth. Had France followed the dictates of reason and right its bloody revolution would have been avoided and progress rather than decay would bless it now. Had England heeded the warning voices of Pitt, Burke and Camden its empire in America would yet be its own—it the richer but the world the poorer. If Spain had given its colonies the freedom they demanded the blood of its thousands would not darken the soil of now lost country and its honor would be unsullied in the eyes of Justice. Truth was being outraged in Cuba, and America, true to itself, came to its rescue. Now if Truth has been throttled, smothered and outraged by the governments of the earth what shall we say of its treatment “in the house of its friends?” The nations enumerated failed to “keep abreast of Truth” at certain crises in their existence and witnessed each other’s fall or losses. “Truth was not in them.”

But is truth in the religions and creeds of earth? Yes, in all, but usually in such small proportions that tradition, error or humbug has all but quenched it. When a religion presumes to contain all truth the man of thought will be tempted to fling it aside as more likely the possessor of no truth or, at best, a dismal failure as a champion of truth, and when a religion would deprive reason of its rights and would dethrone conviction and judgment, it becomes an infidel to truth and an atheist to life in the deepest and widest sense of the word. Keep abreast of Truth—what re-

ligion, creed or church is there to-day? Not one, nor has any of the multitude the world is blessed with kept apace with its strides! Instead of religion being the pathfinder for Truth and its ablest champion, it has oftener been its stumbling block and enemy. Deny this who will. History will corroborate my statement; it will tell the tale: Confucius taught great truths and noble lessons but the Chinese half learned them, thought Truth stood still, built their great wall and locked themselves in in their own little world, and now are just awakening to a realization of their miserable condition. India has its Buddha, but Buddhism is so intermixed with new but false traditions and fallacies that the old pure faith is not followed but by the educated few, and where stands India to-day? How much do we owe it for the revelations of Truth? Occultism, mystery, the religion of the mysterious, enthrall the people. Buddhism is on the wane—it avails little in a nation that teems with millions uneducated and unenlightened. Norse and German mythologies, the religion of millions ten centuries ago, have vanished from off the earth. As a style in literature and for their beauty they are read by the studious, but having nothing to teach of Truth in its modern and highest—as yet—stage of development, they receive little attention. Even the idol worship of pagan tribes to-day, as in the past, takes on a form of truth, or reflection of it, which should not be abhorred as sinful by educated people, for though our modern, up-to-date idol-worship differs from it in form and degree, the kind is so very similar and both equally merit our pity and sympathy. All religions have elements of truth else they would not prevail any period of time nor hold sway over the minds of millions. Truth, like sunshine, sheds its warm glow all over the world and universe. The extent of it in the various religions can best be judged by examining the conditions of the nations and peoples adhering to them. In the light of history we cannot—nor would not—deny that Christianity's teachings have been greatly beneficial to the human race, but we can and would deny, and do so most emphatically, that the stories of the creation and fall of man, the assertion of utter depravity, the doctrine of a personal devil, the tales of an immaculate conception, the divinity of Jesus, the miracles he and the apostles wrought, his rising from the dead and flight upward into heaven, etc., etc., are not, never were, and never can be of benefit to humanity; they are to reason most revolting because to truth and law most insulting! Indeed, we are indebted to the Bible for some truths and revelations of law, and cannot afford to ignore it entirely. The "ten commandments," which, whatever their origin and whosoever their author, do interpret and reveal truths and lay down rules of conduct that

in practice have proven their wholesomeness. They are founded on rock bottom. Again, beautiful lessons may be learned from the "sermon on the mount" and from some of the parables. Call them fiction, or call them facts; it matters not if they do parade truths. Fiction that teaches untruths is deplorable, but fact, would-be fact, that demands faith in its untruths, is accursed! There are pearls and jewels of truth in the Scriptures—and we of the radical and rational school must and do recognize them as such, but that these jewels lie hidden in much rubbish renders it necessary when "searching" them we have faith for our guide—faith in reason—lest we stumble. When a book comes to you, a being of high development and culture, endowed with reasoning powers, naturally free, and demands adherence, faith, worship, and support, claiming to know all truth and to be on everything an authority, you have your choice of three positions to take in answering. You may accept it, lock yourself up in it, build your great wall and live on in what you deem ecstasy—only to wake up some time, somewhere, somehow, to a realization of your folly. You may ignore it and declare everything in it fraud and humbug and glean truth from other sources, only to lose at least some headway in your onward and upward trend. But he that with reason and wisdom handles it, doubts what is doubtful, believes what is true, ignores and condemns the false, will make greater and surer progress than either of the other two. One needs everything he can get, and by a rightful, wise use of everything is a sure and solid development assured.

The errors of the Bible we all concede. They are numerous and many are gross. But the two most monstrous and most pernicious are these, that it declares itself to contain all truth, yea, to be the source of all truth, and that if we do not simply and blindly recognize in Jesus the appeaser of God's wrath to us and accept and worship him as our intercessor, we plod—or dance, take your choice—the road most direct to eternal punishment in a hell of fire and brimstone! Methinks the pen that inscribed that "inspired" sentence must have carried with it the fragrance of sulphur, and certainly it was pushed by the hand of a fiend. But just such errors and such sentiments have bred in all ages, in all churches, bigotry, fanaticism, intolerance, credulity, superstition, and we do not forget that when argument failed on a possible new convert, the sword, the fagot, the ax, the noose were speedily brought to the rescue and usually were very successful! Yet, though such extreme means are not now in vogue, persecution is still rampant. How can it be otherwise? The Bible is unaltered, its teachings unchanged, and, if blindly accepted as truth, persecution must follow. There are churches to-day like chained

bloodhounds, thirsting for gore, and restrained only by powerful links of truth and right. The spirit of intolerance is the great crime of the ages and will be with us forever so long as wisdom lingers and humanity is blind.

Truth would not have it so and some time the structure of humbug and deceit on which the religion of the age is founded will crumble into dust, and a temple to freedom, tolerance, reason, good-will be erected on its grave.

“New occasions teach new duties,  
Time makes ancient good uncouth;  
They must upward still and onward  
Who would keep abreast of truth.”

“God is marching on” is the best thought uttered in song or story, and would we keep abreast we must ally ourselves with the most modern, most liberal, most tolerant, most forgiving, most beautiful and best faith and school of thought, that we may progress most rapidly, be truly happy, free, and fulfill that for which it appears we were designed—not rulers but guardians over nature and nature’s earlier and weaker children, the animal, vegetable and mineral kingdoms. Live to learn how best to develop and use them to their and our benefit, discover and reveal their hidden powers, render mankind and all life service, and when the final reveille shall sound and nature claims her child to herself again, all creation will mourn its befriender. Happy he to whom the world is debtor! His reward shall be great.

\* \* \* \* \*

A word of greeting and good cheer to the apostles of freedom, wherever they dwell! Our contract is great but glorious, and with stout hearts we cannot fail. Life and Truth and Law are with us, and they will prevail. Persecuted though we be, it is grand to suffer for what is right and good and beautiful. To Miss De Peatt, our modern Joan of Arc, a word in particular. From a fellow-soldier, also young in years, receive a message of encouragement and blessing. It is inspiring to see youthful vigor and life enter the struggle for liberty. May many useful years be yet in store for you, that the world may long feel the beauty of your presence and efforts.

Chicago, Illinois.

## THE NEW BIRTH—A SERMON.

BY REV. PERRY MARSHALL.

Text—"Ye must be born again," John iii., 7.

DOES Liberalism believe in New Birth? This reality is as sacred to us as to others. "The New Birth" is a generic name which includes, or implies several particulars. And first I mention conviction. It was Dr. Hedge who told of an intelligent lady converted to Catholicism, when asked how she reconciled her mind to certain dogmas, replied: "I do not exercise my mind upon them; I suspect my reason on all such questions." And in the notable Tractarian conflict it was said, "The church has too much light." Thus Catholicism and Protestantism alike are suffering from suspense of reason—and want of conviction.



REV. PERRY MARSHALL.

Protestantism must be Rationalism, and there is no middle ground between the low, malarial regions of Romanism and the high, healthful plateaus of Rationalism. Says Dr. Hedge, "Whoever finds or intends reproach in the word

Rationalism, abandons the Protestant ground, and confesses himself in spirit and temper a Romanist. . . . As Protestants we are all Rationalists. Rationalism means the application of reason to religion; that and nothing more." In maintaining the doctrine of the New Birth, therefore, we maintain it as Rationalists, and not as those who suspend their reason. In other words, we welcome and want convictions.

I. The mass of men, even in cold climates, have not convictions; convince, to conquer with. Opinions or notions all men have. But these feel too much the influence of fashion, conventionalism, and comfort. He only has conviction who has doubted, disbelieved, then fathomed to the bottom. Persons have said to me, "I want to believe in the promises and in the rewards of faith." I would not trust such a person with my pocketbook—except in its usual condition! The morality that wants to believe a lie, for the real or imagined comfort there is in it, is the morality

that wants to appropriate another man's goods for the comfort of it. Conviction, then, giving new birth and new power to the spirit of veracity—something to conquer with, is one of the processes in the New Birth. And the church has wisely laid stress upon this fact. She has unwisely taught that a man's eternal welfare depends upon his holding certain dogmas when he dies. They are of less importance then. She may have taught unwisely that conviction is solely the miraculous work of the spirit in answer to the prayers of the church. Yet she has more wisely acted, in that she has labored to do the convicting herself, securing therefor the ablest available talent in preachers and others.

And in this respect does not orthodoxy sometimes put Liberalism to shame? I am amazed at the want of conviction—at the indifference of Liberals, so-called. I am amazed at the influence of fashion and conventionalism upon their opinions. I am amazed at the narrowness, the bigotry and unprogressiveness that sometimes wears the sacred name of Liberal, almost as a garment to be cast off at pleasure. I am amazed at the want of enthusiasm, heroism and self-sacrifice for the great and eternally blessed truths which are committed to us for the world. I am amazed at the selfishness and intellectual pride, not to speak of insincerity and personal vices which sometimes cover themselves with a Liberal cloak. And I say we need convictions which shall fast crystallize into holiness of life. In this respect we must be born again. We might strive for such seasons of humiliation, as are known among others, and we would, but for the fact that they are so worthless. For men after becoming perfectly humble, will go out proud of their humility. But not less amazing is the heroic devotion to truth and goodness, the beauty of holiness, on the part of many Liberals.

II. Under the generic idea of New Birth we have not only conviction but conversion, also, or turning; *convertere*, to turn. "Lest they should convert and I should heal them," said Jesus. And who has not need of converting? Turning points may well find place in every life. Nature has her turning points. In solar and sidereal astronomy we may see them; and all the planets have their perihelion and aphelion. Every branch of knowledge and of industry has had its turning points: Astronomy when Copernicus set forth the helio-centric doctrine; and again when Kepler demonstrated that the radius vector describes equal areas in equal times. Geography when Columbus set sail for an unknown world. Medicine when Harvey discovered the circulation of the blood; and when Jenner discovered the value of vaccination; and again when the attention of the profession was turned to preventive, rather than curative, medicine. "Art

when," if I may further quote Prof. Hedge, "Daguerre seized upon the then new discovery of young chemistry, that the violet rays of the prismatic spectrum and those that bound them on the outer side, possess power to blacken silver chloride. When Praxiteles placed before the world the Enidean Venus, proclaiming the boundless beauty of the human form; and when Leonardo da Vinci gave the lessons of humanity to the schools of Italy." Every battle and every war and every nation has had its critical moments, if not its turning points; and so it is with every individual life. There are times when vast consequences hang upon the choice of a moment.

In June, 1826 a postman in Eastern Massachusetts brought a newspaper the following poem:

"THE EXILE'S DEPARTURE."

"Fond scenes which delighted my youthful existence,  
With feelings of sorrow I bid ye adieu—  
A lasting adieu! for now, dim in the distance,  
The shores of Hibernia recede from my view.  
Farewell to the cliffs, tempest-beaten and grey,  
Which guard the loved shores of my own native land;  
Farewell to the village and sail-shadowed bay,  
The forest-crowned hill and the water-washed strand."

At first the editor was disinclined to read the verses. But he read them and next day visited the farm whence they came. There he found the author a bashful, barefooted boy in his nineteenth year; and this his first poem. What an epoch in the history of his life and in the history of American verse! for it was John G. Whittier.

The same editor, at another time, received the following communication in verse:

"Is it a dream?  
Or do I hear a voice of dreadful import,  
The wild and mingling groans of writhing millions  
Calling for vengeance on my guilty land?  
Oh that my head were waters and mine eyes  
A fount of tears! Columbia, in thy bosom  
Can slavery dwell? Then is thy fame a lie!  
Can oppression lift his hideous gorgon head  
Beneath the eye of Freedom? O my country!  
This deep anathema—this direst evil,  
Like a foul blot on thy dishonored brow,

Mars all thy beauty; and thy far-famed glory  
Is but a gilded toy for fools to play with!  
For in the mockery of thy boasted freedom  
Thou smilest with deadly joy, on human woe!  
Thy soul is nourished with tears and blood, Columbia!  
O let the deepest blush of honest shame  
Crimson thy cheek! for vile oppression walks  
Within thy borders! rears his brazen front  
'Neath thy uncliding eye."

These lines, written by a woman who afterwards became his wife, were the words which first enlisted Wm. Lloyd Garrison, for that was his name, in the anti-slavery work. It was a turning point and a New Birth, in his soul. And the spirit of which he was newly born enabled him to carry on his work, braving the mobs, the official threats, and the halts of Boston, and the mobs and jails of Baltimore.

In the wilds of New Brunswick, when the inhabitants were partly Indian, a mother with a child by her side and a babe in her arms, started on the lingering snow of spring to visit her father's home. Going down a stream on a raft, a body of ice broke up the raft. She stepped upon the floating ice, rolled her babe in her shawl, and flung him upon a bank of soft snow by the stream, while she floated downward until she could escape to land from her ice-raft. Then returning, she sought and found her babe. Night was near. In the distance she saw a curling smoke rising through the trees. Wending her way thither, she found a friendly Indian's wigwam, where she rested till the morning, when she was safely guided to her father's home. That babe thus saved, was the father of Wm. Lloyd Garrison. And the new birth of the spirit of courage in him no doubt dates back to the bravery of that grandmother. Holmes well says we must begin with the grandmothers to make the man.

III. Reform also enters into the idea of a New Birth. It means form again, and is wrongly rendered repent, in the Gospels. It implies not merely ceasing to do evil, but learning to do well; as the Hebrew prophet wisely said, "Lives must be re-formed." An occasional spurious text may make the great Radical of Nazareth say, "Believe!" but the more genuine ones, let his voice ring with "Repent," or "Reform," for the kingdom of God is at hand; is not far off in the center of the universe. "Thy kingdom come; and not may we come into thy kingdom." When the publicans asked what they should do, he did not say, as in modern phrase, "Cease doing and let deity do for you," but told them to take no money unlaw-



fully. The soldiers asked, "And what shall we do?" and he told them to do violence to no man, and do their duty as soldiers. "Do," was the right word; better than believe, important as is the latter. "Not every one that saith (or believeth) but he that doeth."

It is well that great emphasis should be laid upon repentance, meaning reformation. That is the preaching needed now. But repentance must not mean sorrow because we have not believed the absurdest interpretation of creeds that ingenuity could invent; nor even because we have not more rightly lived. It must mean a new formation, I might almost say, "a new creation" of life with veracity, with honesty, with purity and with love. Of every vice it may be said as Burns said of one:

"Sensual pleasure is snow that falls upon a river,  
A moment white, then gone forever."

IV. A New Birth is its own evidence, "By their fruits ye shall know them." A doctor of divinity recently said of the Southern colored man, that the religious nature is very largely developed in him. He earnestly believes the gospel. But inveracity and impurity are very common among them; and none other is so expert in robbing a hennery as he! But we say New Birth must be evidenced by lofty life. A New Birth is not evidence of the correctness of our views. I heard a clergyman say he knew the doctrines of the Bible were true for he had tested them in his experience. His meaning was that he knew his own views of doctrine were correct by the joyous experience he had in the New Birth. Probably no other argument is so strong in its effect upon the popular mind for medieval theology as this one. "We have experienced it and we know," men say. Let us examine this a little. What are the steps of procedure? First, people are taught that they are in immediate personal danger of falling into an eternal hell. Then they are told that the way of escape is to believe—not that they will be saved, but that the Almighty now saves them. By prayer and supplication and entreaties they are wrought upon until finally they are able to believe that God is personally saving them—has saved them. Though they were, a short time before, in danger of eternal doom, they are now heirs of all heaven. What would be the natural effect of this view of things? Great joy, of course; and many do realize it. But is that a proof of the correctness of their views?

Suppose my attorneys assure me that I am heir to three millions of money. They show me the papers in proof thereof, and there is my name, and everything appears perfect and complete as evidence. At first I cannot believe it. But by and by I am convinced; and what emotions swell

my soul, just over the little matter of money. My humble house shall give place to a mansion. My wife shall be as a queen. My daughters shall have every educational and other advantage. We will have horses, we will ride in palace cars, we will visit the whole world. What joy! But next day my attorneys inform me that there is another man with the same name as mine; and the millions are his and not mine. I have had my experience; it has been genuine if ever experience were genuine; but it did not prove my views correct. I have joys over the acquisition of new truth. And if my acquisition prove, afterward, to be error and not truth. I have had the joy all the same. So we must beware how we prove doctrines by such tests.

But this in nowise invalidates the reality of New Birth. Every man who is moving on a plane, low or high, needs it. Go up higher, though you be already far above the average of men. From the base and vile to the exalted and noble, is New Birth. From the comparatively high to the higher is the New Birth. Nor think because you have been converted that you need no more. Whoever saw a man so soundly converted that he did not need further improvement. To the low and high alike comes the word, "Ye must be born again." Not once but many blessed times.

"Think of spiritual results,

\* \* \* \*

Think of womanhood and you to be a man,

\* \* \* \*

Think of womanhood and you to be a woman,

\* \* \* \*

The universe has nothing better."—Whitman.

New Salem, Franklin County, Massachusetts.

# LITERARY DEPARTMENT.

## ENGLISH AND AMERICAN SECULARISM.\*

BY T. B. WAKEMAN.

THE publication in this country of Mr. Holyoake's little book on "English Secularism" was an event which should have borne more fruit than it has. Under this name "Secularism" originated an organization of Liberals and Freethinkers at about the same time that Auguste Comte was undertaking the organization of Positivists in France—each independently of the other—in 1850-1854 and on. Both of these modes of organization of Liberals—that is, free people, those who have become emancipated from the old churches and creeds, were also introduced and placed upon trial in this country at about the same time, viz., from 1854 to 1876. Thus we have had nearly fifty years within which to contrast their living capacity and adaptability to our people. Few subjects could be of greater interest, for few or none can reach more nearly the higher life and aspiration of the English-speaking peoples who are about to "inherit the earth." In the first place, then, there is the greatest contrast possible, when we compare the tremendous learning and the prior elaboration of the Positive Philosophy, from 1822 to 1850, which preceded the organizing stage of the French Religion of Humanity, or Secular, Scientific and Religious Positivism, and the comparatively simple and unostentatious way in which English Secularism had its organizing born under the suggestions and name provided evolutionally by Mr. Holyoake. See Chapter 9, pp. 46-49, of his work above noted.

Again, there is the greatest contrast between the two, as to the mode of organization, and the spirit under which it was undertaken. Comte left little to evolution and the future. He worked out a counter-drawing of the Roman Catholic Church, its regime and Priesthood, and presented it as the scheme to be worked out after him by civilized peoples of the world, making Paris the center of this Papacy instead of Rome. This plan has been rejected by the Liberals of every country. They were willing to derive what light and help they could from Comte's Positive Philosophy and even his view of the Religion of Humanity, which was originally suggested by Thomas Paine, in the seventh number of the *Crisis*, but the "Positive Polity," with its "Science plus Catholicism," was a grand but futile attempt to mix oil and water.

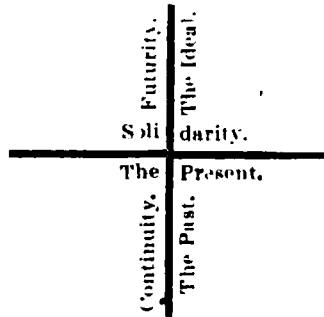
In the place of it, the Liberals have more and more inclined towards a Social Democracy as the basis of a Federated "Republic of the World," to be composed of separate Republics with the full benefits of home rule and the greatest possible individual liberty. This was also the ideal gov-

\*English Secularism, a confession of belief by George Jacob Holyoake. The Open Court Publishing Co., Chicago, 1896, pp. 146, price 50 cents.

ernment of Thomas Paine, as may be seen in the latter part of his "Rights of Man." It is now the issue of the hour whether, the Papacy, or Imperialism, or the Federated Republics, shall become the future integration of mankind, and thus the government of the world. It even seems that this most momentous of questions is about to be decided by our treatment of the Philippines as an independent Republic or an imperial colony.

But there is no mistake that Secularism differs chiefly from Positivism in its democratic-republican aims and sentiments. Even England, monarchy as it is, has found the great leaders of its Secularism, like Holyoake, Bradlaugh and Watts, to be avowed and stanch republicans. In America, of course, republican democracy has been as dear as the breath of life to nearly every Liberal. We admit that very much has been learned and remains to be learned from Comte and the Latin French Positivism, and some of us, including this writer, has spent much time and effort to get its benefits appreciated and adapted to the deepening of the Liberal thought and sentiment of this Republic, but never with any idea of adopting the Papistic regime of Comte. Traitors to the Republic, the "American Positivists" never were, either in head or heart. Indeed, the great purpose of Republican Positivism and Secularism is to realize the Republic as the heaven on earth which the Science of Sociology indicates as the substitute for the old mirage illusion of a heaven in the skies.

From this point of view Secularism is the Religion of Humanity backing the Republican Ideals, and bringing them into reality. It is a "religion" because its grasp of the solidarity and continuity of our race rises above the life, education and requirements of any particular people or State—in fact, binding them all together in one grand and integrative conception of a progressive Humanity—as a mighty organism ever growing throughout the ages, or *saccula*, as the Latin has it—hence Secularism—the emphasis upon this world, instead of some imagined other world. The Liberals, even in America, do not seem to grasp the immense depth and breadth of this meaning of the word "Secular." The cross may very well be used to disclose it, thus:



Here we see the Past, Present and Future of all time are integrated into the one conception of Secularism, of which each individual is the center—standing where the lines intersect in the cross. Let each Liberal take his position upon this cross-center and work with heart, head and hand in the Past, Present and Future, and the meaning of Secularism—

the religion of the Ages of Time, will begin to dawn upon him. It will send our thoughts and feelings to and beyond our State and People out to the whole world, upon which they finally will be found to rest. For instance, in old Greece and Rome life and education ended with the State—that was the final interest and object of life. Then came Christianity, and, as was said by Alfred de Musset, “Une immense esperance a passe sur la terre” (A boundless hope has passed across the earth). That Christian hope Science has now proved to be a mirage—but yet, as every mirage always is, an adumbration of a reality somewhere. We now find that somewhere-reality to be the future of our own race wending its way through the vistas of time upon our own blessed Mother Earth. Thus Secularism is bound to be the only true and real religion; the true bond of union of mankind; the basis of enlightened hope; the heaven which Evolution gives us the golden stairway of our years to reach.

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### TO FREETHINKERS.

BY HARRIET M. CLOSZ.



HARRIET M. CLOSZ.

WE'RE making history to-day,  
And duty should be plain  
To every lover of the race,  
To every heart humane.

Within our own fair borders  
The battle is being fought;  
'Tween the devotees of Priestcraft  
And the legions of Free Thought.

But with these valiant leaders  
In the “fore front” of the fray,  
The Banner of Rationalism  
Will wave o'er the victory.

These friends seek not a future life  
Wherein reward to gain;  
But try to help their fellows  
While on this sphere mundane.

So we'll rally to the standard  
Of Freedom for each mind,  
And though it costs us dearly,  
We'll liberate mankind.

Chicago, 5539 Emerald avenue.

## A WORD FROM DR. YORK.

**M**R. EDITOR: The Magazine for January is at hand, and I am pleased to note the excellence of its entire contents, and to learn that we are to be favored with another visit from Charles Watts, and hope that his presence in our country might be the signal for an uprising of Free Thought in every State of our Union.

And in reading your remarks on the National Freethinker Association for the twentieth century, and the sketch you have suggested of the basis and control for a national organization, I most heartily endorse and will do all that is possible to reach that end.

Not only the meeting in Chicago bears evidence of indifference, and almost total stagnation, but every town and city of the Pacific slope seems to be as dead as a door nail in the cause of Liberalism. It is true that Spiritualism is on the move, but apparently in a life and death struggle against the frauds and shams that must ultimately destroy the movement as a reform element among the isms of the day. The Liberator, a paper recently started here, in the interest of the supposed genuine article, and the showing up of frauds and shams, finds but little support. The great difficulty in weeding out the frauds is for the want of a true standard of the genuine and where to begin and where to leave off the pruning knife. And, as you say, the time is coming when thousands of self-respecting Spiritualists will turn away with disgust from the hollow pretensions of all fakirism and delusions, to the study of this life and this world, and the gigantic evils of religious superstition, which is a standing menace to human liberty in every form. And to this end let us have the new and better organization, with Ingersoll, Mrs. Cady Stanton and Remsburg at the head. And when we as Liberals, and Agnostics, respect ourselves to the extent of co-operation and organization, we will not, as now, be ignored by the press. It makes me hot to see in the great papers of San Francisco so much space given every week to Christianity in all of its forms, and not a word for mental freedom, simply because we are a mob, without organization and consequently without consideration by the press of the country.

We have in this city ten thousand Freethinkers, mostly cowards, who dare not act only in a private way; they do nothing and contribute nothing to the cause, and are waiting for a handful of workers to stem the tide of opposition and popularize the movement. For the past six years we have given a course of radical Free Thought lectures each winter, to keep alive the leaven until the floodtime of a deeper revival of Free Thought shall come, as it will come in the order of natural evolution.

You and I, Brother Green, are about 70, the same age, and are a little worn and battered with service, and may not live to see the new National Association established which you suggest, but the young people will see it and enjoy the fruits of our lifetime of toil, and before we go hence we hope to help on that impulse, which is on the way to a broader and

better humanity. Agreeable to your request, mother and I send our photos for insertion in the Magazine Album. Not for the beauty of the pictures in the album, so much as the utility and satisfaction of having such an aggregation of Liberal faces, and, although strangers, perhaps, to each other, and separated by distance from each other, such a collection of pictures of those whose hearts beat in unison with ours, in the grandest cause on earth, will be richly worth the two dollars and fifty cents for each picture, and for which the coin of the realm will be ready in due time. Wishing you a happy New Year, I am, yours for truth,

DR. J. L. YORK.

### THE BOOK OF PROVERBS REVISED.

BY THE AUTHOR.

2068 Emerald Street, Paradise, Jan. 17, 1899.

To the Editor of The Free Thought Magazine, Chicago, Ill.:

DEAR SIR: Through bigotry and ignorance of translators, my Proverbs have been grossly garbled and mutilated, and the version which appears in the Bible is very inaccurate and misleading. In the interest of humanity I am trying to set this right, so I have written out a few in the original form, and which coincide entirely with the views which prevail up here. Yesterday while making a call on my friend Isaac, he showed me a copy of your Magazine, and it occurred to me that it would be a good medium for this needed reform. Old Dave is in raptures over your Magazine, and so are all my wives, with the exception of No. 369 and No. 650, who are of a low order of intelligence, and only got in here by hanging onto my coattails as I slipped in the back way. Please send me a marked copy, as I like to see myself in print. Also send the Magazine to my address for a year, and also to each of my wives, with the two exceptions mentioned. Well, I must close, as I have the contract for renewing the plating on the streets, and am very busy. Yours, pro bono publico,

SOLOMON,

The son of David, who was the son of Jesse, who was a son of a gun.

Dict. by Sol.

Sten., Better Half No. 896.

(Revised Version.)

1. The proverbs of Solomon the sheeny, king of Israel.
2. My son, if pious men entice thee, consent thou not.
3. But if they say, Come, let us fill ourselves with strong drink, let us lie in wait for the free lunch;
4. Then go thou straightway, looking neither to the right hand nor to the left; so shall thy soul be renewed within thee.
5. Happy is the man that findeth wisdom; yea, he that picketh up a dictionary in the street shall be blessed.
6. Devise not evil against the henroost of thy neighbor; lest peradventure his bulldog seek thee out, and rend thee in pieces.

7. Hear, ye children, the instruction of your father; and go, and do the opposite.

8. Enter not in at the back door of the saloon; go not in the way of pious men.

10. Let thy fountains be dispersed abroad, and rivers of waters in the streets; use not the vile fluid internally.

11. Go to the devil, thou sluggard; consider his ways and be wise.

12. Can a man sit on a hot stove and his pants not be burned?

13. So is he that goeth into a church; whosoever doeth this shall not be innocent.

14. For at the window of my house, I looked through my casement;

15. And beheld among the simples ones, I discerned among the youths, a young man void of understanding;

16. Passing through the street near the Methodist Church.

17. And behold, there met him a member of the Hand Shaking Committee; yea, even one of the bunco-steerers.

18. With his much fair speech he caused him to yield, and he goeth after him straightway, as an ox goeth to the slaughter, and knoweth not that he is a sucker.

19. The church is the way to hell, going down to the chambers of death.

20. Stolen waters are sweet, and the melon eaten in secret is pleasant.

21. Blessings are upon the head of the just; but hair is better for keeping the head warm.

22. A just man falleth seven times and riseth up again; but he is a fool for not learning to skate when he was young.

23. He that walketh uprightly walketh surely; but he that taketh up the whole sidewalk and half the street shall surely pound stone on the morrow.

24. The tongue of the just is as choice silver, but the tongue of the modern church member is only plated.

25. The fining pot is for silver and the furnace for gold; but the jack-pot containeth them both.

26. Answer not a fool according to his folly, neither answer a bigot with arguments from the Bible.

27. A stone is heavy, and the sand weighty, but the boarding-house biscuit is heavier than them both.

28. Hell and destruction are never full; there is always room for one more.

29. The wicked flea when no man pursueth; but the wicked gray-back is there all the time.



## MY SCRAP BOOK.

BY DR. S. W. WETMORE.

AH, yes, it is finished and I am proud of it, for it contains nearly 200,000 words, every one of which was molded in my cerebral cells, and to the best of my ability fashioned into expressions for the publishers of the various magazines, journals and papers all over the land of liberal



DR. S. W. WETMORE.

and illiberal thought. The material has been accumulating for the last thirty years. The title page bears the following inscription: Religious and Anti-Religious Pen-Pictures in Prose and Poetry, Sacred and Profane, Grave and Gay, Wise and Otherwise. By S. W. Wetmore, M. D.

It has not been copyrighted, and no rights reserved, save the right to continue teaching and preaching the religion of Humanity versus that of Christianity.

I hope it may be preserved among the archives of liberal literature; and who knows but some time it may become a bible as did the Sibylline Books. In some respects it resembles the bible, although it

does not contain 144 plain contradictions. I must admit, however, there are some, for before I met with a "change of heart," I wrote several sacred poems, so filled with pathos that it was said lachrymation was necessarily the result of reading them. Hysterical Christians averred they saw spirits, angels and doves of peace hovering over them.

But after crooked things had been made straight, and I had traveled in paths I had not known, I realized the nonsense of sacred pathos, ignored the spiritual for the real, the superhuman for the human, fancies for facts, and fiction for the truth.

Emotional and hysterical Christians are the great factors in the promotion of the so-called religions. They are dreamers. Christianity was founded upon the dream of Joseph. St. Paul, in his semi-coma—while suffering from the effects of a sunstroke while on his way to Damascus—was deluded when he thought he saw in his vision Jesus, whom he had persecuted. In consequence of his illusive dreams he was persuaded to accept the converse side and believe in Christianity. From that event St. Paul was ever after a dreamer, in other words, he had a warped intellect, was a lunatic, a malady that frequently follows sunstroke.

The lethargic St. Pauls of to-day may be aroused in three or four

hundred years from now by some king—for this country will be a kingdom then—reading from this Scrap Book which Sibyl No. 2 may have found in the rubbish, for its great golden embossed, attractive letters may have been preserved.

It will be remembered her prototype sold three pamphlets—called the Sibylline books—to Tarquin, then the king of Rome, who, with three priests, translated them and they became the Bible of the Romans.

It, however, was accidentally burned with the Pentateuch in the great fire of Jupiter Capitolinus. The Pentateuch was rewritten by Ezra and the Roman Bible by the three monks, or priests, neither of whom claimed any inspiration beyond good memories.

I have no penchant for bibles, and have no fear that my productions will ever find a place even in a biblical catechism, unless, perchance, the evolving forces in time to come should adopt rational thought, science and art as a basis for a superstructure.

The book treats of the sciences ignored by all bibles. Its astronomy illustrates the wonders of the stars; the birth and growth of worlds, of planets asteroids and suns, their distances, size, weight and positions in ethereal space. Its geology and archaeology defines the age of the earth, its composition, its mineral wealth, form, shape, density, weight, and how long inhabited by human beings. These sciences and those of Biology, Anthropology, Chemistry and Solar and Planetary Evolution dissipate the God idea into thin air.

Science and science only should be the guide through life of men of thought and reason. It has demonstrated beyond cavil or doubt that spirits, ghosts or souls have no existence here or hereafter. That imaginary heaven and hell, the one away beyond the clouds in ethereal space, the other in the bowels of the earth; one kept hot by God's wrath, the other warmed and glorified by his love and joyous nature, are certainly the products of dreamers. Science refutes the possibility of their existence. We know that fifty, yes, ten miles above the surface of the earth there is no air, no oxygen, nothing but ether. Think of a temperature of absolute zero, 450 degrees. Could anything human, superhuman or divine live in such vapor for a minute? Even if it were possible to transport them heavenward. Though spirits or souls are supposed to be lighter than air, how could they resist gravity and leave mother earth? *Caeteris paribus*, they would soon find their equilibrium and gradually return by their own gravity. An important factor in resistance would be distance. Our great telescopes penetrate the vast beyond trillions upon trillions of miles, and yet we have not been able to discover anything like a spirit land.

The nearest star, Sirius, is at least 50,000,000,000 miles away, and if a soul could travel as fast as light, 186,000 miles per second, where is the soul of the Nazarene, reported to have left this earth nearly 1,900 years ago? Mathematics never lie, and science should hold sway over superstition, myth and sophistry. Science has proven that Jesus was a myth. No woman ever conceived by a ghost and gave birth to a God, and that

parent who teaches his child such nonsense in this enlightened nineteenth century should be punished by imprisonment.

I have not given an infinitesimal smattering of the contents of the little Scrap Book. Suffice to say that it treats of mythology and its sister science (?) theology, of all the religions of the past and present, the mistakes of all religious powers, and step by step climbs the rational ladder to the present. A scrap book is better than a prayer book, and if Jesus had said, "Sell your garments and buy one instead of a sword," Luke xxii., 36, he would have manifested less hostility and more intelligence. But what could be expected of a man who could neither read nor write? Fortunately, however, there were learned men in those days, like Josephus and Pliny, whose scrap books have been handed down to us filled with truth and records that would adorn any bible.

The fin de siècle student of to-day prehends the scrap book as the great desideratum, in fact, the sine qua non, without which facts are not fastened, truth becomes warped, and records imperfect. I am just egotistical enough to say that if my Scrap Book was published under the head of The Modern Bible or Text Book, in all languages, and sown broadcast—as is King James' version of the Bible, with its 24,000 typographical errors and 144 plain contradictions—it would at least stimulate the thoughtless to think, the indifferent to open their eyes, the semi-deaf to listen, reason and wonder. When my friend, the distinguished writer and author, Elizabeth Cady Stanton, has finished her Woman's Bible, we may be induced to write a supplement.

30 Woodlawn Avenue, Buffalo, New York.

# EDITORIAL DEPARTMENT.

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## A NATIONAL FREETHINKERS' ASSOCIATION FOR THE TWENTIETH CENTURY.

OUR editorial article, that we published last month, on the importance of some national association of Freethinkers for the twentieth century, has already borne fruit, by stimulating discussion on the subject—just what we intended it should do. If this discussion results in greatly improving the present association or inaugurating a new one of greater usefulness and of larger membership, it will be a benefit to the Free Thought cause.

The movement has had a good word, already, from a number of leading Freethinkers. Thaddeus B. Wakeman writes to us from the metropolis on the Atlantic coast that he is pleased with the article and only desires to change one word in the platform that we proposed, and that the word "Truth" in the second plank, so that it will read:

2d. The abolition of Christian superstition and the substitution in its place of the Truths of Science.

We think the amendment is a good one and we accept it so far as we are concerned.

Then we have received another communication on the subject from that well-known lecturer and worker at the metropolis of the Pacific coast, Dr. J. L. York, which we publish on another page of this number of the Magazine, wherein he strongly endorses the movement, and we learn that there are a number of young men who have never before taken much interest in the present national organization, and who are young men of intelligence, and good standing, mostly residents of the city of Chicago, who are moving for a Freethinkers' association for the city of Chicago and possibly for an Illinois State association.

A number of letters from various sections of the country have reached us strongly endorsing the movement. And among them is the following letter from the editor of a New York journal of very large circulation which we do not wholly approve for the reason that it fails to do entire justice to the Secular Union, and such letters have a tendency to stir up ill-feeling and contention where we ought to cultivate unity and harmony. But as the writer doubtless represents many other Freethinkers, and is a man whose opinions are entitled to respect, we publish the letter, and our

pages will be free to any one who desires to answer this letter in an intelligent manner:

New York City, Jan. 7, 1899.

Editor Free Thought Magazine: I was deeply impressed with your editorial in the January number of the Magazine on the need of a national Free Thought association for the twentieth century. I have felt the need of such an alliance for years. The woods are full of Freethinkers, who, like myself, hold aloof from the present national organization, for the sole reason that it is largely dominated by influences that have no business in a Free Thought meeting. I do not mean to cast any personal reflections on President Remsburg or any of the officers of the present national body. They are men for whom I have great respect, but at every Free Thought congress or convention, there appear, prominently, persons who orate on free lust, free whisky and everything that it is free under the guise of Free Thought. As long as the hospitality of the national organization is extended to this sort of kidney, just so long will it meet with a maximum of a couple dozen delegates from outside the city in which it is held. You cannot drag Col. Ingersoll into one of these national meetings with an ox team.

I recognize the right of any man to think as his conscience dictates. But I recognize my right to choose my own company. I recognize the right of any man to think that it is his duty to pick my pockets, but when he attempts to put his opinions into practice, then I will be heard from. I recognize the right of any man to think it his duty to cohabit promiscuously with large assortments of women and dump their offspring upon the community at large, but I also recognize the right of society to protect itself from any enemies whatsoever.

The Oregon Freethinkers have the only organization that can command a corporals' guard at their gatherings, and create stir enough to get more than a ten-line notice in the newspapers. They have done it by throwing overboard this very suspicious element of which I complain.

When a Freethinkers' organization, State or national, starts out with clean hands, my pen and my mite is at its command. I believe that there are thousands of others who, like myself, have not enough theology to keep us out of Tophet over Sunday, but who will not be caught dead with a Free Thought organization, that is dominated by or that extends its hospitality to preachers of free lust and free whisky. W. E. JOHNSON.

In this letter we think Mr. Johnson unintentionally does the Secular Union injustice. We never knew of the Union expressing any opinion, as a society, on the liquor question, or advocating the doctrines of free love.

The bone of contention in the National Secular Union has been what are known as the "Comstock Laws," and that contention has for years impaired the usefulness of the Union. We are frank to say that equally as good Freethinkers have been on opposite sides of that question, and equally desirous of aiding the Secular movement. That question, or one

similar to it, split the National Liberal League at its congress at Syracuse in 1878, and again came up at the Chicago Congress in 1882 on the attempt, which succeeded, to pass a resolution in favor of the entire repeal of those laws. The majority claimed that those laws could be, and were, used to suppress Free Thought literature, and should be entirely repealed; the minority, on the other hand, held that these laws should only be amended so that they could not trouble the circulation of Free Thought publications, but might be used to prevent the circulation of real obscene matter through the mails. We then believed, and still believe, that the difference of opinion on that question should not disqualify any one for membership in the Union, and that no such resolution should have been passed.

And the free love element in the Union were not satisfied with the victory they achieved in 1882, but have insisted in passing such a resolution in nearly every, if not every, congress since that time, with the exception of the last congress, under the supervision of President Remsburg.

And now one word about the last Secular Union Congress. As we said in our editorial, in the January Magazine, in some respects the late congress was the best one that has been held for years. No question was allowed to be brought in but was germane to the platform—The Nine Demands of Liberalism. President Remsburg guided the congress with due care. C. Elton Blanchard, editor of *Current Thought*, with the best of intentions, attempted to enlarge the sphere of the Union by having it engage in forming ethical societies for the advancement of morality among the people, but failed in the attempt because the majority were of the opinion that there was enough in the Nine Demands of Liberalism to engage all its attention and labors. And we think the Union was right. A society that tries to do everything will very likely do nothing. Every important reform must be advocated by itself, to succeed. The old Abolitionists understood this and that was the secret of their success. The National Secular Union was not organized to pass a liquor prohibitory law, to advocate female suffrage, to make all men moral, to favor this or that political party, but it was organized to establish that principle upon which this nation was founded—the entire separation of Church and State, and there is a vast amount of work to be performed in that direction, and, as Mr. Wakeman clearly shows in his letter to the late Secular Union, that was published in the January Magazine, this work has been greatly augmented by our late acquisition of foreign territory, that has formerly been most entirely under the supervision of the church. Therefore, let us all join together and go forward in this most important work.

## REV. WILLIAM S. JACOBY—AN HONEST ORTHODOX MINISTER.

WILLIAM S. JACOBY, the assistant pastor of the Chicago Avenue Church, as will be seen by the following report from the Chicago Tribune of Dec. 31, '98, has proved himself to be an honest orthodox preacher, who dares, in the face of public opinion, be true to his creed, and his convictions of duty. He is probably about the only one of the kind in this country and his name should be recorded in history high above all the other 80,000 who profess one thing and preach another. And whatever we may think of his opinions we should admire his courage and respect the man. If all the other orthodox preachers should become as honest as the Rev. Jacoby and preach their doctrines each Sunday from their pulpits, Liberalism would progress faster than it has ever done before, Col. Ingersoll and all other lecturers could retire from the lecture platform, and we could discontinue publishing the Free Thought journals, and the victory for religious emancipation would soon be achieved.

Here are the extracts from the Tribune's report:

When the Rev. William S. Jacoby, assistant pastor of the Chicago Avenue Church, in preaching a funeral sermon over the body of Victor B. Williams yesterday afternoon propounded the doctrines of hell fire and eternal damnation he aroused a spirit of resentment on the part of his hearers. After the minister closed his exhortation Andrew B. Adair, a fellow-craftsman of Victor Williams, arose and expressed the opposite view, and later there arose an open controversy between the preacher and members of his audience after they had left the church and were still standing on the sidewalk in front of the door.

Victor B. Williams was one of the most widely known printers in the United States, and for twenty years had been a leading spirit in the Chicago branch of the International Typographical Union. The services at the church were attended by a large gathering of printers and representatives of other labor unions, met to pay the last tribute of respect to a man whom all honored and many had learned to love. There were also present many representatives of the Independent Order of Foresters, and of Press Council of the National Union, to both of which organizations he had belonged.

It is not known that Mr. Williams was a member of any church, but his friends say he was reared by Christian parents, and in his life exemplified the Christian virtues. But the Rev. Mr. Jacoby had not known Mr. Williams in life, and in opening his discourse, from which the friends of the popular printer had hoped to derive consolation, said:

**"I did not know Victor Williams, whose body lies here, and so instead of talking of the dead I shall speak to the living."**

Then the preacher went on to tell of the sinful nature of man, his need of a savior, and of his own belief that except a man be redeemed by Jesus Christ and accept of his salvation he must pass into the beyond without hope of mercy.

"It is not enough," said the minister, "to plead that one has lived a moral life, that he has been unselfish, helpful to others, and guiltless of moral wrong. He who believes not in Jesus Christ and does not look to him for mercy cannot hope to escape hell fire and eternal damnation."

That is good, sound orthodox Christianity and good Bible doctrine, and, if true, the very place, above all others, to preach it is at a funeral. Everybody must admit this is what all the orthodox Christian creeds teach of the various sects, and as for the Bible, all we need to prove the Bible teaches the same doctrine is to quote the following passages: "And he said unto them" (the eleven disciples at "the last supper"): "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—St. Mark, xvi., 15, 16.

That is just the doctrine that Rev. Jacoby preached at the printer's funeral. He followed the command of his master, Jesus Christ, and declared in substance that: "The wicked shall be turned into hell and all nations that forget God."—Psalms ix., 17. And who are the wicked, according to the Bible? Those who do not accept of the atonement, or, in other words, who do not embrace religion, for Jesus says plainly, "Who-soever shall deny me before men, him will I also deny before my Father which is in heaven."—St. Mathew, x., 33. And when Paul and Silas were brought out of prison and asked: "Sirs, what must I do to be saved?" their reply agreed precisely with the teaching of the Rev. Jacoby: "Believe on the Lord Jesus Christ and thou shalt be saved."—The Acts, xvi., 30, 31. We have not space to quote further from "God's Word" to show that the sermon in question was not only sound orthodoxy but sound Bible doctrine.

Then, to use a political refrain: "What is the matter with Jacoby?" The answer must be: "He's all right," from an orthodox standpoint. Then why should the sermon have caused such a commotion in the church at the printer's funeral? Because the hearers were unregenerate sinners and did not believe this kind of gospel. Then why did they engage the Rev. Jacoby to preach the funeral sermon? Did they suppose this young man would, as most orthodox preachers do at this day, at funerals, ignore his creed, and the plain teachings of the Bible, and waft the soul of the deceased immediately into all the joys of heaven, and give him a front seat near the throne of God, just because he was a good fellow. If they ex-



pected this they were sorely disappointed, as they ought to have been. For, according to sound orthodoxy, the judgment that will be pronounced upon the late printer, Williams, when he appears before the Judge of all the earth, when it is shown, from the "Lamb's book of Life," where the Recording Angel keeps his records, that the said Williams never, while on earth, accepted of the orthodox terms of salvation: "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels."

The reader will see that the Rev. Jacoby's sermon was very mild orthodoxy compared with Bible orthodoxy, and, in fact, he came very near disobeying the command: "Declare the whole council of God." He might have said truly to the printers present at the funeral, according to the teachings of his creed and the Bible: "Your comrade, Williams, however good a man he may have been in his lifetime, if not a Christian when he died, is in hell to-day, where every one of you present will go if you die unconverted." We must say to his credit that he did, in fact, say about the same thing. Where can there be found another orthodox preacher in America that dare preach the Gospel of Christ so plainly at a funeral? If orthodoxy proves to be true, we are sure that Rev. Jacoby will wear the brightest crown, have the most perfect harp, and the best seat in the kingdom of heaven when he arrives there, to the great disgust of the other orthodox preachers who are willing to preach anything that will catch the multitude and gain them worldly applause and a big salary, without regard to whether it is sound orthodoxy or not.

As to the Bible, there is only one question about it. It is either the "Word of God" or the word of man. That ought to be plain to every sensible person. Such men as the Rev. William S. Jacoby, when they speak of the Bible as "God's Word," mean what they say. They mean that God is the author of the whole book. That is plain, honest talk, and even an unregenerate skeptic can understand that. But when one of the preachers who are Christians, when Christianity pays, and Infidels when that brings a larger following and a bigger salary, speak of the Bible as "God's Word," he reminds us of the boy who, at the corner of the street, on a cold winter day, was offering for sale what he called "Hot mince pies." A passerby bought one and when he attempted to eat it found it was frozen as hard as a stone. He turned to the boy and said: "You little d——l, why did you sell me this frozen pie for a hot mince pie?" The boy replied coolly: "Old chap, that is the name of the pie." So it is with these spurious orthodox preachers. "God's Word" is only a name for the book and means nothing.

We feel sure that the Rev. Jacoby, being an honest man, can have little respect for those so-called orthodox ministers who are advocates of

the "Higher Criticism." And we can agree with him somewhat in his opinion of them. Here, as is often the case, extremes meet. For when we press these higher critics to know what they believe about the Bible being the Word of God, they equivocate. They say some of it was inspired by God and some by man. Now, if they would point out just what chapters God wrote and what was written by man, we could understand them, and we might then put into a book the chapters written by God and have a real "God's Word," though smaller than the Old Book. But here is where the trouble comes in. They cannot tell for a certainty what portion was written by divine inspiration and what portion was written by fallible man. So you see we are all at sea and have nothing we are sure is of divine authority.

Then when we come to the miracles, Rev. Mr. Jacoby would take for truth just what the Bible states about miracles. When the Bible tells us that Jonah was swallowed by a big fish and spewed up on dry land, Brother Jacoby or anybody else can understand that story if they don't believe it, but after these higher critics have put their superior wisdom upon it we really do not know whether the whale swallowed Jonah or Jonah swallowed the whale, or whether it might not have been that Jonah had a "vision" or a dream when half-seas over, when he imagined he was in a whale's belly. The way they explain a miracle is to show it was no miracle at all, and was performed in strict accordance with those laws of nature that we are not acquainted with.

But to return to preaching. We cannot help having sympathy with men in a tight place when their bread and butter is at stake; even if they are hypocrites. And we can see that our orthodox clergy are in a very disagreeable predicament. Their Bible and the creed they have subscribed to teaches that all who "die out of Christ" will be eternally damned in hell fire. This will do to preach from the pulpit about the heathen and the heretics that pay nothing toward their salary. But here is the trouble. One of these men, we will suppose, is chaplain of the Maine vessel that was sunk by the Spaniards. Hundreds of brave young men were suddenly sent out of this world into the presence of their God, according to orthodoxy. Nine-tenths of the number died unconverted. Their poor bodies are taken from the wrecked vessel and the chaplain is required to preach their funeral sermon. If Mr. Jacoby was the chaplain and was required to preach the funeral sermon, being an honest man, he would, of course, say something like this: "I am compelled to say to you that are still living that all your comrades that went down in the wrecked vessel are now in hell, suffering more torments in one day than the Cubans suffer

in a year from the cruel treatment of the Spaniards, and we are unable to send them any relief whatever. No shiploads of provisions and no kind nurses can be sent to their relief, and God will render them no aid whatever, not even allow them a drop of water to cool their parched tongues, and the smoke of their torment will not vanish away as did the smoke from the Maine after the explosion, but "will ascend up for ever and ever." We know of no other preacher in this country but Brother Jacoby who would dare preach such a sermon. So the reader will see it is not an easy matter to be an honest orthodox preacher.

And it seems strange to an unconverted sinner how the orthodox clergy all over the country could have urged our young men, who were mostly "out of Christ," to join the army, and not only imperil their bodies but also their souls as well. For, according to their creed, every soldier who left home in the service of his country and went to Cuba to liberate the enslaved Cubans, and who died in battle, went directly to an orthodox hell, as we have above described.

But enough of this: The truth is that the humanity of the nineteenth century has destroyed the orthodox creed, and the orthodox Bible, and, though people profess to believe them, it is merely a profession, and only such ministers as Talmage, Dwight L. Moody, and our honest friend, the Rev. William S. Jacoby, and a few others who, according to Bible language, are determined to "know nothing but Christ and Him crucified," and who have strictly lived up to that determination, can honestly preach orthodoxy.

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#### BOOK REVIEW.

**TRUTH AND ERROR, OR THE SCIENCE OF INTELLIGENCE.** By I. W. Powell. Open Court Publishing Company, Chicago. Pp. 428. Price, \$1.75.

There is such a great amount of scientific knowledge in this book that every person who desires to be generally intelligent will desire it. To a person who has not been permitted a college education it will be most valuable, because it gives a little reliable information on most every subject that intelligent people will discuss; besides, the student will find it as interesting as a novel. There are twenty-five chapters in the book, of which the following are the titles: "Chuar's Illusion;" "Essentials of Properties;" "Quantities of Properties that Are Measured;" "Kind of Properties that Are Classified;" "Processes of the Properties of Geonomic Bodies;" "Generations of Properties and Plants;" "Principles of Properties of Animals;" "Qualities;" "Classification;" "Homology;" "Dynamics;" "Co-operation;" "Evolution;" "Sensation;" "Perception;" "Apprehension;" "Reflection;" "Ideation;" "Intellections;" "Fallacies of Sen-

sation;" "Fallacies of Perception;" "Fallacies of Apprehension;" "Fallacies of Reflection;" "Fallacies of Ideation;" "Summary;" Index. The book is for sale at this office.

**THE RIGHTS OF WOMEN, AND THE SEXUAL RELATIONS.** By Karl Heingen. Charles H. Kerr & Company, Chicago. Pp. 384. Price, \$1.00, cloth; paper, 50 cents.

The first and second parts of this valuable treatise are now published in one book. Our readers are pretty well acquainted with Part I, as we have had it for sale for some time. Part II is full as interesting as Part I, and we think all who have read the first part will desire the book complete. It is the most radical book of that character that has ever before been published, and all who desire to have important and valuable information on the subject discussed, can find it in no other book so well and so thoroughly digested. For sale at this office.

**THE WILDERNESS OF WORLDS.** By G. W. Morehouse. Peter Eckles, Publisher, New York. Pp. 246. Price, \$1.00.

This book is a popular treatise on the "Evolution of Matter from Nebula to Man, and the Life-Orbit of a Star."

The facts given by Mr. Morehouse are based on the latest discoveries of modern research; the authorities quoted include the most advanced thinkers and specialists in the various branches of scientific inquiry; the arguments used are as plain and clear as they are concise and convincing, and the entire volume is as interesting as it is instructive—as eloquent as it is profound.

Indeed, *The Wilderness of Worlds* is so plain, so earnest, so impartial, and so reasonable, that, to quote a popular scriptural text, even "The way-faring man, though (not necessarily) a fool, need not err therein." In his preface, the author says:

"I have in my mind a wilderness of trees. Those near me are of gigantic size; in the distance they seem smaller and smaller, fading gradually until the utmost limit of vision is reached. Not a single clearing is to be seen. The ground is covered with seeds, many of which are beginning to vegetate. There are innumerable seedlings and young trees, and mature trees; all stages, the living, the dying, the dead, and the prostrate, mouldering trunks—a fair, a wonderful, but natural scene.

"I raise my eyes and look outward into space. I see the wilderness of worlds. The one on which I stand seems of immense size. The innumerable multitude beyond fade in the distance. I run to the telescope; my vision is extended a thousand-fold; millions more come into view, and in the thousand times more distant circle of vision fade gradually until in the outer limits only glimpses can be caught of faint points of light. The worlds, too, are of all ages, like the trees, and the great deep of space is strewn with their dust, and is pulsating with the potency of new births.

"How grand, complete and sublime are the works and workings of Nature. We stand with bowed heads, entranced and speechless in the

presence of the Universe. Held in its all-embracing arms, we are of it—one and inseparable."

The Wilderness of Worlds is printed from large, clear type, on fine paper, and is substantially bound in brown, silk-ribbed cloth, with gilt top and specially designed side-stamp. The engraved illustrations add interest and value to the text. No more interesting and valuable book has been issued from the press for the last decade, and no one that surpasses it in style and makeup. It is an ornament to any center-table and no Freethinker or astronomer can afford to do without it. It is more valuable than all the Bibles that have ever been printed. For sale at this office.

**THE BLUE LAWS OF CONNECTICUT.** The Truth Seeker Company, New York. Pp. 88. Paper, 25 cents.

Every Freethinker has heard of these laws, that our good Puritan fathers passed, who loved their enemies, and wanted to compel them to get religion, go to church, and keep out of hell. The Truth Seeker Company has got the book up in fine style, and every Freethinker will desire a copy. For sale at this office.

### ALL SORTS

—Mrs. Stina: "Why don't you cry when the pastor speaks so pathetically?"

Mrs. Brita: "Why should I; I don't belong to this congregation, do I?"—From *Sondags-Nisse*.

—Edmond Rostand, author of "Cyrano de Bergerac," evidently knew what he was about when he made Cyrano say on seeing a Capuchin friar: "What? Neither man nor woman? 'Tis a monk."

—We hope our friends everywhere will make arrangements to engage Charles Watts to lecture in their vicinity. He is an able man and as eloquent, nearly, as our Col. Ingersoll, and will do good wherever he speaks.

—F. Larabee, of Eddyville, N. Y., writes: "Your January number is immense. The first article is worth a year's subscription. That 'Holy Smoke' man is a scorcher. Send me, besides the

books above mentioned, two more copies of 'Holy Smoke.'"

—The newspapers say that Pope Leo is very much depressed and that his holiness declares the outlook for the coming year to be gloomy. When a Pope says the outlook is gloomy the rest of the world can put it down that the outlook is exceedingly bright.

—John B. Leumas, of Selden, Kan., writes in a private letter: "I have just finished reading the December Magazine through for the second time. It is simply immense, and in some features eclipses all of the former numbers, which I thought could not be beat."

—"The Christian's Plan of Salvation," by D. K. Tenney, that appeared as the leading article of the January Magazine, we have put into pamphlet form. The price is 10 cents a copy. As this pam-

phlet is admirably adopted to missionary purposes, we will sell fifteen copies for \$1, postpaid.

—H. Hezelton, of Billings, Mont., writes:

I consider the Magazine one of the best and most instructive works on Free Thought that I take, and hope it is receiving a good patronage among liberal-minded men and women. I know of no publication that has a list of contributors more reliable in their specialties.

—An Episcopal clergyman in Jersey City, N. J., has shocked the religious world by establishing a boxing school in connection with his church, where boys are taught to use their fists. The innovation is defended on the ground that boys who can box make better Christians.—Herald of Peace.

—Reader: Send for sample copies of this Magazine and get up a club, at 75 cents a year, in your town. Call on the most intelligent people to subscribe, and you will be surprised how many of them will gladly do so, especially your lawyers, doctors and teachers who desire to keep up with the advanced thought of the age.

—"The A B C of True Living," that Mrs. Stanton noticed in the January Magazine, sells for \$1, and not for 50 cents, as stated by mistake. We have just read the book and would not take five dollars for it if we could not get another. Horace Fletcher, the author, as most persons do who write for the general public, caters a little to orthodoxy, but one can read between the lines that he is a real Freethinker. No one but a Freethinker could write such a book.

—The colored parson was preaching about the fire and brimstone reserved for

sinner hereafter. It was an extremely cold day, and as he pictured the luridness of that region one of the shivering members of his congregation arose and made for the door.

"Br'er Williams," the parson shouted, "whar is you gwine, suh?"

"I mighty hard up," Br'er Williams answered, "en I gwine ter h—ll ter save coal!"—Atlanta Constitution.

—W. A. Warner, of Maple Rapids, writes in a private letter:

I enjoy reading The Free Thought Magazine so much. A lady friend says the January issue is the best one she has yet read. I think the article by Mackay, "The Key to the Life of Jesus," in the October number, is alone worth the price of a year's subscription. I am very much pleased to see that Mrs. Green's cottage fund is growing, but I wish it could materialize at once sufficiently to give her the enjoyment of the fruits thereof a few years before she takes her transition.

—We call the attention of our readers who desire a good piano to the advertisement of Remsburg & Son in our advertising pages. Mr. J. E. Remsburg, who has spent a lifetime in behalf of the Free Thought cause and who is now the President of the National Secular Union, is prepared to give his Free Thought friends the best and cheapest piano in the market. Please send for circulars and state that you saw the advertisement in The Free Thought Magazine.

—Frank E. Todd, of Chapin, Ill., writes in a private letter: "I am old in the Free Thought cause, and the reason I did not subscribe for your Magazine before is because I did not know of it. I am now taking the Scientific American, McClure's Magazine, Munsey's Maga-

zine, and now The Free Thought Magazine, and I will say I value The Free Thought Magazine above all the others I take, and you know the others are considered the very best journals published."

—The Congregational ministers of St. Louis, in conference, have decided that the cause of empty pews at evening church services is occasioned by fear of footpads, and have appointed a committee of three ministers to render any assistance to the police that may be necessary to suppress the evil. This committee is empowered to confer with the proper authorities in regard to any movement which might be made with a view to suppressing highway robbery.—Chicago Chronicle.

The ministers probably realize the uselessness of holding a man up twice in one evening and therefore want to drive all competitors from the field.

—Henry J. Smith, a Freethinker of Buffalo, N. Y., and a business man highly respected by all who know him, writes in a private letter: "I see you advocate the organization of our Liberal friends. That is what we need more than anything else. Every city and large town should have its Freethinker association, composed of all the Freethinkers in the town and vicinity, and they ought to hold weekly meetings, engage lecturers and have an annual parade, to show our numbers. I hope Freethinkers will wake up and commence to accomplish more than they ever have before."

—The chairman of the Western Passenger Association, an organization including all the roads west of Chicago, is having considerable trouble over the way the clergy manipulate the half-fare permits granted them by the railroads.

It has been found that permits have been sold, loaned and secured under false pretenses. In one instance a clergyman allowed a layman to impersonate him, sign his name and secure a half-rate ticket. Another case shows that a clergyman holding one of the permits sold the same to a scalper. The clergymen, when called to account, defended themselves on the ground of ignorance.

—The evangelist Dwight L. Moody, addressing a meeting at Denver not long ago, said of the rich:

They cling to their wealth as though they could carry it with them to the grave. They should remember that their money will not buy them special privileges in the next world. They should not wait until death claims them. Let them donate now, and God may be merciful to them. The curse of the Almighty follows the niggardly rich man.

This is the old argument of the priests so often used to extort money from the unsophisticated. But we have yet to hear of a preacher who is willing to exchange the Cash for the Promise.

—We fear we shall not receive photographs enough to warrant us in publishing our Free Thought photograph album. It would be a most interesting book. It would show our orthodox friends that Freethinkers are the most intelligent-looking people in the world; that their countenances have not been shriveled up by the fear of an angry God or an orthodox hell; that religion has not filled them with sorrow and sadness; that, in fact, they are the children of nature and as natural in appearance as the rose and the lily. Friends, have you not observed that the portraits that we have published in this Magazine are all beautiful, not a humbly one among them.

especially among the women, from Elizabeth Cady Stanton, at the age of 80 years, to Grace E. Gruber of 20 years; that a real, true Freethinker never loses the freshness and charm of youth? So, dear reader, send us at once your photo for The Free Thought Magazine Album. Do not delay another day.

—The most important political question just now seems to be: "What shall we do with the Philippines and other recently acquired territory?" The Christians favor keeping it, that they may give the natives more of what has been their greatest curse—religion. The Freethinkers, who believe that we should retain these half-civilized countries, claim we should do so for the purpose of liberating the inhabitants from all kinds of religious superstition, and in its place give them the benefit of free schools and scientific education. In other words, they would substitute the schoolhouse for the church, the teacher for the priest.

—Judge J. B. Fisher, of Jamestown, N. Y., is reported to have said in an address that he delivered before the Elks in that city:

I am free to confess, however, that I would rather believe in the dreadful doctrine of eternal punishment and that my soul would be punished through all eternity, than to believe in this doctrine of annihilation.

We think Judge Fisher would change his views before he had suffered the pains of an orthodox hell for 100,000 years, and then eternity would but have scarcely commenced. Judge Fisher's remarks show that a judge can talk nonsense as well as other men. With men of sense it is not what would give us the most comfort; it is what is true. The

Judge knows no more about a state of existence after death than the most ignorant person living, and that is nothing at all. As the politicians say, the Judge was evidently "talking through his hat" for effect.

—We should judge from the following, from ex-President Cleveland, that our late Presbyterian chief magistrate is falling from grace.

The killing of natives has been a feature of expansion since expansion began, and our imperialistic enthusiasm should not be checked by the prospective necessity of destroying a few thousand or a few hundred thousand Filipinos.

This should only be regarded as one stage in a transcendently great movement, a mere incident in its progress.

Of course, some unprepared souls would then be lost before we had the opportunity of Christianizing them, but surely those of our clergymen who have done so much to encourage expansion could manage that difficulty.

—The Rev. Dr. Meredith, a well-known Brooklyn clergyman, tries to cultivate friendly relations with the younger members of his flock. In a recent talk to his Sunday school he urged the children to speak to him whenever they met.

The next day a dirty-faced urchin, having a generally disreputable appearance, accosted him in the street with: "How do, Doc?"

The clergyman stopped, and cordially inquired: "And who are you, sir?"

"I'm one of your little lambs," replied the boy, affably. "Fine day."

And, tilting his hat to the back of his head, he swaggered off, leaving the worthy divine speechless with amazement.—Philadelphia Post.



—The following private letter that we received from a gentleman from New York very much interested us, and we know it will our readers:

Broadway, New York, Jan. 7, 1899.

Mr. H. L. Green—My Dear Sir: You are, indeed, doing splendid work, and in my small way I endeavor to push it along. I have secured from time to time numerous subscribers. I would like to act as your agent, but cannot, as I am kept flying between this city and Washington. You have several subscribers, or at least purchasers of your Magazine, in one of the most "orthodox" and strictly religious centers in this country. I refer to Ocean Grove, N. J., where, each summer, hundreds and thousands of the ultra-religious congregate to worship the God of Ptolemaic times. I remember one Sunday morning last summer, seeing a friend of mine sitting on the beach, surrounded by several interested listeners, reading "Holy Smoke in the Holy Land." It was unique and altogether anomalous. There are quite a respectable number of Freethinkers there.

—Another preacher has gone wrong. The Columbus (Ohio) Dispatch of Dec. 19 says that the jury in the case of James Lacy vs. Philip R. Stover, which was heard in the common pleas court, brought in a verdict in favor of the plaintiff, for the alienation of his wife's affections. The defendant is a local minister. The wife on the witness stand told the story under oath of her downfall. The jury returned this verdict in fifteen minutes. The preachers are no better than other men, and have nothing to boast of, in the line of moral perfection.—Religio-Philosophical Journal.

We seldom publish notices like the above, because we do not consider it, as a general thing, entirely fair to our orthodox opponents. The clergy, we believe, are personally as moral a class of citizens as we have, considering the temptations that they, more than any

other class, are subjected to. Besides, we remember that Freethinkers sometimes go astray. It is only justifiable to disprove the Christian's claim that after a man "has been born again" he is free from the sins and temptations of the unregenerate. Then again, we can so easily overthrow orthodoxy by sound arguments and fair reasoning, that we have no need of resorting to anything that shall in the least appear unfair.

—James Lockie, of Waterloo, Canada, for many years a subscriber for this Magazine, died at his home Nov. 9. The Waterloo Chronicle had a two-column obituary notice of him, showing that he was very highly esteemed by the community in which he lived. Among other things the Chronicle has this to say of the deceased:

As a citizen Mr. Lockie was public-spirited and progressive. He took a deep interest in education, and was for many years an active and valuable member of the Free Library Board. He took a very active part in the establishment of the Berlin-Waterloo Hospital, and was a member of the Board of Directors up to the time of his death. He was an enthusiastic horticulturalist, and it was mainly owing to his interest and enthusiasm that led to the formation of the Waterloo Horticultural Society, of which he was the honored and worthy President. In whatever he engaged he brought to bear a contagious enthusiasm that invariably crowned his efforts with success.

The reader will notice that the Chronicle has not one word to say about Mr. Lockie's religious views, whereas they were the most important thing about him.

—The students in our orthodox colleges are many of them, in spite of the faculty, getting liberal ideas into their heads.

It is difficult to reconcile science and theology so that the discrepancy will not appear to the intelligent student. We recently received the following letter from a student in a strictly orthodox university. We withhold names to save the student from punishment:

"....., Sept. 28, 1898.

"Editor Free Thought Magazine:

"Dear Sir—Inclosed find price of the Free Thought Magazine for one year.

"Last year I entered ..... University, a Christian; this year I enter it an 'infidel.' This change was brought about by no outside agency, but, in the language of scripture, 'I wrought out my own salvation.' I used to pray every day for a very worthy object. Those prayers were never answered, and I at last began to doubt the efficacy of prayer. Doubting was then to me a heinous sin, and so I prayed for more 'faith.' At last, in my mental suffering, I prayed God, if he existed, and cared aught for me, to reveal Himself to me and I would believe. Needless to say, no revelation came. Since then I have read the Free Thought magazines and Paine's 'Age of Reason,' the effect of which was merely to deepen conviction.

"I do not know what action would be taken by the university if I should be discovered. Indeed, perhaps none at all; but I tell you that the church must smother every flame of reason, for darkness is necessary to its very existence. Although we are in the midst of errors, it is hopeful to think that the only thing which can withstand the assaults of time is truth. Your humble friend,

"....."

—Rev. M. J. Savage said in a recent sermon that he preached:

We find, for example, in the noblest period of Roman history, Julius Caesar, high priest, Pontifex Maximus, the official head of the Roman religion, believing neither in the gods nor in any future life. We find the augurs, men engaged

in carrying out the details of the national religion, so it is said, not looking in each other's faces while they were about it. lest they should laugh, because it had come to seem to them unreal and absurd. We find a writer like Lucian—read him if you have time, there is a very good translation—almost, perhaps, an ancient duplicate of Col. Ingersoll to-day. He was witty, gifted with a power of satire and ridicule that has rarely been matched, and, as we would say, poking infinite fun at the whole business—ridiculing the gods, ridiculing the other life, all the popular beliefs of his time, and making them so ridiculous that any person who carefully thought would find it impossible to hold them in those old ways any longer.

We suspect that some professed believers in Christianity to-day dare not look into each other's faces for fear of laughing, and we should think some intelligent Liberal preachers, like Brother Savage, who do not believe in a personal God, when they turn their eyes toward the sky and begin to pray, knowing, as they do, they are talking to nothing but space, would be compelled to laugh, at least, when they think of it when they wake up in the night, where a man will be honest with himself, if anywhere.

—Edward Noyes Westcott, in his recent novel "David Harum," has the hero of the story give the following account of a New England church meeting, which is as comical as it is life-like:

Once on a time the' was a big church meetin' that had lasted three days, an' the last evenin' the' was consid'able excitement. The prayin' an' singin' had warnied most on 'em up putty well, an' one o' the most movin' of the speakers was tellin' 'em what was what. The' was a big crowd, an' while most on 'em come to be edified, the' was quite a lot in the back part of the place that was

ready fer anythin'. Wa'al, it happened that standin' mixed up in that lot was a feller named Smith, an' Smith was jest runnin' over with power an' ev'ry little while when somethin' the speaker said touched him on the funny bone he'd out with an "A—men! Yes, Lord!" in a voice like a fact'ry whistle. Wa'al, after a little the' was some snickerin' an' gigglin' an' scroughin' an' hustlin' in the back part, an' even some of the seriourest up in front would kind o' smile, an' the moderator leaned over an' says to one of the brethren: "Can't you git down to the back of the hall an' say somethin' to quiet Brother Smith? Smith's a good man, an' a pious man," the moderator says, "but he's very excitable, an' I'm 'fraid he'll git the boys to goin' back there an' disturb the meetin'." So Jones he worked his way back to where Smith was, an' the moderator watched him go up to Smith an' jest speak to him 'bout ten seconds, an' after that Smith never peeped once. After the meetin' was over, the moderator says to Jones, "Brother Jones," he says, "what did you say to Brother Smith to-night that shut him up so quick?" "I ast him fer a dollar for For'n Missions," says Jones.

—We clip the following extract from a sermon published in the New York Herald:

Ingersoll has been telling the truth. He has been doing a good work in demolishing the monstrous superstition and ignorant creed before which Christianity bowed half a century ago. He is merely saying in an off-hand and seductive manner to the unlettered masses what every Christian scholar listens to respectfully from the lips of a Huxley, a Tyndall or a Darwin.

Everything that Ingersoll has said about creed, superstition and bigotry is true and has been said long before. Nor does he one whit exaggerate the facts. It is Ingersoll's misfortune that he has lived too long in the public eye. Twenty-five years ago he was one hundred years

ahead of the church. To-day the advance guard for the new religion is fifty years ahead of Ingersoll.

It is gratifying to learn that the clergy, or a few of them, have discovered that "Ingersoll has been telling the truth." They have dealt so sparingly in that commodity it is really wonderful that they recognize that fact. On Sunday, Oct. 16, Ingersoll delivered his lecture on "Superstition" to an audience of three thousand people in Chicago. On that day there was probably preached one hundred thousand sermons in the United States, and if those hundred thousand sermons could be published in a book there could not be found between the covers of that book as much Truth as in this one lecture of Ingersoll on Superstition. We are also glad to learn that the "advanced guard for the new religion is fifty years ahead of Ingersoll." If that be so, the "advanced guard," whatever that may be, must be clear out of sight of the orthodox army.

—The Springfield (Mass.) Republican of Dec. 12, under the title of "Views of Edwin A. Potter," publishes the following letter from Mr. Potter:

To the Editor of the Republican—In the local column of the Republican of the 8th was an item criticising two articles in the Free Thought Magazine for December, written by Mr. Stedman and myself, in which, the critic says, the writers "express their animosity and contempt for Christianity." A word as to the charge of animosity and contempt. Mr. Stedman is fully able to speak for himself, but those who know him will be loath to believe that the sentiment of animosity ever found lodgment in his breast. As for myself, although no angel, I have no use for the word, but I confess to a slight emotion of contempt for the man who drags my name

into the public print with unfriendly comment, at the same time screening his own personality behind an anonymous article.

This writer, it is true, quotes a paragraph from my article, part of which he pronounced "admirable," but he failed to bring forward anything to substantiate the charge of "animosity;" so I have selected what I regard as the most pugnacious paragraph in the whole article, which I will here quote:

"In 1861 all Jefferson Davis asked was to be let alone. To-day that is just what the churches want. Quit talking about these old humbugs (dogmas) and the church will take on a new lease of authority and lead mankind by the nose as formerly. It is only by constantly fighting the churches that the right to express free thought is, in any degree, acknowledged or permitted. One hundred years ago we would not have been allowed to hold our meetings in a public place. Every member would have been liable to arrest and prosecution for blasphemy. Fifty years ago we would have been ostracized from so-called respectable society. To-day we are tolerated and respected. What has brought about this change? Talking, persistent talking, nothing else."

So far from the above quotation being open to the charge of animosity, it is simply a statement of cold, hard facts, every one of them true, from the first capital letter to the last period. To say the first part of it is improbable, is to deny that like conditions produce like results. To deny the latter part of it is to deny that which can be demonstrated any day.

Now, Mr. Editor, if the public care to try me for the offense of "animosity to Christianity," they have something to judge by besides the ipse dixit of Mr. Anonymous.

—There are hundreds of thousands of dollars spent in this city (Chicago) by the church in an effort to save people from an imaginary hell in the next life,

and other hundreds of thousands of dollars expended in saloons and the whisky trade to destroy men in this world. The two institutions seem to work in perfect harmony. The proprietors all vote together on election day, and many of the members of each institution are supporters of both. The two greatest evils that afflict mankind are intemperance and superstition, and this world will never be a good and safe place for humanity until both of these evils are destroyed.

#### SAMBO'S PRAYER.

Yo' say it ain't no good to pray?

It's coz yo' doan pray right.

Jes' pray de way yo' oughter pray

An' pray wiv all yo' might.

Doan ask de Lawd to guv yer things.

But ask him to he'p yo',

He'p yo', yo'self, to git de things.

An' he will pull yo' froo.

Jes' ask in humbleness of spi't

An' yo'll git w'at yo' ask to git.

I prayed myse'f fo' free long weeks

Wiv mos' tremendous viggah:

"Lawd, sen' a chick'n, oh, good Lawd!

To dis mos' hungry niggah.

Oh, sen' a chick'n, Lawd, be quick!"

But de good Lawd didn' quick'n,

An' though I wrestled long in pray'r

I nevah seen no chick'n.

I didn't pray right, I wasted bref,

An' so I almos' starved to def.

"Oh, sen' a chick'n, Lawd, to me,"

I prayed wiv tears an' plead'n';

"Oh, sen' a chick'n, Lawd, an' heah

Thy servant's interced'n'."

But w'en no chick'n come I prayed,

My heart wiv sorer strick'n,

"Sen' me, oh, sen' dis niggah, Lawd.

Oh, sen' him to a chick'n."

Yo' say it ain't no good to pray?

Wa-al—we had chick'n-pie nex' day.

—Sam Walter Foss, in Judge.

—One of the West Side Sunday schools does not hold its Christmas exercises until this week. It has been pre-

paring for some time, and naturally the first requisite was to raise the necessary funds. Special contributions were taken up.

The teacher of a class of small boys explained to her youthful pupils what was expected of them.

"Now, boys," she said, "next Sunday I want each of you to bring a penny, or more if you can, and be ready to give some appropriate verse from the Bible when you drop it into the box."

The class promised it would do this.

The next Sunday came, and with it the boys and the money.

The first to step up to the box, drop in his coin, and turn to recite his quotation was a nice little man with a broad white collar and a face of nearly the same dimensions, stamped with goodness and innocence.

"The Lord loveth a cheerful giver," he recited, in a shrill monotone.

The teacher was pleased. She saw that one, at least, had caught the true spirit of the occasion. She turned hopefully to the second. He was also an immaculate youth from "one of the best families." He smiled sweetly as he dropped in a quarter, and said:

"It is more blessed to give than to receive."

The teacher, who is an enthusiast, was happy over the success of her plan.

"Now, Dannie," she said, turning to a boy who came from the lower walks of life, and who had sold papers and shined shoes.

Dannie swaggered up, dropped in his penny, winked at one of the other boys, and announced abruptly:

"A fool and his money are soon parted."—*Chicago Journal*.

—Elizabeth Smith Miller sends us the following two clippings from New York papers. They show that light is entering the churches:

Reference to the recent loss of the steamer Portland was made by the Rev. Dr. W. S. Crowe, yesterday, in his sermon, in the Church of the Eternal Hope.

"If you and I had bought tickets for the Portland for that trip," he continued, "and then had been prevented from getting aboard in time we might have thought we saw the hand of God in the circumstances that caused our delay. We might have thought that, but I trust we should not have said it, for it would have dishonored God."

He spoke of Mr. Moody's assertion that a ship on which he sailed was saved by prayer. Doubtless, he said, there were as many agonized prayers on the Portland, and if one ship was saved by prayer and another was not it would prove that God is not impartial.

"In fact, if any kind of suffering is to be averted every kind must be, or else God's justice will not be impartial. Every one of us would require at least a dozen miracles a day, or, say, twenty billions a day for the whole world. We should be nothing more than the animals in the park, that are caged, protected and fed. In a word, this world must be either one of special providences for everybody or one of unalterable law, or else the impartiality which is essential to divine justice will be lost."

Every seat in Plymouth Church was filled yesterday morning when Dr. Lyman Abbott began his sermon, during the course of which he said that it was not necessary for a man to believe in the divinity of Christ to be a follower of Christ.

In support of this assertion, he said that the twelve Apostles knew nothing of the divinity of Christ, but had been led to God through His human life.

He praised Felix Adler's religion and theology as containing all the essential elements of Christian religion and theol-

ogy, and said that his followers, Jew or Gentile, whether heterodox or orthodox, were Christians, because they were doing a work of righteousness.

There have been men, he said, who knew God, but there were none so close to Him now. Christ came as an interpreter. Men could recognize in Him either the divine or the human life. One could not follow God because He is invisible, but if one followed any one who was higher than himself he was following Christ.

In the evening Dr. Abbott delivered his second lecture on Hebrew prophets, saying of the prophecies of Amos concerning Israel that they were at present applicable to America.

While denying that he was in any way a pessimist, he predicted the downfall of America, even as Israel fell, if the political, religious and industrial ideas of the forefathers were not lived up to.

He asked what were the ideals of our city and State and the nation. A professed gambler, he said, ruled the city, and a man with a reputation besmirched was about to be returned to the United States Senate. These, he said, were warnings, like those of Amos, which must be heeded.

—Wanted, a copy of *The Freethought Magazine* for May, 1897. Will pay 25 cents for it. Address Dellquest & Andrews, El Paso, Texas.

—The Decatur (Ill.) Review reports a sermon by the Rev. J. P. McKnight in support of the Bible, wherein he says, after setting forth the value of the book:

"For these reasons the Bible is better than the truth if it could be proven to be a lie." That is good St. Paul Christianity.

—Hon. A. B. Bradford, we learn as we go to press, has passed away. A suitable obituary notice of the distinguished Freethinker will appear in the March Magazine.

—There appears the following epitaph on the tombstone standing at the head of the grave of James Jonas Gilbert, late of Saline, Neb:

Think of the peace of fifty years,  
Of life devoid of hellish fears;  
He died without fear of God or ghosts,  
Of heaven or hell and all their hosts.

—A few winters ago, you will remember we had it very severe. Flooded out of my breakfast room with the cold deluge from my burst water pipes, I roamed out to the Dulwich fields to "behold the fowls of the air," and I beheld them. I found the poor little lean and tussled corpses of hundreds of sparrows in one field only. The trustful little passerines had depended upon their "heavenly Father" with a big F to feed them—and, there they were! In the bitter frost they had died of starvation. I lifted many of them and stroked them with a gentle finger, surveying them with a tearful eye.—Saladin, in the *Agnostic Journal*.



# Wettstein's = Watches.

All Warranted, all good, all Stem-wind and Stem-set, all best makes of the grades specified, in Silverine Dust-proof cases:

7 jeweled Hampden.....	\$4.00
7 jeweled Elgin non-catchable hair-spring .....	4.50
15 jeweled all American makes....	7.00
17 jeweled adjusted, all American makes .....	9.50
17 jeweled full adj'd, "B. W. Raymond" .....	19.00
17 jeweled, full adj'd, "Appleton, Tracy & Co.".....	19.00
17 jeweled full adj'd, "Otto Wettstein" .....	19.00
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In Best Gold Filled Dust Proof Cases .....	\$7 more
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## Latest Style Ladies' Watches.

7 jewels in Best Gold Filled Hunting Cases .....	\$11.00
15 jewels in Best Gold Filled Hunting Cases .....	14.00
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14 karat Solid Gold Cases, \$7 to \$100 more.	

## Expert Watch Work.

Cleaning, \$1; Springs, \$1; Jewels, \$1. Three \$1 jobs, \$2.50, and transit paid one way.

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I can save you money on Diamonds. I undersell best dealers 20 to 30 per cent. Try me. Diamond Rings, Pins and But-

tons, from \$5 to \$250. I will send you any of the above, you may keep them a week or two, compare with goods of any other house, and if you are not satisfied that my prices are right, return at my expense and get your money. Opals and Garnets a specialty. Prices 30 per cent. lower than last year.

## The Gorham Sterling Silverware.

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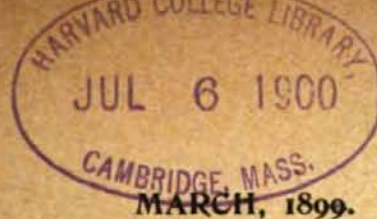
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MARCH, 1899.

No. 3

# 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 & Publ'r.      **ROBT. N. REEVES,** Assistant Editor.      **H. G. GREEN,** Business Mgr.

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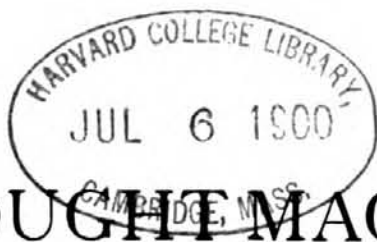
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# FREE THOUGHT MAGAZINE

MARCH, 1899.

"BE CONTENT IN THE SPHERE WHERE GOD HAS PLACED YOU."

BY ELIZABETH CADY STANTON.

THE principal in one of the girls' schools in New York made the above the text of her address to the graduating class. Emerson says: "A healthy discontent is the first step in progress." Unless the position in which we find ourselves is the best one for the development of all our



ELIZABETH CADY STANTON.

highest possibilities, we should be continually seeking to improve it. I chanced to know this lady and her several experiments in life, which were four in number. She studied elocution, taught classes in that accomplishment, afterwards a private school, then on the stage for two years in one of the popular theaters, and at last in a high school for girls, in which she has been pronouncedly successful, having wealthy patrons, crowded classes and a rapidly increasing treasury. She no doubt thinks that God placed her in this last position, and she is content to remain there. But should the vast multitude of mankind, in conditions of ignorance, poverty and vice, be content-

ed to remain there? Should wage-earners be content to work at half price in mines, factories, and all the marts of trade? Should the few, whose ancestors by craft and cunning obtained the wealth of the world, be content to enjoy all the blessings and luxuries of life while the many are denied its necessities? Should the poorest drudge in our household be content as a satellite of the dinner-pot, the cradle, at low wages, if by struggle and perseverance she can better her condition? No! no! contentment with things as they are would be the death knell of progress.



All that God has to do with present conditions is this: He made the laws that govern the universe.\* If we work in line with these laws, our lives are successful; if not, they are a failure. All things are governed by law, from the revolution of every planet in the solar system to the growth of the smallest flower. There is no special Providence regulating our present conditions, placing each human being where he chances to find himself, and where it is his duty to stay. Born in adverse conditions, one should not be content to remain in such environments, supposing God had placed him there. Victory or defeat in the battle of life depends on our own courage and wisdom.

### UNCHURCHED AND UNORGANIZED LIBERALS.

BY B. F. UNDERWOOD.

UNORGANIZED Liberals have fewer labels to classify them, and fewer fences to divide them from others of the same community than those who are inside church organizations. The sects generally claim to teach all the virtues; yet one may belong to none of the sects and possess the virtues in an eminent degree and be an active worker in philanthropic reform; for virtue is not limited to sects nor is it based upon creeds.



B. F. UNDERWOOD.

I must confess that I belong to that great mass of people who are, or when I used to go to church in boyhood were characterized by the clergy as "sinners," "warned to flee from the wrath to come," never having been "converted" and joined the church, and, moreover, who have had the hardihood to oppose the theological teachings of the church as irrational, its spirit as sectarian and its fellowship as narrow.

We are not, in fact, actually unorganized. We live in a social medium, like other people. We belong to the organization of the nation, of the State, of the city or town, not to mention the many smaller associations to which we may belong; but we are

\*We would like to ask our distinguished friend how she knows that God made the laws that govern the universe.—EDITOR.

unorganized in the sense that we are not members of churches or local religious societies, and, many of us, occupied with work in these larger communities to which we belong in common, have not, to tell the truth, been much distressed because our convictions and love of liberty have excluded us from the sectarian organizations in which many find their chief social life.

Of late years, while Free Thought has increased in denominational and semi-denominational organizations, it has also made great progress outside these organizations. The number of men and women of intellectual and moral worth who have no stated connection with any church is large and increasing. Public opinion does not require, as it once did, church membership or church attendance. The old creeds are boldly criticised before large audiences and in books which are widely read. The churches are aiming to make the basis of fellowship more ethical and less theological, and are thereby retaining many who would otherwise leave them. Yet outside all ecclesiastical lines are multitudes, some of them having severed church connections, but the majority never having formed such connections.

These outsiders constitute an heterogeneous mass, strong if tested by numbers, the common spirit of liberty, rejection of the miraculous and the authority of alleged divine revelations, but weak if judged by organization, or unity of thought or purpose in other respects. Those whose thought has taken them out of or prevented their joining the churches, represent great diversity of views, character and condition. These are the unorganized Liberals.

The word "liberal" is applied in the old world to political principles and parties; in this country to unorthodox religious views. It is here used by, or applied to those who have discarded the popular theology and who reject the Bible as a work of supernatural origin and authority. In the large class thus designated are persons of every degree of culture and social standing, of different tastes and of opposite views on every subject outside the realm of demonstrated knowledge.

Their agreement in rejecting theological beliefs by no means helps them to unity of thought or concert of action in the sphere of party politics, on questions of finance, on social problems, on political economy, nor on the multitude of questions, speculative and practical, which constantly present themselves for the consideration of the thinker and the philanthropist. Nor are they agreed as to the attitude Liberals should assume toward the prevailing theological system or the proper method of counteracting its influence.

Some Liberals are interested chiefly in criticizing and denouncing the absurdities of theology. Some find more congenial enjoyment in popularizing science and diffusing general knowledge.

Liberals, representing different degrees of culture and different social conditions, have arrived at the conclusions they hold in common by different methods and under widely different conditions. One class has outgrown theological beliefs in an atmosphere of religious bigotry and under influences that have stimulated the critical and combative tendencies. Persons of this class are usually direct in opposition and harsh in criticism, often impolitic in their methods, and impatient with those whose general agreement with them and dislike of their methods they regard as evidence of timidity and hypocrisy. They are very much inclined to think that genuine Liberalism is limited to their own phase of thought and method of procedure.

Another class is composed of persons who have outgrown their old religious beliefs and influences in harmony with their feelings, who have had but little contact with avowed, aggressive unbelievers, who feel no intense hostility to Christianity, but would be glad to see it reconciled with reason and common sense. Many have never had personal experience of the suffering involved in the conscientious rejection of theological beliefs once intensely believed, but are unbelieving from a predisposition to skepticism, from intellectual inability to accept unproved propositions, and from philosophical indifference to questions of a speculative and unverifiable character. Persons of this class are usually the most cool, level-headed and dispassionate Liberals, but the least enthusiastic, the least aggressive and the least interested in sustaining or encouraging organized efforts to destroy or to check superstition.

Then, among Liberals are men and women of constructive and destructive tastes and tendencies; those who, although they entirely agree in their general views pertaining to Christianity, have but little community of thought or feeling in their work; those who are devoting themselves to science, literature, art or some reform, with but little interest in a theology they have discarded; and, on the other hand, those whose chief interest is in destructive criticism; who regard exposure of the claims of the theology as to sacred books and superhuman revelations as the most needed and important work of the age.

The words "radical" and "conservative" are often used to distinguish two classes of Liberals, but usually with little propriety or justice. Liberals who imagine they are radicals par excellence may be, indeed, superficial and erratic with some crochet in their heads, some theory or scheme



by which they fancy, in their simplicity, that the world is suddenly to be disenthralled, regenerated and redeemed. The real radical Liberals are, of course, the men and women who think, who go to the root of things, who acquaint themselves with bottom facts and basic principles, and not those who clamor for great social changes, with no knowledge of economic principles or sociological science; who mistake a rabid spirit for radical thought and vituperation for argument.

Many who, although they have outgrown their former belief in dogmatic theology and the infallible authority of the Bible, yet feel an indefinable reverence for the Christian name, and derive satisfaction from the thought that the book in which their fathers and mothers believed through all the tribulation of life and in the solemn hour of death, is inspired, at least in a general way, and to a greater extent than any other work. The name "Christian" has for them a fascination, and they emphasize the importance of distinguishing between the simple teachings of Jesus and the theology preached in his name.

Others reject without qualification the Christian religion, considered as an extra-human or exceptional element introduced into the life of the race, yet recognize it as a system that has been evolved to suit man's condition in different stages of his development, and in this age should be interpreted in the light of the largest knowledge, with the most liberal construction and in the most catholic spirit. They are willing to permit the name "Christian" to stand for the highest thought and the noblest work of the age, the grandeur and glory of which, they maintain, are due in no inconsiderable degree to the powerful impulse received from the character and teachings of Jesus, which they think have been an important, if not the most important, factor in the progress of man.

Others still there are who, rejecting not only the miraculous element of Christianity but supernaturalism in every form, yet concede to Christianity, in common with Buddhism and Mohammedanism, an important and necessary place in the evolution of society and in the growth of civilization and, instead of regarding it with disdain, view it as a religion which, with all its imperfections, has persisted because it has represented man's best religious thought and aspiration, from which it grew as naturally as the flower grows from the seed, the soil, and the air.

To others, Christianity appears as an unmitigated evil, a superstition which, although it had its origin in innocent ignorance and credulity, has been the greatest obstacle to human progress that man had had to encounter.

Others still, although they belong to the class that the science of the

age is leaving far behind, would have Christianity regarded as an imposture, devised and designed by crafty men to enslave the human mind and to enable them to control it in their interests.

Some Liberals have a firm belief in a supreme intelligence and a strong, and, to them, precious hope of a future life; while others are doubtful of the existence of an intelligence that directs the ongoings of Nature, and are skeptical as to the continued conscious identity of man after bodily dissolution; and they emphasize these doubts in opposition to religious faith.

There are many who take the position of Spencer, that matter and mind are but phenomenal existences, but manifestations of an ultimate reality that is known only as revealed to us in consciousness, that in itself it is utterly inscrutable; and that, therefore, the worship of an anthropomorphic deity, notwithstanding it has a reason in man's undeveloped nature, and has been, and with many is yet, a necessity, has in "pure reason," no foundation whatever; that while the wonder and awe regarding the eternal mystery of being, unsolved and insoluble, must continue, the petitional prayers addressed to this being are, in the light of the unimpassioned understanding, irrational and absurd.

There are others who have no patience whatever with such words as the "absolute," the "unknowable," the "inscrutable," and regard their use as a species of temporizing and as an evidence of a disposition to compromise with theology. They declare that Nature is the only existence, and that matter is the all-sufficient cause of phenomena, and moreover that he who refers to an unknowable or to a power behind Nature, has not yet outgrown the swaddling clothes of his intellectual infancy.

There are some who have acquainted themselves with profound and erudite works pertaining to Christianity written during the last twenty years, while others have not advanced one step beyond the eighteenth century deists and materialists and are actually offended by a suggestion that the works of those writers do not comprise the best thought and the best religious criticism of this generation.

Some Liberals cling to the word religion as pleasant to their ears and dear to their hearts; and with such it represents whatever is grand in thought and endeavor; while others say, with Hobbes, that the only difference between religion and superstition is that the former is superstition in fashion, while the latter is religion out of fashion.

Some Liberals accept spiritualism, modern spiritualism, as their philosophy (and to some it is a religion even), and not a few are strong in their adherence to certain doctrines. Too many are ready to accept

without proof narratives as marvelous as many of those old miracles, belief in which has declined with the advance of science. Others, among Liberals as among church people, are incredulous or indifferent in regard to facts and phenomena to which, after inexcusable delay, the attention of men of science is being directed.

Some think that the most effective way to destroy superstition is to assail it with merciless criticism. This is generally the view of those whose conversion to Liberalism is recent or has been sudden. Others think the work of criticism, although important and valuable, should be, in this age, secondary to the presentation of that positive thought which must ultimately replace the teachings of theology and the creeds of the churches.

In view of these facts, a theoretical or nominal classification of Liberals, as George Jacob Holyoake once suggested in a discourse delivered in Boston, might be of advantage. He did not, of course, wish to see Liberals separated and organized into cliques, but terms employed that will enable all to understand the positions and principles of the various classes of Liberals.

When representatives of matured and scholarly thought find themselves classed with persons of the most opposite views, under the general name of Liberals, and find their names used in connection with the crudest thought and the wildest vagaries, with which they have not the slightest sympathy, it is but natural that they should wish for some more definite name in addition to the general term Liberal.

With such diversity of thought and conditions, the unorganized Liberals are not likely to unite soon for any kind of constructive work which does not ignore their differences. The sects are hardly more divided than these different classes of Liberals, except in the spirit of liberty. These Liberals are so individualistic that their formation into a consistent organization, except for some general purpose which all hold in common, is impossible.

Many of these Liberals will probably continue, so far as religion is concerned, in an attitude of protest and denial, and so long as the mere authority of books and creeds remains, who shall say that the attitude is not needed, and that those who remain negative and individualistic are not doing an important work? For all original thought must come from individuals. All great moral and social reforms must receive their first impulse from the few and not from the many. Nothing, therefore, can be more imperatively demanded in the interests of progress than the freest and fullest individual expression of those opinions which clash with the orthodoxy and conservatism of the day, as a counterpoise to the tendency

of an arbitrary and despotic public opinion to make all think alike, and thus to produce "intellectual peace at the price of intellectual death."

It is not simply the right, it is the duty of those in advance of their fellowmen to speak their honest thought, and in a way to be understood. They who temporize in dealing with great questions of public interest are, so far, though they talk and write in praise of morality, the enemies of moral progress. Loyalty to conviction, courageous devotion to the highest conceptions of truth, regardless of public opinion or personal interests, is a demand of the times, both in public and private life.

It is not enough for the liberal thinker of to-day to praise those who gave to the world their best thought. Nearly all the intellectual and moral heroes of the past have their eulogists among representatives of the popular churches of to-day. The thought of the past is no finality. Our intellectual horizon was not fixed forever by any or all the thinkers now dead. Darwin's views, now largely accepted by men of science, were ridiculed by press and pulpit within the memory of men who are yet young. If there were no conceptions of to-day similarly regarded by those who present public opinion—which does not endorse Darwin's teachings, but is tolerant of them—the fact would not be creditable to this generation. There is a vast amount of truth not likely to be popularly received for a long time, and they who defend it, in spite of the tyranny of public opinion, perform a service the value of which cannot be estimated.

But there are thousands of Liberals who recognize the fact that the old creeds are decaying and that the newer thought is growing as fast as the people can easily adjust themselves to the changes; and seeing the great progress which has already been made, inside as well as outside the churches, many are considering whether in the future the churches or organizations growing out of them and Liberal associations, may not become a great power for moral, social and educational, as well as for Liberal religious work. There are such, I believe, who would like to do for themselves, for their children and the community, in organizations, what cannot be done by them, or cannot be done so effectively, in an unorganized condition.

Liberals have in some places formed local organizations, but it has not been possible to sustain them without leaders or persons with directive ability giving their time and attention to them, devising methods for their support and supplying the intellectual needs. Usually such societies have been short-lived, for several reasons which I have not time to indicate, and some of which are too obvious to require mention.

The free religious association, founded more than a quarter of a cen-

ture ago by a few broad minds who were dissatisfied with the limitations of Unitarianism, even, has had the sympathy and support of many of the religious Liberals who belong to no local organization. This association stands for intellectual liberty, moral character and unsectarian fellowship, and for that deeper unity underlying all differences, based on love of truth and desire for higher morality and an improved social welfare. The members are not required to repress any of their individual convictions nor any of their individual views as to the best methods of advancing the truth and the right. On the contrary they are free to speak their honest thought both on the platform of the Association, and elsewhere, and to work in such ways as they choose. But as this Association has only its annual meeting (unless some other special meetings are called) and its annual meetings are always held in Boston, most of those who belong to it, lose many of the social and other advantages of the organization and in spite of their membership, so far as it is concerned, are practically unorganized.

The ethical culture movement, by bringing ethics to the forefront and laying emphasis upon practical philanthropy and the moral education of the young, has appealed successfully to many who were outside the churches, because tired of sectarian doctrines and forms, but who appreciate the social benefits of organization and co-operation in moral work.

Some of the Liberal churches make character and not creed a condition of fellowship, since they have outgrown the dogmas which are so offensive to Liberals, since they are, instead of wasting time and money in defending and propagating irrational creeds, engaged in and inviting co-operation in diffusing Liberal thought, many Liberals feel a strong inclination to work with them.

There is one reform in which Liberals outside of church organizations have shown some interest, and attempts have been made to sustain a national organization for the promotion of this reform, but the diversity of views on other subjects and lack of wise leadership have been among the causes that have paralyzed organized effort in this direction.

The reform is a just one, though it may never come to be a bond of union and co-operation between the Liberals in the churches and those who are now outside of all church organizations.

While our national government is secular in its form and basis, even though somewhat perverted in its administration by the force of the popular religious sentiment, in many of the States there is a constitutional recognition of orthodox Christianity quite out of harmony with the broad spirit of the Federal Constitution.

The Sabbath laws, the laws against blasphemy and other imaginary

crimes, the requirement of an official oath before being allowed to testify in the courts, the use of the Bible and religious exercises in public schools in many communities, are some of the remaining links that still connect the State with the Church in this country—some of the vestiges of the union between civil affairs and religious beliefs and observances which prevailed once throughout christendom.

The exemption of hundreds of millions of church property from taxation in this country means that every taxpayer is compelled to support these churches and to sustain their worship; for if the church property, which enjoys the protection of the government, bore its proportion of the burden, the tax would be so much less. If the money were taken direct from the pocket of the taxpayer, and he were told that it was to be applied to the support of the churches, the injustice would be manifest, and public sentiment would soon deprive the churches of the exemption privilege. It is thus that wrong and robbery are perpetuated in a way that is not seen and cannot be realized by the mass of people.

This fact is now recognized by many of the orthodox leaders. The Northwestern Christian Advocate (Methodist) said in a recent issue: "In the wiser day coming every dollar of church personal value and every foot of church land will pay taxes to support honest secular government. Remission of taxes for church and church school uses is a secular gift to churches."

State secularization means the removal of such evils and the putting of the State upon an entirely secular basis, by carrying out the idea and spirit of the national constitution in the administration of public affairs.

State secularization and secularism should not be confounded. Secularization is a system of philosophy. State secularization is the separation of the Church and State, the divesting of the civil government of all religious functions, and restricting it to purely civil affairs, so that while it shall protect all in the right to enjoy and teach their religious belief (or anti-religious belief), it shall neither favor nor discriminate against any of these beliefs.

"When a religion is good," wrote the wise and liberal Franklin, "I conceive that it will support itself, and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one." This reform, the secularization of the State, is one on which Liberals in the churches and outside should be able in some way to work together.

As Liberals come to understand that systems of religion like consti-

tutions grow, that sudden transitions are neither possible nor desirable, that progress in religion, in common with all development, is possible only by gradual modifications of beliefs and institutions which exist, that evolution is along the line of existing social and religious systems as much as it is along the line of existing species of plants and animals, do they understand those who express dissatisfaction with mere criticism and denial and see the inadequateness of directing their energy in trying to uproot instead of trying to reform and improve old systems of faith.

Anyone who refers to those occupied mainly with the work of demolition—however necessary much of the work they are doing—as representatives of the entire strength and value of Liberalism outside of the churches, or who points to the eccentricities and follies incident to transitional stages of thought as indications of the superficiality and weakness of the Liberal movement, shows thereby the limitations of his own intellect. The highest representatives of Liberal thought are men and women like Humboldt, Darwin, Wallace, Huxley, Tyndall; like Spencer, Mill, and Martineau; like Buckle, Grote, Lecky; like George Eliot, Emerson, Fiske, Higginson, and a host of others whose ability and scholarship and whose known Liberal views give them a representative character that none can dispute. The advanced Liberal thinkers of this age are impressed with the importance of positive constructive work in the domain of science, history, art, fiction, and social reform, as well as in that of theological belief; and they are devoting their energies to their respective provinces with splendid results.

Their contributions to the world's knowledge are doing more perhaps to modify creeds and permanently advance rational views pertaining to religion than all other influences combined. Their work is constantly diffusing and strengthening Liberal thought, which is affecting our whole intellectual, moral and social life.

Much of this work is being done by those outside all church organizations—by unorganized Liberals. What their relation will be to the church in the future depends chiefly upon the attitude of the church toward them and toward the work which they are doing, individually, and in social and religious reform.

Fifty years ago it was much easier to maintain Free Thought organizations in the large cities than it is now. The bigotry, intolerance and persecuting spirit which prevailed served to unite those whose belief made them victims of those religious conditions. Now the very prevalence of Liberal thought, widespread disbelief of the old creeds, and the



immunity of Freethinkers from persecution, proscription or social ostracism, make the great mass of heretics indifferent to organization. They see that the strength of the Liberal movement is not in the few, weak Liberal societies, most of them in a state of inanition, but in its influence in modifying theological beliefs and in the character of popular preaching; in its making people tolerant and charitable in matters of religion; in modifying the tone of our literature; in liberalizing the press and public opinion; in making proscriptive laws inoperative and in removing legal disabilities imposed on account of religious disbelief; in short, in the transition through which the people of the civilized world have been and are passing, with the diffusion of naturalistic, evolutionary thought.

This thought has been driving theology from its strongholds and it has so transformed the beliefs, the positions, the spirit and methods of the churches that the advocates of Liberal thought who attack the creeds and claims which were held a quarter of a century ago, is told by the clergy that he is only wasting his force by threshing old straw, that he is criticising what may be found in the catechisms, but in which intelligent people no longer believe.

The probability is that the existing religious organizations will persist, most of them, at least, for a long time, by adjusting their creeds and methods to the changes in their environment.

Already the theological feature is in many of the churches subordinated to the social side of church life; eloquence in the pulpit, first-class music, and whatever is required to bring people together, regardless of interest in religion, are saving numerous church organizations which, without these attractions, would decline and become extinct. Even churches cannot long persist, when they have ceased to be in adjustment to the medium in which they live.

The facts which I have given are among the reasons for my conclusion that the organization of Liberals who are outside of the churches, on a large scale, or for any considerable time even on a small scale, is not practicable. By local organizations, under wise management, Liberals may be able to do good work for awhile, but their difference in views, education, wealth, social standing, and the indifference to which I have referred, are pretty sure to make these organizations numerically and financially weak, where, if all the Liberals could be induced to work together, the societies would outnumber the largest churches.

Fortunately the diffusion of Liberal thought does not depend upon such societies. It works its way into all organizations, into all minds, and

modifies them as fast as the people can accept and assimilate the, to them, new truths which present themselves and ask for that intellectual hospitality which sooner or later they receive.

## FAILURES OF CHRISTIANITY AND THE REMEDY.

BY C. H. GRAHAM.

THE writer has frequently thought that there was something radically wrong with Christianity, as taught by the Orthodox churches. The foundation of Christianity is based upon theories absolutely repulsive to human reason. First, an all-wise and all-powerful Being made two at-



C. H. GRAHAM.

tempts in the infancy of the race to mould it to His liking, but failed on each occasion in the same generation. The first man and woman went astray and committed such an unpardonable sin that they were cursed to their latest generations. In the light of reason the sin was no more than any of us would have committed, being children without experience. What would you, reader, as a father or mother, have done to your child who committed its first fault by climbing up to eat your dish of jam which you had put away for show but not to be eaten?

After worrying along with more failures, we are assured that Deity concluded to kill off everybody, good and bad, except one family, and thus begin anew—that it should be a new attempt. He killed off the animals, also, except a pair of each, and the lives of many of these had to be miraculously lengthened to insure a year's existence. Then, too, the whole geological structure of the universe was transformed, and as soon as Noah had landed he exhibited himself as a drunkard and cursed a son and his race to perpetual slavery for being disgusted with his actions. What tall oaks from little acorns grow? It strikes me that rather than that a third of the human race should have been slaves, it would have been better that Noah should have died in his drunken stupor before cursing his son.

After a little the people became so wise and wicked that God came down to see the work of men's hands, for fear they would become so wise and powerful that "nothing will be restrained of them," so He confounded them to keep them from getting knowledge, and from that time to this the priest can best govern where he can find the most ignorance. What a struggle Deity had! He had his evil spirits as well as the good. His false prophets as well as the true, to prevail upon man to serve Him, but a general failure extended all along the line. He even taught asses to talk when His human servants failed Him, and for about 400 years he gave it up in disgust, during which time no prophet taught the world to be ignorant. During this time Greece and Rome experienced their greatest civilization. Deity again became frightened at the growth of knowledge, and He concluded—not reasoned—that another effort should be made to bring the Jewish race to a recognition of His kingship and dominion. It was only to the Jews, for the command was strict that the Gospel was to be preached only to them. What was this third and mightiest effort? It was to go into a place so accursed that it was believed that no good could come out of Galilee, and there, in that darkened corner of the earth, His last and mightiest effort should be made; common sense should be violated and human reason put to shame. That as He could not make the people obey Him by His divine presence, nor the presence of His holy prophets, that He would shock the world of common sense and thus drive more than half the race into skepticism and infidelity by having a son by a woman, and by selecting a genealogy through that lascivious old reprobate, David, and the woman he procured by putting her husband in the front of battle. What progenitors for such a son! We had never heard of this son before, and yet we are taught to believe that "Before Abraham was I." It is taught that God believed a son would be wiser than his father.

Thus was a son born to Deity in the usual way, and instead of heralding that birth as became a God, not even a bed was furnished the mother of God for her accouchement. Instead of Jerusalem and in the great temple, or in Rome, the capital of the civilized world, and where there could be vouchers for so stupendous an event, that child was born in a manger and so secretly that even Herod, the governor of the province, could not find Him, and so little vouched for that even his own brothers would not believe in his divinity, and perchance were never informed of it. We are nowhere assured that His mother ever claimed this mighty miracle. The mother of Alexander disclaimed the alleged divinity of her notorious son. Perhaps Mary was as honest. It seems that none of His

disciples understood the claim that was afterwards made. Several hundred years after this mysterious birth the church announced the still more incomprehensible mystery that Christ was also the Father, the Son and the Holy Ghost, and that the Father was also the Son and the Holy Ghost and the Holy Ghost was the Father, the Son, and also himself. That three made one and one made three, and that neither was himself individually without a union of the other two.

The mystery of Christ's death and resurrection is on an equality with the foregoing. If Christ died then must the Father and the Holy Ghost have died, and for about thirty-six hours there was no God alive, but notwithstanding God's death he became alive and, according to two statements, He ascended into Heaven on the evening of the day he arose from the dead. Other statements continue His sojourn here several days, and one to the period of forty days. When He does finally leave the earth He is no longer the Father, but sits upon His right hand in glory and judgment. These statements may seem flippant and irreverent, but they are according to the way we have been taught.

The writer fully believes there was such a personage as Jesus, whose purity of character can always be used as an example for emulation and pattern. The halo the church has thrown around His name, whether a real character or not, is such that we can, in the main, love and adore the creation. He taught that there should be not merely purity of conduct, but that the mind, which is the basis of all conduct, should be pure, also. He said nothing of the mysterious birth, and I do not believe He taught or thought it, or that He was to die and live again. His most intimate disciples had no such idea, and it was only after the glamour of 150 years had been thrown around His life and times that it came to be believed. What use of Christ's resurrection unless he could remain to be seen of all men until all doubt should be dispelled. If he appeared at all it was privately and within closed doors, or so disguised that he was unknown by his most intimate friends, even Mary Magdalene, could not tell him from the gardener. Why not cast aside the mysterious and unreasonable, as it originated in the speculative period after Christ, and take to ourselves a religion that needs no mystery to explain? Christian morality. The Great Teacher demanded holiness of life—not a belief in mysticism. Such a life is not dependent upon a belief in an incarnation, a mysterious and miraculous birth, death, resurrection or a divine man,—the wholesale drowning of the world—in devils, in angels, in witches, or a thousand other dogmas of the church. It is true many of these miraculous doctrines and beliefs have taken their departure as the world has grown

wiser, but there are many of them insisted upon yet. We must yet believe or be damned, but it is rather uncertain just what we must believe to keep from being damned. Again, we are not quite sure what it means to be damned—the very fact that Christians must claim to believe things entirely repugnant to human reason has made us hypocrites. Many a man says, “Lord, I believe,” and yet adds, “Help my unbelief.” If we surrender the miraculous have we not gained in self-respect and in respect for Deity? We simply surrender that which is repugnant and give ourselves scope to seize the good and noble things that are contained in a moral, upright life. We release nothing except that which came to us out of the superstitious past. Miracles are the emanation of superstition, and would never have been recorded had civilization been what it should. We find no miracles now except among those who are unintelligent. The bone of Christ’s grandmother’s arm is sometimes brought out to cure the superstitious, but that is only exhibited at intervals far between. If the priests themselves believed in its efficacy they would always keep it on exhibition, and would carry it around from place to place, but as familiarity would breed contempt they seal it up for special occasions. Almost 1,900 years have passed since the Holy Ghost has been traveling abroad among men, and yet He has not triumphed. Only about a quarter of the human race has ever heard of Christ or the Holy Ghost, and even in the United States there are only about thirty million church members of all sorts, out of 75,000,000, and how many of these are really Christians of the right sort? I do not think it safe to inquire. The Catholics would tell you that none of the Protestants are within the fold, and the Protestants are skeptical about the welfare of the Catholics, and each sect or denomination are quite sure they are nearer right than any other, while the majority of the people belong to no church and don’t believe they are any the worse off for their failure. This, then, is the third and greatest failure of all. If God has in contemplation one more effort, it would seem to me that it should be along the line of moral integrity and right living, by promulgating through the minds of men a craving for truth and the practice of morals such as reason and justice dictates; compelling men by that inner consciousness to love their kind and help to build up the weak and ill-informed. When this spirit shall become the inner consciousness of man, the world will become better for our having lived in it, and the Holy Ghost, if there is such a being, can find sufficient to do for some time to come in accomplishing this. Then man, instead of being dependent upon some fetish or upon luck or a pension, will go to work to become a “man.” When this time arrives millions will not die

yearly of starvation while calling upon Deity to feed them. If Deity rained manna and quails for the famishing in the desert, why not now, instead of making the earth a desert by refusing rain and by visiting it by floods and hurricanes? God has refused for hundreds of years to help mankind and has left him to work out his own salvation, physically and spiritually, and not only that, but has cast all the hindrances possible in his way in many places of earth, and the greatest hindrances are where man is least able to combat his troubles through his ignorance. If we can once come to believe that the God in Nature is our only guide and assistant aside from our own energy and discrimination, and find consolation that the nearer we approach an understanding of Nature the better off we will be, then a gradual upbuilding of the human race will result and the less superstition will control us and the better we can follow the teachings of Socrates, Plato and Christ. Then fear of the hereafter will take its flight and the present will be ours for good. May the light of day dawn is the earnest wish of the writer.

The idea that miracles were once dropping out of the sleeve of every believer, as the acts of the apostles portrayed, is gradually passing away. There are no more devils being cast out, and if a man or woman now acts that way a doctor is sent for and medicine or a straitjacket is prescribed. Ask 100 divines and say to them, "Now, honor bright, do you believe in devils in man?" How many will answer you yes? Ask another hundred, "Do you believe in witches?" and you will receive a negative reply. Approach along these lines carefully and you will get easily over the fish story, witches, devils, and any quantity of other Bible myths, but when you get too near the most stupendous superstitions of the ages they will say they believe, not because they actually do but for fear they will be charged with unbelief. Why must they believe? It does not affect morality or goodness. A man may be just as good, moral, loyal to his country, family and friends, just as good a father, husband or brother, and yet not believe that Eve cursed the world by eating an apple, or that Jehovah drowned everybody in the world but eight, and among the eight there was a drunkard and two of the lewdest kind of women, or that Deity was so smitten with the charms of women that his sons came and took them for wives, or that He set the example of prostituting a virtuous female and thus raised up a son to himself and selected a genealogy that came from David's murder of Uriah the Hittite, or that three make one and one three, or that God's efforts to save the race He created have been failures worse than man's—or that He should raise up false prophets and teach them to lie and deceive and help them to borrow that they might despoil. These

beliefs are not true nor conducive to goodness or the raising up of a perfect man. Then why establish such beliefs as dogmas and as necessary to be swallowed before we can be trusted with a harp? If we could be thrown upon our own resources would we not be better off? Who is the successful man? Is it he who like Macawber was always waiting for something to turn up, or is it he who pulls himself together and is ready to combat the world's opposition and difficulties? The man who plants his whole field to one crop and then finds fault because the weather was too hot or too cold, too wet or too dry, or the man who prepares himself as best he may by cultivating a variety so that some crop will suit the weather? Let the world plant a good crop of common sense and cultivate it to the best of its ability, and irrigate and subsoil if necessary, and it will be successful in the end, always burying more deeply under ground the noxious weeds of superstition and reliance upon empty prayers and faith cure. Teach children virtue, sobriety and common honesty, instead of instructing them about ghosts and hobgoblins. Teach them to be brave and fearless instead of eternally looking for spooks and devils in the darkness. Tell them there is but one thing to strive after spiritually, and that is goodness and common honesty, and they will grow up to honor and respect you, and will be better men and women for the teaching, and the world will become the better for your having lived in it.

Schenevus, New York.



## *THE LAND OF PAIN*

### THE LAND OF PAIN.

BY H. W. BOYD MACKAY.

THERE is a land whose lurid shore  
Resounds with maniac cries,  
Where seas of boiling brimstone roar  
And lash the sulphurous skies,

Where frantic ghosts, all stung with pain,  
Jump from the scalding tide,  
But evermore fall back again;—  
The second death they've died.

With sickening hearts the angels gaze,  
Then, turn away, to sing,  
With formal smiles, the formal praise  
Of heaven's ruthless king;

And shuddering saints before the throne  
With choking voice declare  
The sweetest sight they've ever known  
Is—loved ones writhing there.

"Oh! Sweet the will of God," they cry,  
And, on his lips upcurled,  
That smile of sarcasm makes reply  
Which chills the shrinking world:

"Oh! Sweet the will of God," they cry,  
"Whatever he ordain,—  
Submit, ye saints, and prostrate lie  
However great the pain;—

"What though the fire their nerves inflame?  
He does it for a test,  
To see if ye will still proclaim  
Whate'er he does is best;

"Let feeling, judgment, reason, thought,  
Be crushed, and call them 'pride';—  
Look on the tortures, and be taught  
He will be glorified!"

They ceased: and, with voluptuous throcs,  
 The trumpets pealed aloud!  
 A shout—"Promote his glory!"—rose  
 From all that countless crowd;

The Elders swung their censers forth  
 And fell before the throne,  
 And Angels' songs declared the worth  
 Of Him and Him alone.—

\* \* \*

But look! That Saint has dropped his harp,  
 His eyes are stark and wild,  
 His breath is coming swift and sharp,  
 But God—has only smiled:—

The Saint is staring at the Pit,  
 A stony, maniac, stare;  
 It gleams again!—he points at IT!—  
 He shrieks, "My Mother's there!

"I'll praise no more!" Th' Almighty turns  
 (Cold, self-contained, severe),  
 One glance, from which an angel learns  
 That Saint must not be here;

Swift as a flash the Angel flies,  
 But, paralyzed with dread,  
 The Saint stands rigid. From his eyes  
 The spark of mind has fled.

The Angel binds him fast with chains;  
 All Heaven quaking stands;  
 The Lord looks fixedly, nor deigns  
 To voice his stern commands:—

A terror-stricken silence falls  
 And ev'ry murmur's hushed,—  
 Lest thought rebel, e'en thought appalls,  
 And ev'ry thought is crushed.

The Angel sets his nerves like steel,  
 And knits his lips and brow;

## *THE LAND OF PAIN*

His instant, unreflecting zeal  
Had never paused till now;

He lifts the rebel high in air  
And hurls him down th' abyss,  
And, as he sinks amid the glare,  
Great jets of sulphur hiss.

God waves his hand; the trumpets tell  
'Tis time the shout to raise,  
And mingle with the shrieks of Hell  
Heav'n's triumph roar of praise;

The Angels twang their harps again  
And sing their formal songs,  
And hide in smiles the inward pain  
Eternity prolongs.

As victims, on the altar bound,  
Are wreathed with many a flower;—  
Bedecked with smiles, the angels sound  
The praise of boundless power.

But he who made the moral law  
Above it sits confessed;—  
No pang disturbs his calm, nor flaw  
His unimpassioned rest;

Two streams, to swell his glory, blend  
Their satisfying flow;  
Utter prostration in his friend,  
And torture to his foe:

Untrammelled, changeless, absolute,  
Eternal, and alone;  
He sows, and seeks one only fruit,  
The splendor of his throne.

**Cambridge, Mass.**

# LITERARY DEPARTMENT.

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## THE OLD, OLD STORY REVISED.

BY ADELBERT KENT.

HAVE you ever heard the story  
Of Creation's early dawn,  
When the God of Moses first awoke  
And found himself alone;  
How sun and moon and all the stars  
Were created in a day,  
And everything but knowledge  
Sped gaily on its way?

Have you ever heard the story  
Of Adam and of Eve,  
Created by Jehovah  
With just sense enough to breathe,  
How he placed them in a garden,  
From Wisdom ever free,  
Then tempted them to madness  
By hanging knowledge on a tree?

Have you ever heard the story  
Of Noah and the ark,  
A simple, childish story  
Told to charm the savage heart;  
How when the flood had passed away  
He went upon a spree,  
A prototype of miracle  
Performed in Galilee?

Have you ever heard the story  
Of Daniel in the den,  
Among the savage lions  
He was cast by wicked men;  
How the God of Moses with him  
Held the lions all at bay,  
And he lived to have more visions  
And made the business pay?

Have you ever heard the story  
Of David with his sling,  
How he fought a mighty giant  
In an ancient prize ring;  
How with a little pebble  
And a God to help him throw,  
It outwinged the modern bullet  
And laid the giant low?

Have you ever heard the story  
Of Jonah and the whale,  
As told by ancient priestcraft,  
'Tis a sad and mournful tale;  
How he paid his fare to Tarshis  
And was wrecked upon the way,  
And the catastrophe that followed  
Causes tears to flow to-day?

As he struggled in the waters,  
(Oh, spare the horrid tale)  
Poor old Jonah he was swallowed  
By a dyspeptic whale;  
It took three days to make him sick,  
So sick he couldn't spout,  
And the holy legend tells us  
He had to spew old Jonah out.

These are among the many fables  
We find in sacred lore;  
We're told we must believe them  
Or be damned forever more;  
The dead gods of Superstition  
Are clamoring at our gate,  
Armed with Social Ostracism  
And the boycott's silent hate.

The Christian's ultimatum  
To the honest doubter stands,  
In the brotherly injunction  
Believe or be damned.  
As the signs that were to follow

Have never yet been seen,  
There will never be a footstep  
To mar the heavenly green.

Orono, Mich.

## ECLIPSES.

BY PROF. JAMES A. GREENHILL.

PROBABLY everybody has heard the word eclipse spoken by somebody else, and has some idea of its meaning. In speaking of eclipses of the sun, moon and satellites of the planets, it means disappearance from our sight. That meaning is only partially correct. An eclipse, properly speaking, means the disappearance of one body while passing through the shadow of another, because the one nearest the sun prevents his rays from reaching the other.



JAMES A. GREENHILL.

All the planets in the solar system, and their satellites, are opaque bodies, having no light of their own. The light they show is furnished by the sun. And when one, in passing behind a larger, passes through the shadow of the larger, its light is cut off, for the time being, on account of the larger one obstructing the sun's rays.

When the moon passes in front of a star, that is called an occultation. The star is occulted, or hidden, by the moon. It does not prevent the star from shining, only hides its rays from our view. When the moon passes in front of the sun, and we say the sun is

eclipsed, that is a mistake; the eclipse at such a time is on the earth, and is caused by the moon's shadow. The sun, at what is called a total eclipse, is simply occulted over the line of totality. One great difference between what is known as an eclipse of the moon, and an eclipse of the sun, is in the phenomenon presented. In an eclipse of the moon it appears the same to all the inhabitants of the earth, at the same time, on that part of the globe from which it is visible. Not so in the case of the sun. In his case an eclipse may be total, or partial, at the same time, to the inhabitants of the different parts of the earth from which he is visible.

The next total eclipse of the sun visible in the United States will take place on the forenoon of May 28th, 1900, beginning at sunrise in the Pacific ocean, about 800 miles west from the Mexican coast. Passing eastward over the cities of New Orleans, Mobile, Raleigh and Norfolk, then across the Atlantic ocean, Portugal, Spain, the Mediterranean sea,

and ending at sundown in Egypt, near the Red Sea. To us in Illinois and Iowa the eclipse will be partial.

The moon's orbit round the earth is elliptical. The plane of this ellipse does not remain motionless, or always in the same position, in space. It turns round the earth in the direction in which the moon moves, and is analogous to that of the line of apsides of the earth's orbit, but more rapid. The plane of the earth's orbit requires 108,000 years to perform one revolution. The plane of the moon's orbit is inclined 5 degrees to the ecliptic. The line of intersection of the two planes is called the line of nodes. This line of intersection does not remain fixed. It makes a circuit of the ecliptic in 6,793 days, or about eighteen years and eight and a half months. The inclination of this orbit of the moon to the ecliptic is not always exactly the same, but varies from 5 degrees, 0 minutes, 1 second, to 5 degrees, 17 minutes, 35 seconds, all inside of 173 days. The method of calculating eclipses by means of a complete circle of the nodes was known to the Chaldeans more than two thousand years ago, and designated by the name of Saros.

Any phase of the moon returns after twenty-nine and one-half days. Nineteen solar years contain almost exactly 235 lunations, so that, after nineteen years, the same phases are repeated on the same days of the year. This calculation varies only one day in 312 years.

The above period cannot be relied upon with absolute certainty, on account of the variation in the obliquity of the moon's orbit to the plane of the ecliptic; that variation being 17 minutes, 34 seconds, so that, instead of the eclipse appearing as it did nineteen years past, it will sometimes be more of an eclipse, and at other times less. To find the real time and size of eclipses of either the sun or moon requires a knowledge of mathematics and its application to the laws governing the motions of the celestial bodies. This science has been the means of determining the dates of great events in the past. At a battle between the Lydians and Medes, a total eclipse of the sun at once stopped the stupefied combatants and put an end to the war. Historians have fixed dates from 626 to 583 years before our era as the time of that engagement. Astronomical calculation, however, proves that this battle took place on May 28th, of the year 585 before our era, or nearly 2,484 years ago.

In the case of eclipses of the satellites of Jupiter, the most interesting times of observation are when the planet is in quadrature with the sun, as at that time his shadow presents to us the greatest obliquity. In the case of the two nearest to the planet, the shadow is not sufficiently oblique to show the satellite between eclipse and occultation, but the outer two can be seen disappearing by, and reappearing from, eclipse, and after being in sight for several hours, they can be seen disappearing by, and reappearing from, occultation. These disappearances in, and reappearance from, eclipse are seen at the same instant of time from all parts of our globe from which the phenomenon is visible, and are published in the Nautical Almanac to the tenth part of a second in time, two years ahead, with chronometer exactness, so that the mariner can compare his chronometer and correct any error in its movement.

The foregoing phenomena, in connection with Jupiter and his family, can be seen to one's satisfaction with a telescope having a 2-inch object glass magnifying 15 to 20 diameters, but the instrument should be fixed on a stand, as the hands are not steady enough to hold it from shaking, and anything of a vibratory character makes the observation unsatisfactory.

It is remarkably strange that the majority of the inhabitants of this planet upon which we live should pass their time day after day without giving more thought and attention to the sublime; without even trying to learn anything of the magnificence of the realities with which they are surrounded, and at last dying without knowing of the beauties that have surrounded them all their lives. There are none, however humble, nor any, however high their standing in the social scale, but would be benefited by the study of such grandeur. It appeals night after night to the rich and poor alike. To the high, the low, the gentle and the simple. The man of leisure, and the busy man. To all alike the dazzling grandeur is visible, free of charge. Nevertheless, thousands upon thousands and millions after millions rush on, taking no notice, or acting as if it were not worth their attention; at all events never stopping to consider the profound pleasure obtained by the contemplation of the heavens. No man or woman of thoughtful mind can watch, without admiration, the majestic Jupiter, accompanied by his four satellites, cross the field of even a small telescope—the larger the telescope the better, because it gathers more rays of light—or the beautiful Saturn, surrounded by his mysterious ring; or any of the double suns that reveal themselves in the midst of the infinite night. To quote from a celebrated astronomer: "It is sweet to live in the sphere of the mind; it is sweet to despise the rough noises of a vulgar world; it is sweet to soar in the ethereal heights, and to devote the best moments of life to the study of the true, the infinite, and the eternal!"

Clinton, Iowa, February, 1899.

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REV. E. H. KEEN.

December 28th, 1898.

Editor Free Thought Magazine:

I WISH to tell the good friends of the Free Thought Magazine that we had the privilege of hearing the Rev. E. H. Keen, in Eastondale, December 25, 1898. The author of the "Expurgated Bible" delivered a valuable sermon to the people of this small town. His words were appreciated by those who were capable of thinking for themselves, and those who have not studied the problems of religion were awakened to new thoughts. It was gratifying to see and hear such an intelligent and energetic young man whose life is given to the coming religion of Humanity. He is now one of the most liberal of ministers, and he will surely establish a strong force in the intellectual and moral world of the Univer-



salist churches. He has the wealth of generosity and patience with the men and women whose brains are shackled. His aim is to teach the church to think and enlarge the souls of his people. He is destined to be a famed leader, for he dares to battle for the rights of the people. The universe stands in need of brave young ministers to lead the many millions to the rockbed of progress. From the church must come a new support, that the texture of civilization may form one altar and one code for the people. Wishing that the New Year may bring many new friends and added success to the valuable magazine; it is sure to increase in its circulation, for the true words will be read by every honest man and woman. Yours truly,

MISS AGNES L. SCOTT.

### ORIGIN OF THE SABBATH.

BY PARISH B. LADD.

LET IT be remembered that the Hebrews and Christians have ever claimed that Sunday, or, as they call it, the Sabbath, had its origin with the children of Israel. Nothing can be further from the truth. This claim, of course, rests on the Old Testament. In the Book of Exodus,



PARISH B. LADD.

xx., 11, the origin of the week of seven days is made to rest on the Jehovistic story of the creation of the world; while in Deuteronomy, v., 15, the claim is made that the week, with its Sabbath, had its origin with the exodus of the Jews out of Egypt. On this claim the Sabbath, or Sunday, has been treated as a sacred day, and its observance as such has, by custom and by law, been enforced in all Christian countries. If this claim cannot be proven, then the sacred character of the claim cannot be sustained. It will be observed, on further research, that the so-called Mosaic account of creation, in treating of this day, does not, even on its face, purport to establish or inaugurate the Sabbath, for it reads, "Remember the Sabbath," etc., treating it as an already established institution. According to the

latest and most reliable historical evidence we have on this subject, the Sunday, the day set apart for the worship of the sun, had its source or origin with the Accadian astrologers thousands of years before Moses. This people at that early date were not only versed in astrology, but they had some knowledge of astronomy; they recognized our solar system, the relation of the planets to each other, their revolutions, including the

revolution of our earth around the sun; but they knew nothing of Uranus or Neptune. Diodorus, following Berossus, says the Babylonians carried back their astronomical observations 473,000 years. Lenormant, in his "Beginnings of History," says the story of the creation of the world dates back to the remotest antiquity. Prof. Sayce, following George Smith in his Chaldean Genesis, in speaking of the Sabbath, says it fell on the 7th, 14th, 21st and 28th days of the month; that they were days of ill omen, and so work was forbidden on them. The Accadians were familiar with the legends of the creation of the world, if they were not the real authors of them. At a later date these legends were held in common among all of the Oriental nations. As to the mythical six days of creation, and the Sunday, or day of rest, Mr. Blake, in his "History of the Heavens," says: "The Accadians, or Elamites, seem to be the authors of the legends of creation, the six days' work and rest on the seventh; they determined the solar year, divided it into twelve months, and into weeks of seven days." Neptune and Uranus, as before stated, not having been discovered by this people, they named the seven known planets, and called the days of the week after them: Sunday for the Sun, Monday for the Moon, Tuesday for Mars, Wednesday for Mercury, Thursday for Jupiter, Friday for Venus, and Saturday for Saturn. To the six planets, as gods, the Accadians ascribed the creation of the world, each planet performing its, or his, part of the work. The work having been completed on the sixth day, these planetary divinities rested on the seventh, celebrated their work and offered up prayers and sacrifices to the sun, the greatest of all the gods, thereby laying the foundation for keeping this day sacred in honor of the sun.

These legends, having been handed down from the Accadians to the Chaldeans, the Assyrians, and the Egyptians, were, according to the authorities, by the authors of the Thora taken from Egypt and adopted into the religious system of the Hebrews.

The Egyptians, having commenced their week on Sunday, their Sabbath fell on Saturday. This was strictly followed by the Hebrews. The Brahmins adopted the same system, but commenced their week on the day of Venus, Friday. The Hebrews, and later the Christians, in their system of borrowing, copied the word Sabbath, the identical word used in Chaldea, Assyria and Egypt. The Hebrews, recognizing but one divine being, having consolidated these seven divinities into one, Elohim, afterwards called Jehovah, they, in their borrowed legends, assigned to him the whole task of creation, following the same order, using the same names, and accepting the same time as in the Accadian legends. Strict observance of the Sabbath was enforced by the laws of Elam, Chaldea, Babylon and Assyria thousands of years before Moses, as has been proven from the inscriptions taken out of the ruins of the cities of those countries. Cooking, working, cleaning of clothes, offering sacrifices, riding, even by the king, public speaking, taking medicine, were all prohibited on the Sabbath day. On this day all had to dress in white; no garment could be changed; the king could not hold his court; the general could give no orders to his troops.

As to borrowing this Sabbath from the Pagans, Josephus, Philo, Jules Clemens et. al. agree that the Sabbath did not originate with the Hebrews; they admit that it was common among all the Oriental nations.

Dion Cassius, the Roman writer and historian, says: "The Egyptians were well acquainted with the true revolution of the planets, including the earth, more than 2,000 years B. C.; they divided the year into months and into weeks of seven days; named the days after the seven planets, beginning their week with Sunday. The Hebrews borrowed their week and Sabbath from the Egyptians, and so their Sabbath fell on Saturday." As to the Christians, they ignored the Jewish Sabbath and substituted the Roman Sun-day. The observance of this day, having fallen into disuse, both the pagans and Christians clamored for its restoration; to appease both parties, Constantine, while yet a pagan, issued an edict in the year 325, which reads as follows: "On the venerable day of the Sun let the magistrates and people residing in the cities rest, and let all workshops be closed." It will be remembered that a venerable day of the Sun was the day set apart by pagan Rome for the worship of Apollo, and called the venerable Sun-day, the day for worshipping the Sun god.

In both the original and borrowed legends, the creators got tired and rested on the seventh day, the day of the Sun. This sacred seventh day of the Accadians, as handed down to posterity, has ever been observed as a day of rest and praise of the great luminary and incorporated into the religious systems of all Christendom. Since the discovery and decipherment of the cuniform characters taken from the ruins of the Chaldean Babylonian cities, the claim that the Pentateuch is of Mosaic origin has been given up by all scholars, Hebrew, Christian and Free-thinker alike, who now agree that the biblical stories of a creation of the world, of Adam and Eve, the flood, etc., are but borrowed legends, which were in common use among all the Oriental nations of antiquity.

Alameda, California.

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#### REV. DR. LYMAN ABBOTT ON MIRACLES.

Editor Free Thought Magazine:

I HAVE the highest respect for the Rev. Dr. Lyman Abbott, but I cannot help thinking that if he uttered the statement attributed to him in the Free Thought Review for December, 1898, page 484 (viz., that he believed in modern miracles and thought the victory of the United States over Spain an example), he spoke after a heedless manner. If the worse equipped of two combatants gains the victory we may attribute it to supernatural interposition; not so when the better equipped is successful. The ancient Israelites seem to have thought that the military ardor which possessed them was due to the indwelling of the spirit of Jehovah; and, for this reason, to have attributed their victories to him; but when two Christian nations contend this explanation does not hold, because both worship the same God. Dr. Abbott might have supported his belief in miracles by more apposite instances. Thus, in 1869 or '70, the inspector general of military prisons in England stated in his report that a soldier,

having profanely wished that God Almighty would strike the prison warder dumb, himself immediately became dumb and remained so for several days. In or about 1891 the editress of an English religious magazine quoted from a Yarmouth newspaper an account of a man in that town who had no eyes, but in whose head, God, in answer to ardent prayer, miraculously created eyes. The editress added that she had commissioned a lawyer residing in Yarmouth to investigate the case, and that he had reported that the man could then see, and that, according to all accounts, he formerly had no eyes. These, with many other miracles which have been reported in the English newspapers during the last thirty years, afford much ground for speculation as to the causes. The late king of Hawaii, in his book "Myths and Legends of Hawaii," recounts a recent miracle performed there by a heathen goddess after God had been appealed to in vain. It appears that a volcano burst into eruption, and lava flowed slowly down its sides and was expected to reach the houses at the foot of the mountain in two weeks' time. The inhabitants first dug a trench across the mountain, hoping that the lava would not be sufficient to overflow it. But the lava overflowed the trench. Then the people besought God to check the stream of lava. But he would not. Then an aged princess who had adhered to the old heathen religion chartered a steamer, came to the mountain, caused an altar to be erected, and offered a sacrifice and prayers to the heathen goddess of the volcano, whereupon the lava was stayed. There are two Christian theories respecting God's mode of action; one regards him as extrammanent, setting the material universe like a machine to go of itself; the other as immanent, performing at each moment of time those operations which we commonly call operations of Nature. On the former theory he must have so ordained the world that at the moment when he foreknew he would be asked to check the lava it should nevertheless flow on, and that at the moment when he foreknew that the goddess would be invoked it should stop. On the latter hypothesis he must have made the lava flow on when he heard prayers addressed to himself, and made it stop when he heard prayers addressed to the goddess. In either case his action manifested a sarcastic indifference to the feelings of his people—an indifference quite inconsistent with fatherly feelings toward them. H. W. Boyd Mackay.

Cambridge, Massachusetts.

### SOME THOUGHTS CONCERNING CHRISTMAS.

Editor Free Thought Magazine:

**I**T WOULD be well for our Christian friends at any and all times, but especially while celebrating Christmas or the anniversary of the birth of Christ, on the 25th of December, to bear in mind, first, that Christmas has not always been celebrated on the 25th of December, but on various other days, and not only in December, but at any time between about the middle of December and the end of March or even April. The reason for this variance in the time of the observance of this to the Christian world most all-important event—the birth of Christ—lies in the fact that no

one, not even the most learned divine, can tell the exact day, nay, even the month, nay, worse still, not even the year, when the personality called Christ, and by the Christians claimed as the founder of their religion, was born. This fact certainly cannot be very encouraging to the thoughtful believer, and bespeaks a woeful lack of insight and circumspection on the part of those divinely (?) inspired men of old—the prophets, disciples, and fathers of the early Christian church. Little wonder when those who become acquainted with this fact, with this glaring want of correct data by our Christian friends, with this inability to prove their claim for their abnormally, unnaturally begotten savior of mankind; little wonder, I say, when the thoughtful believer begins to waver and finally doubts, aye, rejects the whole superstructure of his belief, based upon such an uncertain, unsubstantial foundation. But, furthermore, it would be well for our Christian friends to consider that a feast very much akin to their present Christmas feast was celebrated in every quarter of the globe long before the word “Christian” was known, and that similar festivities are in vogue to-day where the name of “Christian” is still unknown, or where it merely serves as a byword of derision or disgrace. Christmas, like every other Christian feast, is but the continuance or repetition of some heathen feast under another name and with some minor changes to suit time and place and difference in taste. Yes, all Christian feasts are either imitations of or modified heathen feasts celebrated by various nations from time immemorial up to the present day, in commemoration of some natural division of the year, an especial event in the sun’s supposed course around the earth. The Christmas celebration of the Christians is undoubtedly a remnant of, or copied or derived from, the festivities of the winter solstice, as practiced by our forefathers as well as by other nations. At about the same time the Hindus celebrated the reawakening of Vishnu, who had sunk into a deep sleep. On the 20th of December the Greeks showed at Delphi the grave of Dionysius, and, later on, about the 25th of the same month, celebrated with loud rejoicings his rebirth. On the same date the climax of the Roman Saturnalia was reached, which feast began with the 17th of December. They rejoiced over the renewed life and vigor of their god of light and warmth, and presented each other with gifts and lit many lights in the temple of Saturnus. On the 25th of December the Persians celebrated the birth of Mithra—the unconquered sun-god—and he was shown reborn in a grotto of rocks. On the thirty-fifth day of their long winter night the Scandinavians sent messengers upon the tops of their highest mountains to espy the returning sun-god of life, light and warmth. As soon as these messengers descried the sun, they lighted bonfires upon the mountain-tops as a sign thereof, and then rushed down into the valleys spreading the glad tidings wherever they went. Great was the rejoicing, for the sun, the god of day, had come forth again victorious from a three days’ battle with the god of night, into whose realm he descended every year. Fir-trees were planted in front of the houses, and these trees were hung with ribbons and lit up by many lights. Wrongs were forgiven, disputes settled or forgotten, everybody held open house, and presents were made

and good wishes exchanged. Does it need more? Does the Christian still think his is the only feast of the kind? Does he still believe in the infallibility of his creed? Would he like to know why, with his feasts, he merely follows in the paths beaten by the so-called heathen? Was it not easier to introduce the new religion with the old feasts, or some similar ones, than if less tolerant of the old usages? Or, may it not be possible that the so-called new religion was merely a modification of the old?

Anton Niedermeier.

213 Dickenson Street, Trenton, New Jersey.

## EVOLUTION OF RELIGION.

BY A. G. HUMPHREY, M. D.

IT seems from the following article, from the *Republican-Register* of Galesburg, Ill., that Rev. Dr. Stocking, Universalist, and the Rev. Dr. Geistweit, orthodox, got into a discussion, in the papers, on the doctrine of eternal punishment in the next life. Then brother A. G. Humphrey, M. D., sent to the *Republican* the following article. When that appeared the dominies had no more to say, and discontinued their discussion. The clergy, in one respect, remind us of swine. They will dispute and quarrel among themselves over the trough, but let a dog appear and they will all join together to fight the dog, or turn and run for their lives. So, when the clergy get into a controversy over their creeds, and an infidel appears in the arena with the demand that they prove the truth of their assertions, they generally retreat to their pulpits, where no one can question what they say. The following is Dr. Humphrey's article.—Editor.

### EVOLUTION OF RELIGION.

To the editor of the *Republican-Register*: As the believers of the different Christian sects have given a synopsis of their faith, will you please publish a few thoughts of an unbeliever in every form of supernaturalism. For many ages the religious world have believed and taught a teleological creation, while all materialistic thinkers and most scientists teach the hypothesis that the universe in its entirety, so far as the human mind can conceive, is eternal, had no beginning and can have no ending. Matter in the ultimate is uncreated and indestructible. The universe is objective and changes in forms occur under immutable and undeviating laws, eternally existing in the constitution of things. Evidences appear in the earth's crust that it was once nebula, and has reached its present development by the action of laws and forces in nature. The lowest forms of matter are elementary, and by the union of simple elements we have chemical compounds constituting the inorganic world. By a force in nature inorganic matter is raised into organized forms constituting the vegetable kingdom. And by a similar force vegetable compounds are raised into higher forms constituting the animal kingdom.

All of these forms are subject to various imponderable forces in nature, as heat, light, electricity, magnetism, chemical affinity, mechanical force, etc. All matter is also affected by other forces, as inertia, gravity, cohesion, divisibility, etc.

The late Charles Darwin studied nature as it never had been studied before, and nature revealed to him her most pregnant secrets. No one man has ever changed the outlook of the human race, so changed its morality, its religion, its hope, its intellectual and practical motive, as Darwin. He has discovered the method of evolution. It is first from the simple to the complex—from the monera to man, and this by the laws of persistence, variation, struggle for existence, natural selection, artificial selection, sexual selection, and the use and disuse of organs.

If the earth is an evolution and man is an evolution it logically follows that the works of man are evolutionary: His religion, his government and his social state. Evolution accounts for all progress and all improvement. It traces the steps man has taken from a savage and barbarous state to that of enlightenment and civilization. It shows the unfolding of the child to the man influenced by environment. It accounts for all the changes in the social state, leading to higher, better and more permanent social relations. Religion is shown to be an evolution from simple deism to the most elaborate creeds.

All religious systems are the works of men. Mr. Clark, in a history of the ten great religions of the world, has shown how each one originated and developed; how each was accelerated or depressed in growth by existing environment.

The Hebrew religion presents no more evidence of a revelation outside of nature than Brahminism; Christianity no more of a celestial origin than Buddhism. Read Mosheim's history of the Christian church from the first to the eighteenth century, and note its struggles for existence, requiring more than 300 years for public recognition and authority. In the sixth century Mahomet arose, and in eighty years made a more permanent establishment of his religion than Christianity had secured in 600 years. More of earth's inhabitants have died in the Mohammedan faith than in the belief that Christ was the sent of God.

No system of religion presents any evidence of a divine origin. Each has struggled for an existence and for the supremacy it has attained.

Unbelievers generally are as much interested in religious controversy as any of the different sects. Controversy seems to be the stepping stone in the evolution of religious belief. It is, indeed, strange that each sect hold with such tenacity to the Bible as authority and yet cherish with equal tenacity directly opposite opinions. The question whether the Bible teaches endless future punishment for all the finally impenitent and for all unbelievers is now of special interest in our city. Materialistic thinkers and unbelievers generally think that the Bible teaches that terrible doctrine. They, however, reject the doctrine because it is inhuman and the Bible because it is human, and in no sense divine. Dr. Stocking was in error when he said that the doctrine of endless pain made Ingersoll an infidel, as all well-informed infidels regard Universalism just as illogical

as Methodism or even Calvinism, as it is a scheme of the Divine to save the world just as truly as the orthodox scheme to save believers only. Truly one savors more of benevolence than the other. Fifty years ago all of the preachers of the orthodox churches rarely missed a Sunday in warning the impenitent that a pandemonium awaited all who die out of Christ.

But for many years they have been reading learned essays for sermons and by their life and good example have tried to induce people to be good—to come into the church as the best means of securing purity of life and conduct. This has brought the orthodox and liberal churches quite near together in church work.

This controversy is unfortunate for the early attainment of Christian unity. Brother Geistweit inadvertently let the bars down and Dr. Stocking went through into the controversial field. He was generally fair in his criticism, except in his dogmatic statement that the Bible taught the salvation of the whole human race. He was rather cruel in being willing that Brother Geistweit should remain so near the burning flames. He should have invited him into the more salubrious clime of Universalism. These men are both Christians and should love one another as Christ commanded. If Brother Geistweit believes that any one is in danger of eternal fire, he should cry aloud and spare not. It is a terrible thing for a highly sensitive being to burn eternally in unquenchable fire, and his whole life will be well spent if he saves just one from such possible evil. If Dr. Stocking sees only the terrible hells of this world, he will have enough to do to save people from the gilded saloon, the gambling dens and other wicked places, that make night hideous even in the goodly city of Galesburg.

Gradually but surely the dogmatic theology and the superstitious religions that have fettered man all through the ages will fall away as scaffolding in man's progress to the golden age of freedom, from sin and evil. Evolution must carry man upward and forward to a state of human perfection. It points out the dark, dreary, desolate, thorny path in which the wicked man travels, and beckons him to the beautiful highway occupied by those who practice the highest and purest moral virtues. Man must and will learn that the laws by which the worlds are governed are immutable, and that violation of these laws of miraculous interference in the movements of Nature must be necessarily excluded from the grand system of universal existence.

Evolution is the day star of hope that beckons on to the day when man shall learn that the practice of full natural and uncorrupted virtue is his essential duty, and will constitute his greatest felicity. He will learn, too, that the powers of Nature are competent for all the great purposes of human existence; that science in all of its relations to reform and human improvement, is the only infallible guide to sound health, the greatest longevity and the highest happiness, and that the children of the then perfect man will be so well born that they will not need religious re-generation.



# EDITORIAL DEPARTMENT.

## ORGANIZATION.

**WE ARE** pleased to see that our former articles, on the organization of Freethinkers, are producing some agitation of the subject, in various quarters, for we are sure that the cause of Free Thought never will advance very fast until Freethinkers, everywhere, see the necessity of organization and unite their forces in a systematic manner and work in unison for the great cause of humanity that they represent.

There is a very valuable article in this number of the magazine, by B. F. Underwood, entitled "Unchurched and Unorganized Liberals," that we hope will be perused carefully by the readers of the magazine. Mr. Underwood's opinions are of great value on account of his long and able experience as a Free Thought lecturer and editor, and his scholarly attainments.

And we print below another side of the question, from that most valuable Free Thought journal the "Torch of Reason," of Silverton, Oregon, that is entitled to a careful reading by every earnest Freethinker:

### OUR CAUSE.

In the last issue of the Free Thought Magazine, our friend and co-worker, the editor, writes an excellent article, entitled "National Freethinker Association for the Twentieth Century." We are fully persuaded that our success depends on organization, and will do all in our power to promote such an organization, but our experience teaches us that there must be a test of membership or it will be a flat failure. It must be understood that we do not combat Mr. Green's labor. We are his friends and think his excellent magazine is doing a great work. Neither do we combat his work of organization, but he says that he "spent most of the best years of his life in trying to organize the Liberal people, with very little success." Now, others have tried the same thing, and it has failed, as it always will fail if the attempted organizations are to consist of all classes who call themselves Liberals. Let the classes organize and the fittest will survive; but actual experience proves that our reasoning is right when we conclude that Spiritualists can no more unite in active, progressive, constructive organizations than can the Catholics and Methodists. They might loosely unite on the two-planked platform Mr. Green mentions, but such an organization is capable of doing but little good. The leaders will get the money and use it, but nothing of very great importance will be left to show for it. Then again, among the Freethinkers there is a bold, licentious class, who, if allowed to control the organization, will make it so filthy with libertinage and free-lovism that the people who are the most to be desired will not be at home in the organization, soon drop out, and

down goes the organization, or drags along like a slimy reptile. Our organizations must make some pretensions to morality or they are worse than the Christian churches, whose foundations are laid in immorality, although they will not acknowledge it.

If we can organize on an ethical basis every move our organizations make will amount to something. There is nothing that gives Christianity the lie so much as an honest, moral Infidel, whether it be an individual or an organization.

We do not hope to stop the attempts to organize on the loose lines that the Freethinkers have always been trying, and we have no enmity toward these attempts nor their promoters. We are perfectly well satisfied, however, that they will not accomplish anything of importance, and we will use all our force in organizing on a more concentrated plan; and we wish to say to the honest, moral Secularists of the world, Be not deceived; as soon as the best classes in the churches, and out of the churches, find a Free Thought organization that is free from filth and superstition, they will join by the hundreds and thousands. Of course, after the past record of the so-called Free Thought work, it will take such an organization some time to establish a reputation and to get under motion, but after it does it will do that which should have been done long ago, that is, start the world on a rapid march toward its salvation from ignorance and superstitious fear, and almost at once place the government of our civilized land on a purely Secular, scientific basis. This work is a great one, but it can easily be accomplished when a few enthusiastic, well-posted, strictly moral men and women in each State are willing to take hold and work.

The constitution of the Oregon State Secular Union is on an ethical basis, and this is a good start. It is not too narrow for broad, liberal-minded Secularists. It provides that every member shall be of good moral character and that the representatives who are sent out to lecture and organize shall have no superstitions and no bad habits to act as stumbling blocks for good men and women who might want to unite with us.

Now, we are perfectly satisfied that this definite plan is the only one that can, in the nature of things, succeed, and we invite all who are sick of the old, loose, heterogeneous attempts, to join with us in organizing something that will do some good if it succeeds. We should make no compromise with evil in any form. We should carefully lay our plans now, and when the morning of the twentieth century dawns we will have a force of true Secular soldiers ready to erect scientific Free Thought forts and arsenals in every State and county in this great country.

And we publish below a letter from Brother Jones, of Kentucky, in reply to the letter of W. E. Johnson in the February magazine, that pretty well represents the opinions of another class of Freethinkers:

REPLY TO W. E. JOHNSON.

Editor Free Thought Magazine:

You have doubtless said all that it is necessary to say concerning the letter published in the February number of your magazine over the signa-

ture of W. E. Johnson; nevertheless I feel inclined to add a few words to your very appropriate remarks, and ask that you give them a place in your valuable journal. I wish to state in the outset that if that letter embodies the true spirit of Liberalism, I have the wrong idea of the meaning and purpose of Liberalism, and must frankly declare my opposition to it. I cannot recall a single instance in which I remember to have read from any Christian minister, even of the most orthodox persuasion, anything more illiberal in its tone than that letter. Whether the so-called free love doctrine is true or not, I claim that its advocates are as justly entitled to a hearing as are those who oppose it, and that any society posing as a body of Liberals who would deny them a hearing should exchange the term Liberal for that of Sectarian; for that is what they would be, and nothing more, unless, perhaps, the term bigot be allowable as a suffix. Mr. Johnson expresses the opinion that Col. Ingersoll could not be induced to participate in a mixed meeting of this kind. Suppose he could not; does that have anything in the world to do with any right-thinking man in settling the question? Ingersoll has done a good work, and deserves credit for it, but, speaking for myself, I must say that I have as little respect for the popery of Liberalism as I have for the popery of Catholicism. If Ingersoll is what I take him to be he would scorn the idea of anyone taking him as an infallible guide on any debatable question, or any other question, as for that; and yet there are those who seem "hell bent" to do this very thing. W. S. Jones.

Oakland, Kentucky, February 2.

Now, we are compelled to say we do not entirely agree with what Mr. Underwood in his article so well says, or with the editorial article published above from the Torch of Reason, or with our emphatic contributor from the State of Kentucky, Mr. Jones. And in this disagreement between the three articles and ourselves we can see very plainly where the difficulty exists of uniting Freethinkers in a compact organization. No two of them perfectly agree, and in the nature of things it is impossible that they should, if they are honest Freethinkers. It is different with Christians. They do not decide questions with their individual judgment, after carefully weighing all the arguments pro and con that can be presented, but accept their creeds or beliefs from the priest or clergyman, or from their ancestors. Then how are Freethinkers to organize? To do so they must fix upon a platform upon which a large majority of Freethinkers agree, which will of necessity be very short, and invite all who can agree to that platform to join the association. And to make such organization a success they must exclude from their conventions all other questions not germane to that platform. That is the only way possible to make a success of any radical organization.

We had a good example in the old anti-slavery organization. No question was allowed to be discussed on their platform but anti-slavery,

and upon that platform they invited Catholics, Protestants, Infidels and every other kind of believers, if they agreed with them on the slavery question. The Woman's Rights people adopt the same rule. To illustrate, we remember that at the last Watkins (N. Y.) Freethinkers' convention Mrs. Matilda Joslyn Gage came to us and asked us to offer a resolution in favor of woman's franchise, knowing, as she did, that we were ardently in favor of it. We replied to her request by saying: "If you will agree to offer a resolution in favor of the entire separation of Church and State at your next Woman's Rights convention, I will comply with your request." Her answer was, in substance, that she could not do that, as there were so many orthodox people that belonged to their organization. So we see that every great reform question, to succeed, must be advocated separate from all other questions; then it will draw to its support all who are advocates of that particular reform, whatever may be their opinions on other questions. But so soon as you attempt to mix up the various reform questions you will have trouble.

By taking this course you are not, in the least, showing any disrespect to other reform questions. And we were, therefore, glad to see our Liberal friends, who advocate the abolition of the institution of marriage, forming a national organization a few months ago, and we published an account of the formation of that society in this magazine, so that if we had any readers who agreed with their sentiments they might know of the organization. And right here one word about those people who are called free-lovers, and those others known as anarchists. We cannot agree with the Torch of Reason in calling them immoral, for we know, personally, a number of their leaders and most distinguished representatives, and they, to our knowledge, are as honest, sincere people as are to be found anywhere. In fact, we believe there are few people but what are honest and sincere who espouse any unpopular cause. Hypocrites never join a generally despised cause; nevertheless, we believe that they are erroneous in their views, and are working for an unrighteous cause, in which we have no doubt they are perfectly sincere and honestly think they are laboring for the benefit of humanity, and I cannot see how we can reasonably exclude them from our Free Thought associations, if they are willing to adopt, without mental reservation, our platform, and implicitly agree to not bring on to our platform, or into our conventions their peculiar views that do not accord with ours.

There is one thing in this connection that we should remember. That our great opposition to the church has been that the church condemned people for their beliefs and not for their immoral characters. That

their doctrine is, "He that believeth shall be saved and he that believeth not shall be damned." We must have a better standard than that with which to decide upon character, for no one should be held as a criminal for his honest belief until that belief has led him to some criminal action. Freethinkers, to be consistent, should allow to every person the same rights they claim for themselves, and, in our opinion, those who will not are not entitled to the royal name of Freethinkers, but by that we do not mean to say that we are willing to work with people in our Free Thought associations, where we are convinced that their presence and co-operation will hinder the cause we are endeavoring to advance. We think these free-lovers and anarchists should have the same right to exclude from their councils persons who hold and advocate opinions antagonistic to theirs. To use an old and familiar adage: "Every tub must stand upon its own bottom."

And now we will state our platform as amended by T. B. Wakeman, that we think no real Freethinker will object to:

1st. The entire separation of Church and State in this country.

2d. The abolition of Christian superstition and the substitution in its place of the Truths of Science.

Are there not one hundred thousand Freethinkers in the United States who are willing to subscribe to that platform? Then why should not that one hundred thousand be organized into one great, powerful body, and make their influence felt throughout our whole country?

POSTSCRIPT.—SECRETARY DE PEATT REPLIES TO W. E. JOHNSON.

Since writing the above editorial we have received the following letter, in relation to organization, and in reply to W. E. Johnson's letter, which the reader will see very nearly agrees with what we have said in this editorial:

Vale, Oregon, Feb. 5, 1899.

Editor Free Thought Magazine:

In the February number of the magazine I noticed a letter from Mr. W. E. Johnson, of New York, which attracted more than passing attention. It discussed a question which is of vital interest to us at present—the question of organization. It needs agitation, and I am glad that it has been raised. I agree with Mr. Johnson in the need of an alliance, but I must differ with him as to the ways and means of bringing it about. Mr. Johnson said:

"The Oregon Free Thinkers have the only organization that can command a corporal's guard at their gatherings, and create stir enough to get more than a ten-line notice in the newspapers. They have done it by throwing overboard this very suspicious element of which I complain."

I must, in justice, remove this impression. It is this so called "Ethical

Basis" which has very nearly separated our forces and destroyed our organization. I, like Mr. Johnson, at first believed it would be a good step, but actual experience and deeper thought have proven it quite the contrary. It will serve only to drive away honest men and women—men and women who are honest in their convictions—while the hypocrites and mischief-makers still remain. If people are not honest in their intentions when they join an organization, an "Ethical Basis" will not make them more honest, and an "Ethical Basis" will not keep them out. What good could it do? For instance, applicants for membership in the O. S. S. U. sign a blank reading thus:

"I hereby make application for membership in the O. S. S. U. I agree to live an honest, moral life, to assist this Union and my local Secular church, and to do all in my power to advance the cause Secularism."

Now, if anyone entertained such low intentions as to break up a union, would they not be perfectly willing to sign such an agreement? It certainly would not hurt their conscience. Honest people—people who would be of some advantage to the organization—will be the ones who are kept out. Such, I know, has been the case in connection with our organization. The O. S. S. U. is now rapidly gaining in membership, but the majority of these members could not be induced to join under the "Ethical Basis" as it originally stood. Let our National and State organizations be kept free from such dissension, but let our local societies adopt a course of work which will apply to their local needs.

I am not a believer in free love, free lust, or any of the other suspicious freeisms of which Mr. Johnson speaks, but I do think his arguments are fallacious and that his comparisons are not parallel cases. Appropriating the same line of argument the orthodox people might declare Infidelity a curse to civilization and; while they might not question our right to think as we please, yet "claim the right for society to protect itself from such enemies."

But to return to the subject of our organizations. We need not discuss these matters in our meetings, or, rather, advocate them—surely our platform is broad enough as a field for labor. Take our political organizations, do all the men comprising the Republican party think exactly alike? Do all the men comprising the Democratic party hold precisely the same views? No, they do not, yet they do agree upon certain fundamental principles and co-operate in the work of establishing them. Why can we not do the same thing? We can and should. The cause of the failure and inactivity of so many of our societies is the lack of "stick-to-itiveness" and leadership. Too many are actuated by selfish interest. The only way we can succeed is to all join in, act more and talk less. Let us not talk so much of morality, but live it more. These views are based upon actual experience and observation.

I wish to express my appreciation of the editor's article on organization, which appeared in the January number, and which I heartily indorse. And now, one word to the Liberals at large. We have that great, good

man—England's champion—Charles Watts, with us. Let us awake and accord him the welcome which is his due.

Kate De Peatt, Secretary O. S. S. A.

And now, one word as to the disagreement among Liberals. In fact, Liberals generally agree in their views more nearly than orthodox people, when these people have any opinions; and as to immortality among Free-thinkers, our criminal records show that there is no class of people, taken as a body, that are as moral as those who are governed by their reason, and who are free from superstition.

#### A. B. BRADFORD—IN MEMORIAM.

ON THE 19th day of January death ended the earthly career of our old and honored friend, A. B. Bradford, of Enon Valley, Pa., who had nearly completed his 89th year. Mr. Bradford was a man of ability and learning, of high character, of broad views, public spirit and world-

wide philanthropy. He lived an active and a useful life. He was a contemporary and friend of Garrison, Wendell Phillips, Pillsbury, and others who were protesting against the crime of slavery sixty years and more ago. He was with tongue and pen a co-worker with them. He was for years one of Free Thought's most scholarly and fearless advocates, both on the platform and in the liberal and secular press.



A. B. BRADFORD.

Mr. Bradford was born March 28, 1810. He studied for the ministry and was for a number of years a prominent Presbyterian preacher. In 1854, when he was located at Beaver, Pa., when the Presbyterian Church split on the slavery question, he organized a branch of the Free Presbyterian Church, at New-

castle, Pa. He was a brilliant speaker, and his services were in great demand as an anti-slavery lecturer. Meanwhile he used his pen and wrote articles which attracted wide attention by reason of their evidence of learning and their fine style and intense earnestness.

President Lincoln appointed Mr. Bradford consul to Amoy, China, where his observations had a perceptible effect on his ways of thinking on

religious subjects. But when he returned he resumed his work in the Presbyterian ministry at Newcastle. In 1867, when the two factions of the Presbyterian Church agreed on a compromise of their differences, Mr. Bradford resigned and with his family moved to Enon Valley, where he owned a farm, and where he remained during the remainder of his life.

He had already become too broad and liberal for his church; his change of position and associations accelerated his progress from the dogmatism of theology to the reasoned thought of the independent thinker. He enjoyed his freedom and it stimulated his reasoning powers. He became an enthusiast in his opposition to theology and in his advocacy of modern scientific and liberal thought. He lectured before radical societies at Pittsburg, Salem, Alliance, and at other points, and soon began writing articles for the most anti-Christian journals in the country. He soon outgrew belief in all forms of supernaturalism and came to regard Christ as simply human and the Bible as only a collection of books of no more authority than any other book. The readers of this magazine are familiar with his thought and style.

Mr. Bradford was much interested in the phenomena of Spiritualism, and his investigations led him to believe that there were, in spite of fraud and charlatantry, some exhibition of intelligent force which warranted belief in mind independent of a visible body. However, with much that passes under the name of Spiritualism he had no sympathy, and the whole subject was treated by him in a very calm and judicial spirit.

Mr. Bradford's interest in current events was kept up to the very time of his fatal illness. In a letter to me last summer he wrote:

"I will not say a word on politics, but my hatred of oppression is so intense that, when I read the history of Spain I feel as the Romans did toward Carthage; I am tempted to say: 'Delenda est Hispania.'"

In another letter still later on he wrote:

"The religious outlook is most encouraging. A man with half an eye can see that the obscure David, Herbert Spencer, with a sling has smitten fatally the church Goliath."

Mr. Bradford was deeply interested in economic questions and in the political questions of the day. He believed that the greatest danger in this country is that of legislation for the spoliation of the people through the influence of heartless trusts and syndicates.

In social life Mr. Bradford was a very attractive man. In him, with strength and positiveness was united a courteous and courtly manner. He was quick to see the best side of other men. He was slow to believe evil of others. His spirit was kind and charitable. In matters of principle he



was uncompromising, but he could differ from his fellows without personal ill-feeling. Those who knew him the most intimately esteemed him the most highly. Dr. J. T. Barclay, of Cleveland, Ohio, writes:

"I have known Mr. Bradford all my days. I was baptized by him when a boy. I have always loved him. I visited him last 4th of July and he treated me royally. He and his family are so kind. We corresponded many years. When I last saw him he said that he was ready to leave this world, which was a primary school to go up higher."

Mr. Bradford's health was excellent to within a fortnight of his death, when an attack of grip completely prostrated him. He did not expect to recover and became weaker every day; he finally, without a struggle, sank into death. Before his final illness he had completed a paper, which, when he was writing it, he said would be his last. One of Mr. Bradford's daughters writes:

"We feel that it was his great good fortune to go before he lost the use of his eyes, his deafness shutting him off in a great measure from social enjoyment. He had lived entirely with his books and papers, and no greater calamity could have befallen him than to have become unable to read and write. Although he lived to be almost 89, he enjoyed life to the last and indulged the hope of a continued life after this. He had very few of the infirmities of old age, partial loss of hearing being the only thing that gave him much trouble."

I knew Mr. Bradford personally. I was at his home in Enon Valley three times, I think, and corresponded with him irregularly during the last quarter of a century. He always impressed me as a high-minded gentleman, and as a man of extremely humane disposition. He had pride, but not vanity. He did what commanded his own approval; he did not act merely to secure the approval and praise of others. He rather underestimated his own abilities and attainments.

Anybody who has enjoyed the hospitality of Mr. Bradford's home cannot forget it. The abounding goodness and thoughtfulness of the man were most conspicuous. His wife, who died some years ago, was a lady of culture and of fine personal qualities, worthy of the companionship of so noble a man. She and the daughters whom I met at the Enon Valley home are remembered in connection with Mr. Bradford, not merely as a group, but as personalities, each possessing qualities which left a distinct impression.

By his own direction Mr. Bradford's body was cremated at Pittsburg, as the remains of his wife had been reduced in accordance with her wishes.

Mr. Bradford believed that his intelligence would survive what is called death. It is certain that his influence, the effects of his useful life,

incorporated into the life and thought of the race, will last as long as mankind continues to exist. Death is as natural as birth. Our aged good brother had accomplished his work; he had attained to an unusual age, and it was time for him to rest. But few of us can expect to live so long, especially with faculties unimpaired and with interest in the thought and affairs of the world unabated, and with a mental flexibility which admits of growth and advancement to the very end of life. B. F. U.

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### JOHN E. REMSBURG.

JOHN E. REMSBURG, whose portrait is the frontispiece of this magazine, was born near Fremont, Ohio, January 7, 1848. He is of German-English descent. His paternal ancestors came from Germany and settled in Maryland about 1760; his maternal ancestors came from England and settled in New England about 1640.

His father was not a church member, and while a nominal believer in Christianity, was a man of broad and liberal views. His mother was a Methodist, but took little interest in religion during the later years of her life.

When John was 6 years old his father became totally blind. For years the mother supported the family with her needle. John received a good English education in the public schools. At the age of 16 he entered the army, serving at Washington and Nashville till the close of the war. On his return from the army he engaged in teaching for a time. Afterwards he attended Ft. Edwards (N. Y.) Collegiate Institute for a year, pursuing his studies after leaving this institution.

In 1868 he went to Kansas, where he has since resided. For twelve years he was engaged in educational work, serving as Superintendent of Public Instruction for four years in his county, Atchison. While performing the duties of this office an incident occurred that determined his future career. He had rejected Christianity as untenable, but took little interest in religious matters. While visiting a school one day, he saw on the teacher's table a copy of Paine's "Age of Reason"—a book not often found in the schoolroom. Up to this time he entertained the popular opinion of Paine. He believed that while he had aided in achieving American independence, he was yet a very bad man. He perused the book carefully and became very much interested in it. It was a revelation to him. Paine's religious opinions, as there stated, he fully agreed with. Preceding the work was a sketch of Paine's life, very different from everything he had heard regarding him. Before he laid down the book he became convinced that Thomas Paine was one of the most worthy and one

of the worst abused of men. He became interested in the man. He searched libraries; he read everything pertaining to him. The result was: "The Life and Vindication of Paine," his first book, published in 1880. In the preparation of this work he had the hearty support of Elizer Wright, Parker Pillsbury, George W. Julian, Charles Bradlaugh, and others.

About the same time Mr. Remsburg delivered his first Free Thought address. It was warmly received, and Governor Robinson of Kansas, Judge Krekel of Missouri, and others who heard it urged him to go on the rostrum.

At our invitation, in 1883, he attended the great Rochester Free-thinkers' convention, and there delivered his lecture on "False Claims." His success there as a lecturer was assured. One of the Liberal papers said: "The publication of his great lecture, 'False Claims,' marks an era in the progress of Liberalism. It is the most powerful document in the English language." His lecture on "Thomas Paine" Horace Seaver pronounced one of the best and most brilliant orations "he had ever listened to." Of his lecture on "Bible Morals," Helen H. Gardener says: "'Bible Morals' is the most conclusive argument in the fewest words that I ever listened to."

Mr. Remsburg makes no forensic display on the platform, and few gestures, but he commands the closest attention from his audience by his lucid presentation of his subject and his able, comprehensive and unanswerable arguments. Still he often makes a telling point that brings forth thundering applause, but the greater portion of his speeches are direct appeals to the reason of his hearers. We well remember the closing words of a lecture he delivered at one of the New York Free Thought conventions. His subject was "Bible Temperance." After a thorough digest of all the Bible had to say on the subject of intemperance and the liquor question, he closed his address with this emphatic affirmation: "I have carefully searched the Bible from Genesis to Revelation, and find therein but one instance of a man calling for water, and he was in hell." The house came down as it had not before during the convention.

Mr. Remsburg has lectures in fifty States, Territories and Provinces, and in twelve hundred cities and towns, including every large city in the United States and Canada. In the performance of this work he has traveled over three hundred thousand miles, a distance sixty thousand miles greater than from the earth to the moon. This has not all been in parlor cars and steamboat cabins. He has traveled thousands of miles by team, and hundreds of miles on horseback or on foot. If the mud or the snow-

drifts were too deep to get through with a team he went on foot. He has ridden seventy-five miles in an open wagon over the prairies of Western Kansas with the mercury 20 degrees below zero. He has lectured at night and then driven forty miles through the rain to catch a morning train.

He has had dozens of adventures similar to the following, which we take from his lecture notes published many years ago:

"I spoke at Sturgis, in Southern Michigan, Tuesday night. I was billed for Coloma, in Western Michigan, the following night. In the morning I went to Kalamazoo, where I expected to reach Coloma by way of the South Haven road. Owing to snow blockades the road was out of coal, and no trains were running. I boarded a Michigan Central train and came through to Niles, intending to take the Benton Harbor road. Trains on this road were snowbound, and I was baffled again. One more chance remained, and that was to reach New Buffalo before the Chicago and West Michigan train went north. So I took the Central again. Unfortunately it was a through express, behind time, and dashed through New Buffalo at the rate of forty miles an hour. Michigan City, Ind., was the first stop. On, on, we sped, and the prison city was in sight. At the bridge east of town all trains slowed up. Looking out of the window I saw an eastern bound train approaching. I changed from the one moving train to the other. It was the Chicago and West Michigan, and I was safe. Coloma was reached at noon."

He seldom misses his appointments, no matter how far apart. He has lectured at Council Bluffs, on the western borders of Iowa, one night, and at Ft. Wayne, in the eastern part of Indiana, on the following night. In December, 1891, he delivered four addresses, at the regular meetings of four different societies, in four different States, in twenty-four hours. He did not fill these appointments in their order, but went from the first State to the third, returned to the second, and went from that to the fourth. On Sunday morning, July 19, 1896, he left Iowa, went to Minnesota, delivered three lectures in that State, and returned to Kansas, reaching Atchison in time for dinner Monday.

He has held upwards of twenty debates. He has written several books, among which are the following: "Life of Paine," "Abraham Lincoln; Was He a Christian?" "The Fathers of Our Republic," "The Image Breaker," "Bible Morals," and "Sabbath Breaking." His lectures have been translated into various European and Asiatic languages, and have a large circulation in Europe, Asia and Australia. The Calcutta Gazette says: "His lecturers have an immense circulation in India."

Mr. Remsburg is now President of the American Secular Union and Free Thought Federation. He has faith in the society and believes that

it is capable of accomplishing great good. He believes in confining the work of the society to the purposes which it was organized to promote, the secularization of our National and State governments, and the affirmations and negations of Free Thought that relate to orthodox Christianity. He says that Freethinkers are practically agreed on these questions, and that to take up questions on which they are not agreed is to divide the society into factions, array them against each other, and destroy its usefulness.

As an evidence of Mr. Remsburg's conservative view on this subject, we remember he was one of the delegates, at the Chicago Liberal League Congress, in 1882, who stood with Col. Ingersoll against the entire repeal of the laws enacted to prevent the circulation of obscene literature through the mails. He then thought they should be amended so that they could not be used against Free Thought literature. That is what he desired should be done.

Mr. Remsburg has been a lifelong student of history. He is passionately fond of the drama, music, arts and literature. He loves fruits and flowers. He planted an orchard when he was 10 years old, and ever since has devoted a considerable portion of his time to horticultural pursuits.

In 1870 he married Miss Nora M. Eiler, the daughter of a Kansas pioneer. She is a Freethinker, and has done much to make his life a happy one. They have six children, five sons and a daughter. Two of them, George and Charles, are newspaper men. Another, John, has made music his profession.

Col. Ingersoll pays the subject of this sketch this tribute: "Mr. Remsburg has done splendid work all over this country. He is an absolutely fearless man, and tells really and truly what his mind produces." There is no man in the Liberal lecture field for whom Col. Ingersoll has more respect and admiration than he has for John E. Remsburg.

We have known Mr. Remsburg quite intimately for the last twenty-five years, and we have greatly admired him as a lecturer and author and worker in the Free Thought cause, but these are not the only qualifications that have made his influence felt for good wherever he has been. He has a personal character that is without reproach. No one can point to an immoral act, or any disreputable conduct, in his long public life. Where he is best known he is most respected. In his own town his life has been such that it commands the respect, if not the admiration, of his orthodox neighbors. Such a man's silence is more potent for good than the most eloquent words from one whose daily life is unworthy the princi-

ples he advocates. It would be well for the Liberal cause, which is the cause of Humanity, if it had many more champions whose ability and personal worth were equal to those of our highly esteemed friend, John E. Remsburg. May their number increase.

## ALL SORTS.

—Col. Ingersoll's two latest lectures have been put into book form. Their titles are "The Devil" and "Superstition." These are among his ablest efforts, and every Freethinker will want a copy. The price is 25 cents each, and they are for sale at this office.

—All of our readers may not have learned of the attempt, now being made, to establish a Liberal University at Silverton, Ore. If there are any such we advise them to send for a copy of the Torch of Reason, published at Silverton, and learn all about it.

—Dr. J. L. York, the "Ingersoll of the West," delivered his radical lecture on this topic last Sunday evening in lower Scottish Hall. As a fearless champion of liberal thought the Doctor has no rival on this coast. His meetings are one of the institutions of the city, which none can afford to miss.—San Francisco R. P. Journal.

—A west African, on a visit to England in connection with a missionary society, was shown a collection of photographs. "What is this?" he asked, gazing wonderingly at one of them. "That is a snapshot taken during a scrimmage at a Rugby football game." "But has your church no missionaries to send among these people?" he demanded.—Wave.

—Where Reasoning Failed.—"Mamma, have I any children?" asked little

5-year-old Ella, upon her return home from Sunday school. "Why, no, of course not! What put that idea into your head?" replied the surprised mother. "Because," answered the little lady, "our lesson at Sunday school today was about people's children and their children's children."—Exchange.

—The National Rural and Family Magazine, published weekly in Chicago, at one dollar a year, we wish to call our country readers' attention to. Send five cents in postage stamps for a sample copy. No farmer can afford to do without it. And it will be found, also, most valuable to our city reader. Place of publication, corner Madison and Franklin streets, Chicago.

—If we had any doubts as to women being as well qualified as men for intelligent voting we should be relieved of these doubts by reading the discussion in the Investigator on the subject between D. P. Monroe and Elizabeth Cady Stanton. As pugilists would say, Mr. Monroe exhibits much courage in coming up to the encounter again after having been so thoroughly demolished in the first round.

—A Free Thought Club has been formed at Maple Rapids, Mich., with W. E. Warner as President and Ora Parr as Secretary. There were also elected two Vice Presidents, a Treasurer

and three Readers. Any person who has an article he or she may desire read before the club, and does not feel competent to read it, may select one of the Readers to read it. The club will meet once each week. We wish the club success.

—The De'il in the Pulpit.—The minister's man of a certain preacher followed him one day to close the pulpit door, as usual. There was something wrong with the lock, and the door would not "sneek." John, losing his patience, said, "I think the de'il's in the pulpit." Just at that moment the minister lifted his bowed head, and, turning seriously upon him, said, "Surely, ye dinna mean me, John?"—Exchange.

—"Sermons from Shakspeare," by the Rev. William Day Simonds, a book of one hundred and ten pages, and published by Alfred C. Clark & Co., of Chicago, we have received for notice. We have read this book with much interest and satisfaction, and hope to give it such a notice as it deserves in our April Magazine. It is a good sign of progress when a preacher takes Shakspeare's plays for his texts in place of the Bible. The price of the book is one dollar, and can be had at this office.

—The police of the Rawson Street Station will have a detail of officers at the Independent Polish Catholic Church, 66 and 68 West Division street, at 11 o'clock this morning. Bishop Kozlowski will consecrate the church at that hour. There have been hints that the opponents of Bishop Kozlowski will be on hand again to make trouble, and that is why the police have been asked to be at the church to-day.—Chicago Tribune.

"Peace on earth and good-will to men" that Christianity was to bring us

seems not to have materialized in this Polish Catholic Church as yet. But still this church, that is exempt from taxation, has to call on the police force that is supported by the people to keep the members from killing each other.

—The following is from a Vineland paper:

Mr. J. S. Shepard, a well-known and beloved citizen, died this morning after a long illness. The Historical Society's building is one of the lasting monuments to his memory and hundreds can testify to his philanthropic instincts and substantial benefactions. In Mr. Shepard's death Vineland loses one of its most beautiful characters.

And this paper, as usual, forgets to mention that for years Mr. Shepard has been a very earnest and zealous Free-thinker. He was a most liberal financial contributor to the Free Thought Magazine and all other Liberal journals. How many of our old substantial Freethinkers are gone? Where are the young men to take their places?

—Oregon has a Freethinkers' association known as the Oregon Secular Union, and a Free Thought journal, the Torch of Reason. Kansas has its State Freethinkers' Association and its Free Thought paper, the Free Thought Ideal. These papers are each ably edited and should be liberally patronized by the Liberals of the respective States and by the Liberal public generally. Now, if each of the other States of the Union could do as well, how Liberalism would prosper! Nearly every State in the Union ought to be able to sustain a Liberal journal of the size of these Western papers, and they could do so if there was a perfect organization in each of these States, and then how Free Thought

would advance with an organization in every State, represented by an ably edited journal. And these papers, in place of harming the old national Free Thought journals, would be a help to them.

—We have just published a third edition of Mrs. Stanton's book, "Bible and Church Degrades Women." When we realize that Mrs. Stanton is recognized by all intelligent reformers as the most distinguished woman that this country has ever produced, it will be readily seen that such a work as this, from her pen, will have a wonderful influence, especially with thinking women. There is no other pamphlet of twenty pages ever before published in America that is such an eye-opener to intelligent women as this one; therefore every lover of Humanity should be interested in giving it a very large circulation. The price is 10 cents a copy, but we will sell fifteen copies for one dollar, to be used in missionary work.

—The many good words for the Magazine from all quarters are very gratifying to us. We can publish only a small portion of them. A high official in the War Department at Washington sent us a club of six and writes:

Friend Green—I am exceedingly sorry that rush of business here in the War Department day and night has prevented my obtaining subscribers and renewals, and that my time has been so limited that it has been impracticable for me to do what I would like to do for the Free Thought Magazine. And then you know how hard it is to get any one to take sides with an unpopular cause, even if one had time to ask them. You may be sure I would help along this courageous little magazine had I the time or financial means to do so. I

can only, like others similarly situated, wish that good luck may ultimately overtake you and abide with you.

—While our soldiers were passing through Kentucky last summer on their way South, a small, barefoot boy, with a tin bucket in his hand and a look of complete absorption on his face, was standing near the train when it stopped a few minutes at a wayside station.

The soldiers were taking a long ride and had had nothing to eat since the night before, and they were quite a hungry lot. One of them called to the boy:

"Sonny, what have you in your bucket?"

"My dinner."

"I'll give you a dime for it," said the hungry soldier.

The lad quickly handed the bucket to the speaker, but when payment was offered he shook his head.

"No, sir, I wouldn't charge a soldier for anything to eat. You are welcome to it." And when the train moved off one lad trotted dinnerless to school, but with a patriotic heart beating loudly in his bosom.—Success.

—City Magistrate Joseph Pool said that he never again would allow witnesses in his court to kiss the Bible so long as he remained on the bench.

He said he had received positive information that a young girl, by kissing the Bible, had acquired a disease, from which she slowly sickened, and, despite all the doctors could do, died after months of agony. The magistrate wishes her name withheld.

The girl had been subpoenaed as a witness in the Essex court, and the Bible was handed to her to kiss. Supposing that she was required to do so, she kiss-



ed the filthy cover of the book, which had been pressed to the lips of thousands who pass in and out of the court.

It was in winter, and the cold had caused her lips to chap so that the blood flowed freely. Soon after this she developed symptoms of a disease of the most terrible nature. The physicians in charge were sure that she acquired it by kissing the book.

That is rather a hard blow at "God's Word," but we wish it could truthfully be said that all the filth is on the cover.

"In the days of my early ministry," said a well-known clergyman, "I thought it necessary to impress thoughts of salvation by everything I uttered.

"My first work was in a Western mining camp, and I had to remain over night at a rough hotel to wait for a stage to convey me to my destination. At the table a savage-looking man said gruffly:

"What might be your line, young feller?"

"Saving souls," I said solemnly.

"Ugh," was the only response.

"After supper a coarsely dressed man approached me and said:

"Pardner, let's make some kind o' dicker. We're in ther same line, an' thar ain't room fer both. Thar's a camp up the crick whar yo' could set up and do well."

"I think you are mistaken, my friend," I said. "I am a minister of the Gospel."

"Scuse me, parson; I was mistaken in yo'; I thought yo' was a cobbler."—*The Evening Post Magazine.*

—Haydn Brown, of West Newbury, Mass., died Jan. 16, aged 80 years.

Mr. Brown was one of the leading men

of his town and county. He served his district two terms in the Senate and was foremost in all efforts to advance the welfare of his fellow-men. He had been a Freethinker from the time he was 15 years of age, when he listened to a terrible sermon on hell. That sermon showed him the injustice of Christianity. Ever afterward he was on the side of those who opposed the Christian superstitions.

Mr. Brown was a Liberal in every way. He paid his dues as conscientiously as though his salvation hereafter depended upon it. He would not keep for a moment what belonged to another. He was the "grand old man" of his town, a man respected by all his neighbors. He leaves a wife and one son.

Mr. L. K. Washburn delivered the address at his funeral, which occurred at his late residence on Wednesday, Jan. 18.—*Boston Investigator.*

Yes, Haydn Brown, as the Investigator says, was a "grand old man." He was an honor to the cause he represented. He quite often send \$10 to aid the Magazine with a request that no mention be made of it.

—There appears in our editorial pages in this number of the Magazine an obituary notice of the late A. B. Bradford, written by B. F. Underwood. We call the attention of our readers to this admirable notice of our departed friend, whom we considered one of the ablest advocates of Free Thought and one of the best representative Freethinkers in this country. For many years Mr. Bradford has been a regular contributor to this Magazine, and a number of his articles we have considered of so much value that we put them into pamphlet form. When he was a preacher, the late President Garfield was also a neighboring preacher, and they often exchanged pulpits and were personal friends. When

Lincoln was President he appointed Mr. Bradford consul to Amoy, China, which position he held for a year, but, desiring to return to his home, his son was appointed in his place. No better or more worthy man in every respect ever inhabited the earth, and the great good that he accomplished for humanity during his long life cannot be estimated.

—"Martin West" makes a shocking declaration in the Church Gazette. He says that of the mean men he has known most were clergy, and clergy for whom the church had supplied pleasantly lined places. In one case a certain clergyman had to preach as a deputation, or something of the sort, at a church in Cornwall. He stopped at the vicarage, the occupant of which was a man particularly well-to-do:

As they were walking to the church the vicar pulled out his purse and examined it. "I am much interested in your mission," he remarked, "and should not like the bag to pass, but I have nothing less than sixpence, so, unless you can lend me a penny I fear I must go back and get one."

The penny was lent.

Again:

A certain cleric, who still flourishes, asked a friend to preach for him, and, of course, offered him hospitality. The dinner was represented by two red herrings.

In another parish the vicar always entertained the preachers who occupied his pulpit on special occasions—and deducted the cost of the entertainment from the offertory.

—One of our ever-welcome American exchanges, the Free Thought Magazine, conducted by H. L. Green, at Chicago,

has just reached us in its January number. The frontispiece is a portrait of Mr. Charles Watts, of whom a biographical notice appears further on. A high compliment is paid to his powers of oratory. It is not correct, however, to say that Mr. Watts "has for a number" of years been one of the editors of the *Free-thinker*. Mr. Watts is a regular and valued contributor; but there is only one editor, Mr. Foote, and there has been only one sub-editor, the late J. M. Wheeler. Editor Green is good enough to say that the *Freethinker* is "one of the ablest Free Thought papers published in the world," and that "thousands of copies ought to be taken" in America. He also says that Mr. Watts' visit is "opportune," and that he ought to be engaged every day he is in the States.—*Freethinker* (London).

We thank Editor Foote of the *Free-thinker* for correcting our statement. And we would like to emphasize what we said about the *Freethinker* having a large circulation in America. There is no reason why that little pond known as the Atlantic Ocean should hinder American *Freethinkers*, from enjoying that valuable paper, which, we repeat, in some respects is the ablest Free Thought journal in the world. Reader, before you forget it, send 10 cents in silver to G. W. Foote, 28 Stonecutter street, E. C., London, England, for two sample copies of the *Freethinker*. Any one number is worth 25 cents.

—Lowville, Jan. 24.—(Special.)—A funeral without the presence of a clergyman or priest, without a Scripture lesson, prayer, hymn or sermon, is an unusual occurrence, but such was the funeral services held to-day over the remains of Edward Evans from his late residence west of West Martinsburg. Mr. Evans had been a resident of that neighborhood fifty years, always lived an upright, honorable life, and enjoyed

the respect and confidence of his fellow-men. For many years he had been a pronounced infidel, and died clinging to the infidel's faith. It was at his request that no clergyman or priest was present at the funeral; also that no Scripture lesson was read, prayer offered, hymn sang or sermon preached. In place of these accustomed services an address written by Mr. Evans in his lifetime was, at his request, read by a neighbor. The address was along the lines of atheism.

Mr. J. E. Jones, one of our subscribers from Lowville, N. Y., sends us the *Utica Morning Herald* containing the above notice. The editor of the *Herald*, or his correspondent, is compelled to admit that the deceased was an infidel and also a moral man. But the writer seems to think it strange that no superstitious ceremony was delivered over his remains. He was probably as much shocked as an Indian of one of our Western tribes would be to see one of their comrades laid away without the usual war dance or other Indian ceremonies. Superstition is the same thing everywhere.

—We wish to call the attention of every one of our young men readers to the following:

Most of the diseases treated in the hospitals arise from alcoholic drinks—that is to say, they are either caused or aggravated by the abuse of alcohol. All alcoholic drinks are dangerous, and the most harmful are those which contain aromatics in addition to alcohol—as, for instance, absinthe and the so-called aperients, called *ainers*.

Alcoholic drinks are more dangerous when taken on an empty stomach or between meals. A man necessarily becomes an alcoholic—i. e.: slowly poisoned by alcohol—even if he never gets drunk, when every day he drinks alcohol in the form of liqueur or too much wine, more than one litre per diem.

Alcohol is a poison the habitual use of which destroys more or less quickly, but none the less certainly, all the organs most necessary to life—the stomach, the liver, the kidneys, the blood vessels, the heart, and the brain. Alcohol excites man, but does not strengthen him. It is no substitute for food, but takes away the taste for it. Those who often drink alcohol or too much wine (more than one litre a day) are much more liable to illness, and when ill are much worse, for the disease is often complicated with fatal delirium.

Alcohol is a frequent cause of consumption by its power of weakening the lungs. Every year we see patients who attend the hospitals for alcoholism come back some months later suffering from consumption. Fathers and mothers who drink often have children who are deformed or idiots or who die from fits.—*London Lancet*.

—A small Cleveland boy has a dreadful stock of slang at his tongue's end, to the great grief and humiliation of his mother. A great deal of this slang he learns in the street, and some of it he gets from a wicked uncle.

The other day while out with his sled he had a bad tumble on the ice, and bruised his side quite severely. He isn't too big a boy to be petted by mamma and he came hustling into the house to get her help and comfort.

He bounced into the parlor and there sat a kindly faced gentleman with big, dark eyes and a curling beard.

This is the way the boy described what followed:

"I knew who it was right away, mamma, and I said to him: 'Ain't you th' new gospel scout to our church?' An' he kind o' smiled an' said: 'You've guessed it, my boy. I'm the new sermon sharp at the brimstone shack around the corner.' Say, mamma, he beats Uncle

George clean out o' sight. Uncle George don't know no slang as good as that. Then he saw me holdin' my side an' he says: 'What's the matter? Cracked a slat?' An' say, mamma, he just unbuttoned my jacket an' rubbed the pain right away, mos' as quick as you could, an' I think he's the nicest man I ever knew, except papa, of course, an' I told him I'd be sure to come to hear him preach next Sunday."—Cleveland Plain Dealer.

—San Juan, Porto Rico, Feb. 10.—The Rev. Dr. A. F. Beard, Senior Secretary of the American Missionary Association, has reached here after what is perhaps the most exhaustive examination of the educational and religious conditions of Porto Rico yet made. He was accompanied by the Rev. Dr. W. H. Ward, editor of the Independent.

And after looking over the ground the Reverend Beard made his report, which appears in the Chicago Tribune of Feb. 11, and this is the pith of the report:

I think schools should be erected at central and strategic locations—the seven county seats. These schools should be splendid buildings, and be equipped with every modern appliance. But they should not be public schools. They should be private schools, erected by the Christian people of the United States. The instruction in them should be distinctively Christian. Bible teaching should be made prominent. None but thorough Christian men and women should teach in them.

The only use that the Rev. Beard has for education is to make it useful in giving the natives more superstition than they now have. "These schools should not be public schools," says this servant of God; they "should be distinctively Christian." Here we have the whole Christian scheme in a few words. Public

schools should not be established in our new acquired territory, only those schools that teach superstition, but so soon as the Christians get these schools started they will ask the government to support them. In these schools the Bible would be the only book from which to teach science and morals.

E. J. Roffer, of Hamilton, R. I., a worthy Freethinker, sends us the following communication:

Since I last addressed you I have removed to Hamilton, R. I., situated on the shores of Narragansett Bay and not far from the home of my childhood. After a short sojourn of thirty-three years in the oil regions of Pennsylvania, "I hear again old ocean's roar."

I inclose a dollar to renew an old soldier's subscription to your bright, clean and ever-welcome Free Thought Magazine.

It is related that Solomon, the "wise man" (?)—pardon the imposition—exclaimed, as he pulled back the curtain to view the world, "I see nothing new under the sun!" And now, as we turn our backs upon the old year and sternly face the new, as we timidly draw aside the curtain to behold and welcome the last year of the nineteenth century, that makes her entry with maiden lap filled with a strange mingling of bright hopes and dire apprehensions, let us hope and trust that the closing scenes in the late moral war drama produced on our national stage, with "Uncle Sam" before the footlights of the whole world as "star" performer, may not sink to the wail of a political tragedy. I am for expansion in its fullest meaning, neither as a grabber, nor in a sense "to the victor belongs the spoil," but rather from a moral and political point of view, backed up by a solemn duty and obligation that circumstances of war have placed upon the shoulders of a great nation. Let us trust that this new era of civilization, now dawning upon the late colonies of dying Spain, may open the eyes of the

millions who have groped for centuries in that cimmerian gloom of ignorance and religious superstition surrounding them, under the tyrannical domination of ecclesiastical sots, whose offense "smells rank to heaven."

With an earnest wish that the Free Thought Magazine may continue to shine and, sending its bright rays into "darkest Egypt" of doubt, will dispel the gloom of religious credulity, regardless of the fallacious doctrine that "men love darkness rather than light."

—Dr. J. L. York, that indefatigable worker on the Pacific coast, sends us the following letter under date of Feb. 2, 1899:

Editor Free Thought Magazine—I write to say that one more mile-stone on the highway of Liberalism has just been passed in a rousing celebration in honor of Thomas Paine, and at least twelve hundred people of every faith attended the meeting. The literary exercises were up to date and a social dance concluded the celebration. The addresses were made by Mrs. Lillie, Mr. Simpson and Dr. York, and I hope to hear of many such camp fires all along the line this year. Paine is dead, but the inspiration from his noble words and deeds can never die.

Liberalism is passing through a crisis and was never so cold and indifferent as at the present time. The devil has got into the church of Christ here and the Catholic and Protestant churches of this State are hand in hand demanding the exemption of church property from taxation, and also demanding a rigid Sunday law, and the Sunday schools and graveyards contribute their mite to the pious enterprise. Well, let them turn on the screws. A cyclone is needed just now to wake up the Liberal element to a sense of danger and drive them together.

We have circulated in this city a protest against the exemption of church property from taxation and have sent up to the Legislature a largely signed protest against the proposed Sunday law.

As the exemption of church property requires the amending of our State constitution, the Legislature will refer it to the people at the next election. Then we fight it again. We have had no Sunday laws in this State for twelve years past and will do our best to defeat the enactment of them now.

Last Sunday was our eighteenth Sunday meeting in 'Frisco, and is the only meeting in the city that dispenses straight secular goods—free from superstition. But for the morbid condition of the people after psychic wonders and miracles of the fortune-telling humbugs, it is with great difficulty that one meeting can be kept alive, while twelve or fourteen meetings are run and thrive on fads with a large admixture of superstition and downright fraud.

But then, Friend Green, our fight is almost over, and we will take our harp and crown, and if I should go first, just give us a little send-off in the Free Thought Magazine.

—It has often been charged that the proprietors of the city beer saloons are heavily taxed, or blackmailed, by the police authorities for the privilege of conducting their business, and now that the leading orthodox divines, like Parkhurst and Bishop Potter, have come to their aid, they will be quietly called upon to aid the church and the missionary cause, and so between the police and the church the poor saloonkeepers will be blackmailed out of nearly all their profits. On this subject the St. Louis Post-Dispatch has the following:

Following the lead of another reverend Gothamite, Rev. Dr. Parkhurst says: "I want to second Bishop Potter's statement that the saloon is the poor man's clubhouse, and say further that it is his restaurant and his infirmary. It is time that the church learned there is often gospel in a glass of beer." And Rev. Dr. Rainsford has preached a sermon on "The Gospel of Beer!"

Well, well, well!  
 I must confess I deem it queer  
 When preachers who have talked of hell  
 Come forth and tell us to our faces  
 Intoxication no disgrace is,  
 And praise the good that lies in beer.  
 Well, well!  
 It's strange, I say, and very queer,  
 When preachers so find the praise of beer!

Well, well, well!  
 I may be dull and out of date,  
 And fail to catch the rise and swell  
 Of late opinion, but I'm free  
 To own that I could never see  
 How beer could lessen poverty  
 Or better any man's estate.  
 Oh me, oh my!  
 I ne'er could see, I'm free to state,  
 How church and beer could ever mate  
 Or in the least affiliate!

Well, well, well!  
 Will Rainsford, Potter and the rest,  
 Who see beatitudes in beer,  
 In liquor licenses invest,  
 And, in their saintly garments dressed,  
 Tend bar on Sunday, for the mere  
 Delight of doing good to man?  
 Prithee, why not fill up the can,  
 Since beer is such a moral force,  
 And of so many joys the source?  
 Well, well!  
 Why preach, when greater good, by far,  
 Can be accomplished tending bar?

—John E. Remsburg's life sketch, which we publish in this number, reminds us of an interesting circumstance that we well remember. Some sixteen years ago there was a Freethinkers' convention held in Salamanca, N. Y., where we then resided. When we first moved to that town there was residing near us a good, pious old Baptist woman. After a little, by an accident, she made our acquaintance. After she became our

nearly daily visitor she said in substance: "When you moved here I heard you were very bad people, but now I have no neighbors I think more of than I do of you." We were surprised one day, when the convention was in session, to have the old Baptist woman call on us and make this inquiry: "I hear that your kind of people are having a meeting at the Opera House, and I have called on you to ask when your ablest preacher will preach, for I want to go and hear him." We replied: "Mr. Remsburg will speak this evening, and he is one of our best preachers." When we got to the hall we saw our old Baptist neighbor occupying one of the front seats. Mr. Remsburg's subject was "Bible Morals." In that lecture Remsburg quotes a great number of passages from the Bible. As he proceeded we thought now "we have put our foot into it," inviting our good friend, Mrs. Evans, to listen to this lecture so severe on her Bible. But the next morning we had a pleasant surprise. Shortly after breakfast the good old lady called on us and said in substance: "I am so glad I went out and heard your preacher last evening. He is the first preacher that I have heard preach good Bible doctrine in a great while. Our new-fangled preachers take their text from the Bible, then lay the Bible aside and that is the last you hear of it. But your preacher stuck to the Bible. And he quoted it right, for I have looked up some of his quotations." The old Baptist woman has passed away, and we must say that she was one of the very best of women, notwithstanding her Baptist creed.



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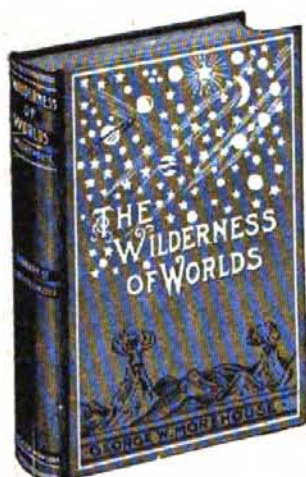
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I might quote dozens of such letters that have been received from prominent people since the announcement of my contemplated book, but these will be sufficient. **YOU WANT THE BOOK! SEND FOR IT NOW!**

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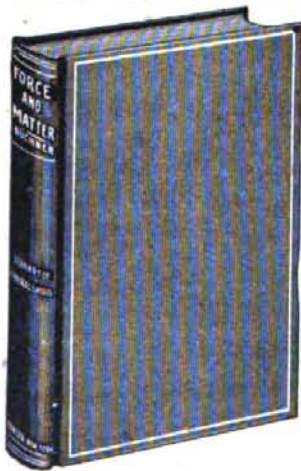
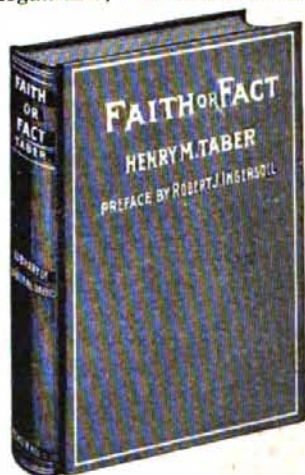
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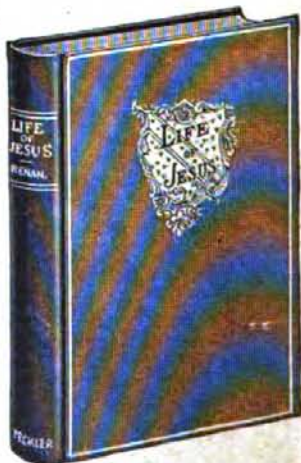
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**FREETHOUGHT MAGAZINE,**

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# Free Thought Magazine.

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

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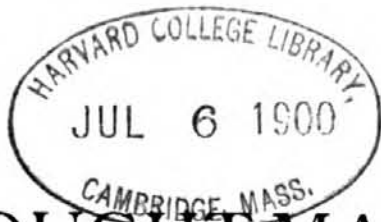




ETTA SEMPLE

LAURA KNOX

Editor and Associate Editor of "THE FREE THOUGHT IDEAL"  
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# FREE THOUGHT MAGAZINE

APRIL, 1899.

## WHY I AM NOT A CHRISTIAN.

BY D. B. STEDMAN.

HAVING been born and brought up amid Christian surroundings and under Christian influences, and since, in consequence, it is a source of both wonder and regret to most of my family friends and other associates, that I have always held somewhat aloof from the Christian church,

and have, from youth upward, persistently declined all invitations and importunings to take upon myself the Christian vows, I feel that perhaps it is due to them, and due also to myself, that I state, freely and fully (as I can best do upon paper), the influences and considerations which have placed me, and still keep me, outside the pale of Christianity.

And, first, the

### PERSONAL REASONS.

My father—of blessed memory!—at the time of my earliest recollection, was superintendent of the Sunday school in the Presbyterian church, where the family attended worship, and was one of the church's most devoted supporters up to the time that the anti-slavery agitation began to pervade the North-

ern States, causing upheavals in religious, no less than in political circles. In those tumultuous times, preceding and leading up to the civil war (which only those can realize who passed through them); when to be an anti-slavery man, and particularly a public advocate of liberty and equality for all men, was to endure hatred, and often persecution, my father, arraying himself on the side of liberty, broke away from his old religious as well as political moorings; since the Presbyterian Church—backed, of



D. B. STEDMAN.

course, by the Bible—persisted in upholding or apologizing for slavery. As my father, with tongue and pen, took eager part in the fray, in association with the New York leaders of the Free Soil and Liberty parties, my boyish ears and eyes were familiarized with criticism and denunciations of churches which refused sympathy for the oppressed, and preachers of the “gospel” who arrayed texts of Scripture in support of that iniquitous institution which Garrison well declared “the sum of all villainies.” Is it any wonder that in such a conflict, where Scripture texts marshaled in support of the cause of freedom and humanity were met by an equal, if not stronger, array of texts from the same Bible, wherein the holding of human beings in bondage was represented as being sanctioned or winked at by the Almighty, there should at length have been developed a feeling of doubt, either as to the divine goodness, or as to the authority of the alleged revelations of the divine will? It was Theodore Parker, I think, who, replying to one who claimed that the Bible upheld slavery, made the memorable reply: “If it does, then so much the worse for the Bible!”—thus appealing from so-called holy writ to a law of nature whose dictates none could deny. As a matter of fact, many of the anti-slavery leaders were “comeouters” from the churches; and, following a natural law, many of them also espoused other reforms of the day, and became temperance reformers, prohibitionists, woman suffragists, socialists, free thinkers, and radicals generally. My father sympathized to a considerable degree with this spirit of radicalism, both in the sphere of moral reform and in religion; though to just what extent in the latter particular I do not know; but I do know that for years his former practice of having family prayer and reading of the Scriptures in the family circle after breakfast was suspended; and once—after President Lincoln’s emancipation proclamation, enforced by the embattled hosts of the Union, had forever removed the slavery question from the field of national politics and moral reform—I came across a sheet of writing paper in my father’s portfolio, on which he had written the question, as if for future consideration: “Was Jesus Christ a divine being?” For my own part, I had, years before, settled this question in the negative. I had learned to disbelieve that a book which could be quoted equally well on both sides of the slavery question, on both sides of the temperance question, and only on the wrong side of the polygamy and woman’s right’s questions was in reality what it pretended to be—the word of a living and loving God. I had come to doubt that the good, all-wise, omnipotent and unchangeable being in whom I was taught to believe, had in ages past behaved as the Bible represented; had been fickle-minded, jealous, revengeful, delighting in bloodshed, hardening the hearts

of his children, practicing deception upon them, selecting a chosen few as his favorites, and dooming the remainder to death and endless torment. I had come to disbelieve that the being who had endowed me with reason with which to guide my course, required me—as the orthodox preachers of those days one and all declared—to ignore its mandates and accept on faith a religion whose corner stone my intellect told me was a falsehood. And so, despite the entreaties and the prayers of friends, I never went through the experience of “getting religion!”

From my earliest reasoning upon the subject I have deemed it a duty to keep my mind unbiased and open to evidence on religious as on all other problems; to look at a subject from all points of view; to seek only the truth; believing that the human reason, though fallible, is the best guide we have; and that the Being who endowed us therewith, so far from condemning us for its exercise, will hold us responsible should we neglect its use and accept on “faith” doctrines repugnant to it. And reasoning from this premise, and from the fact that the Almighty had plainly permitted every nation on the face of the earth to have a religion of its own, adapted to its intellectual culture, the inference seemed plain that God does not condemn people for their beliefs, whatever the preachers say about it. Hence, casting off all fear, I have ever been content to follow the light which nature has given me, trusting the outcome here and hereafter to that Power in whose wisdom and beneficence I have never wholly doubted.

Arrived at the age of manhood, and holding substantially these views, I well recall with what appreciative joy I read Thomas Paine’s “Age of Reason”—that nineteenth century gospel of common sense, which has done more than any other one book to emancipate the English-speaking races from the toils of Christian theologians. I still regard its arguments as having never been successfully answered. Nay, more; its conclusions in regard to the Bible I find to have been surprisingly corroborated in the results obtained by the scholars and critics of more recent times.

I do not know that I possessed any natural bent toward the study of the natural sciences; but, encouraged by my father, who possessed a taste in that direction, I early developed an interest in them; particularly in geology, archaeology, and those related sciences which bear upon human history; and I watched with great interest the contest between “Genesis and Geology,” in which the upholders of the Bible account of creation, driven from pillar to post, and fighting with a desperation and bitterness that only religious zeal can inspire, at length found themselves obliged to retire in disorder from the arena; since the increasing array



of facts brought forward from different fields of scientific inquiry—notably from the field of Assyriology, disclosing the source of the creation and deluge myths—made further defense of the Genesis account worse than folly.

The successive overthrow of old theological ideas based upon the Bible as the “sure word of God”—finally leading even to the substitution of the erstwhile “atheistical” theory of evolution for that of creation, on the part of the leading theologians of the day, and the abandonment of the claim of “inspiration,” in its usual sense, for the Bible writers—have naturally tended to strengthen my fondness for and dependence upon scientific methods of thought and investigation, and to diminish my reverence for the heroes and beliefs of the past.

#### REASONS FROM EVIDENCE.

Having said this much by way of personal explanation and apology, I now propose to present in few words the considerations which have confirmed me in my disbelief of the claims of Christianity.

Defining Christianity broadly as that system of religion which regards Jesus of Nazareth as its leader and the world’s redeemer, I remark:

I. Christianity chiefly depends for its existence and justification upon the claim that the Jewish and Christian Scriptures contained in the Bible were written by men inspired of God for that purpose, and hence constitute a special revelation of God’s will to man.

Submitting this claim to the test of truth, I find that it is erroneous, for these reasons:

1st. Men specially inspired by God for such a purpose would not write in such a manner that their message would be liable to be misunderstood, nor would they make conflicting statements, nor misrepresent the character of the Divine Being by declaring him guilty of deeds fit for a devil; all which things are chargeable against the Bible writers.

2d. A special revelation from God affecting the welfare of all mankind would not have been committed to men of a single race, inhabiting a limited area, writing in a language destined to pass away, and intrusting their messages to perishable manuscripts, of which not one has escaped the wreck of time.

3d. Science has proved beyond question that mankind have peopled the earth for a period of time compared with which the 2,000 years of the Christian era are but as a passing moment, and that the human beings who have lived and died without a knowledge of Christ, or opportunity of salvation through him, as compared with those who have had such opportunity, are in numbers as the sands of the seashore to a mere handful.



From which unquestioned fact one of three things follows: Either (1) there is no God; or (2) if God reigns, he cares nothing for the salvation of human souls; or (3) the salvation of human souls is not dependent upon a belief in Christ.

4th. Science and scholarship have demonstrated that the Bible is wrong in its account of the creation of the universe; wrong in its account of the origin of man; wrong in its story of a universal deluge; wrong in accounting for the diversity of languages; wrong in its chronology; wrong in much of its history; wrong in its interpretation of nature; wrong in its ideas of God; wrong in its ideas of men; wrong in its Christology; wrong in accounting for the origin of sin; and wrong in many of its moral teachings.

Modern Bible critics, pursuing scientific methods of study, have obtained results which demonstrate, so far as the subject is capable of demonstration, that:

The books comprising our modern Bible are selections from an ancient literature comprising history, poetry, and romance, covering a period of more than a thousand years.

That their authorship is for the most part a matter of conjecture, and in many cases is not what it purports to be, nor what the church authorities have claimed.

That many of the books as we have them are double translations, and all were written in languages destitute of vowel signs, punctuation points, or spaces separating the words, making accurate translation impossible, even were the original meanings of the words known with certainty.

That the books comprising what is known as the Pentateuch—ascribed by the church authorities to Moses—were really written about 1,000 years after his death, and after the return of the Jews from Babylonian captivity, some 500 B. C.

That they embody fragments of more ancient writings, traditions and myths, brought together with little regard for unity, harmony, consecutiveness or historic credibility.

That the laws and regulations ascribed to Moses, including the familiar “ten commandments,” were unknown to the Israelites of Moses’ day.

That the Bible account of the creation, the deluge, and the confusion of tongues is mythological, and was borrowed by the Jews from other nations, from whom also they acquired their notions concerning immortality, Satan, angels, the Sabbath, etc.

That the prophets of Israel knew no more concerning future events

than other people, and were merely a class of self-constituted exhorters and irresponsible advisers.

That the so-called messianic prophecies do not relate to the coming of Jesus of Nazareth, but were expressions born of hope for delivery from national oppression and misfortune.

That the books forming the New Testament canon are selections from a literature which arose at a period many years subsequent to the death of Jesus.

That this canon, as received by the Protestant churches, was never authoritatively fixed, early authorities differing as to what books were worthy of acceptance.

That none of them were considered divinely inspired or more authoritative than the current traditions of the church, until long after they were compiled.

That the four gospels, so-called, are of unknown authorship, but could none of them have been written by one who was a companion of Jesus or a witness of the scenes described.

That the oldest gospel manuscripts now in existence, so far as known, date from the fourth to the sixth century, A. D.

That they vary in important particulars, apparently owing in part to the carelessness of copyists, in part to design.

That the synoptics, so called—Matthew, Mark and Luke—are based upon an earlier manuscript, as indicated by many points of exact similarity.

That the book known as John's gospel is of still later origin, and even less reliable than the synoptics.

That, considered as historical accounts of the actual life of Jesus, all are far from being trustworthy; the real incidents being well nigh hopelessly hidden in a growth of myth and miracle, indigenous to the times.

That Jesus of Nazareth was but one of many alleged Messiahs.

That he did not originate all the moral aphorisms attributed to him.

That if correctly reported by his biographers, he partook of the popular misconceptions of his time as to the interpretation of ancient scriptural texts, demoniacal possession, and the laws which govern the physical universe.

That, if correctly reported, he was mistaken as to the time of his second coming.

That the stories concerning Jesus' birth and resurrection are to be classed with similar stories concerning other ancient heroes and divinities—as myths.

These are some of the facts concerning the Bible which have been made clear by modern research, pursuing scientific methods. And I cannot be mistaken in saying that they have an important bearing upon Christianity. To my mind—striving to look at the subject in the pure light of truth, regardless of consequences—I am free to say that they leave Christianity a very slender basis to stand upon.

Some individuals, acknowledging the preceding facts, continue to call themselves Christians, maintain their church fellowship, continue in good standing, and take active part in church work—this work being nowadays mostly of a social and humanitarian nature. These persons (those of them, at least, who are not hypocrites), are mystics. When they come across a Bible statement that is incredible as a plain matter of fact, they interpret it as allegorical or emblematical. By these persons Jesus is usually regarded as having been in fact a human being merely, but a perfect one; a man towering above all other men who ever lived, and provided to be humanity's ideal—our "elder brother," guide, example—and so, in a certain true sense, our savior, lord and king; hence, entitled to be called "Christ, the anointed one," even as has been taught in the Christian church. "If"—say individuals who hold these views—"if Christ was in a measure misunderstood by his followers and biographers, if in some cases they failed to catch his true meaning, if they magnified many of his acts into miracles, and wove into their accounts some of the baseless legends which always attach themselves to the lives of great men, it was no fault of his, and should not blind our eyes to his unique character and exalted mission."

To my mind, however, this view of Jesus has little basis to support it. That an absolutely perfect man has ever yet been born is incredible without the most unimpeachable and overwhelming proof; and certainly the few facts which we possess bearing upon the life of Jesus afford evidence neither unimpeachable nor overwhelming.

A word as to miracles: That a natural law may be suspended by the Being who created that law, I am ready, with Huxley, to admit is not inconceivable as an intellectual proposition; but, with him, I claim that in any given instance, the weight of evidence rests upon those who assert the miracle; that such a thing, however conceivable, is improbable just in the degree that it is a departure from our ordinary experience, and consequently requires more evidence than would an ordinary event to sustain it. In the case of the New Testament claims regarding Jesus, the evidence is insufficient because the reports given are those of witnesses whose credibility cannot be established, and because their testimony abounds

in mutual and self-contradiction. "The resurrection of Jesus is the best attested fact of ancient history," says so learned a man as the Rev. I. yman Abbott; and perhaps the assertion is correct; but can he say that the evidence is sufficient to prove the event, since the event is not only extraordinary, but beyond the scope of human experience and contrary to what we regard as natural law? Were the event alleged to have occurred in our own times, would the Rev. Dr. Abbott, or any other intelligent person, accept the statement as true upon the say so of two or three conflicting and anonymous newspaper reporters? That is the question, as it appears to me. The Catholic Church can attest to many a modern miracle on stronger evidence than is furnished by the gospel narratives.

With "Christ," the deified or idealized Jesus, relegated to the ranks of our common humanity (although few will deny him a place among the exalted spiritual lights of the race), it would seem to be scarcely necessary to point out the further bearing which this new view of the Bible has upon the other foundation doctrines of the Christian Church, Christ Jesus being its chief corner stone. But the other corner stones—what becomes of them? What becomes of the alleged origin of sin—the "fall of Adam" and consequent totally depraved and "lost" condition of the race, necessitating the sacrifice of an innocent victim as a blood offering to appease the wrath of Jehovah? What becomes of the doctrine of endless punishment with its fiery torments in the regions of the damned? What becomes of the holy Sabbath, commemorating the day on which God rested from his arduous labors? What becomes of the many theories regarding the Bible as "God's Word?" And since it is certain that the Jewish prophets knew nothing about the real Jesus, what becomes of the well-worn theory that the saints and prophets of old were saved through faith in the coming messiah? If I am capable of drawing a correct conclusion from a given premise, all these doctrines and claims, together with the minor doctrines dependent upon them, are swept into oblivion by the acknowledged results of modern research.

II. But it is claimed that Christianity does not need to go to the Bible in order to prove its supernatural origin. Indeed, the one argument which the theologians, both orthodox and liberal, in these days of popular skepticism are most fond of employing in proof of its divine origin, is that drawn from its history as a moral and intellectual force in the world. They point to our modern civilization, and say, "Behold what Christianity has done and is doing for mankind. That which ages of paganism failed to accomplish toward man's higher development, Christianity has accomplished. Therefore its claims must be true." They point to certain

of their converts and say, "Behold the change which Christianity has wrought in these individuals! It has transformed them and changed the whole current of their lives. Surely a religion which has done this must be of God, and therefore true."

In briefly considering these points, I have to say, first, that the claim that modern civilization is solely or chiefly due to Christianity is not borne out by the facts of history. True, Christianity as a moral and intellectual force has done and is doing much for the world's advancement; but to my mind this proves, not its supernatural origin, nor even its truth; it merely proves the power of a belief working through leading minds of the world's most intellectual and forceful races. I turn to Russia, to Spain, to Italy, to any of the countries dominated by the Greek or Romish churches, and I fail to find a development of modern civilization to be proud of; and yet in these countries Christianity has held undisputed sway for many centuries. And in France, Germany, and Great Britain, for how small a fraction of the time that Christianity has controlled them have they been able to boast any considerable rise above the same low level! Shall Protestantism have the credit? Nearly contemporaneous with the rise of Protestantism, and quite as nearly contemporaneous with the rise of modern civilization, has been the rise and development of modern science. And may not science—which of late has had such a large influence upon Protestant theology itself—have had quite as much to do as Protestantism in advancing civilization? But Protestantism is not Christianity; it is only a single phase of it.

Before Christianity can be allowed the credit of having brought about modern civilization, it devolves upon its champions to explain how it happened that the centuries immediately following its introduction into Europe were those of such intellectual and moral eclipse as to stamp them in history as pre-eminently the "dark ages!" And when they have made this clear, they will also need to explain why it has happened that in Catholic and Protestant countries alike the church has ever been the foe of progress in scientific knowledge and general worldly advancement. Why, from the days when the taking of interest for the use of money—a practice so essential to business activity—was punished by excommunication and the denial of Christian burial; when the art of printing was denounced as an invention of the devil; when the dissecting of human bodies for medical purposes was forbidden as a sacrilege; when the employment of vaccination for the prevention of smallpox and of anaesthetics to relieve pain were denounced with theological thunderings; to our own day, when strictly secular schools are anathematized as "godless," and Sunday news-

papers are placed under the ban—why has the Christian church almost invariably assumed a position of mistaken and harmful conservatism?

But as a civilizing agent I would not fail to give Christianity its proper due. During the present century it has done much in the way of ameliorating the condition of the poor and unfortunate classes of society, and in various ways has exemplified that gospel of love and charity which Jesus is accredited—rightfully or wrongfully—with having first declared to the world. However, as it required some eighteen centuries for the Christian church to find out that it owed any duty to mankind other than the “saving of souls,” and as its works of beneficence have been undertaken mainly to facilitate this end, the credit due Christianity as a civilizing agent may be easily overestimated.

It now remains for me to say a few words in regard to the effect of Christianity upon the individual character. The preachers whom I used to listen to in my younger days were fond of explaining the process of conversion, or “change of heart,” as a miraculous affair, wholly outside of anything in the natural world, and beyond the control of the individual, except that he must fulfil certain preliminary conditions. On this theory a man once converted could never be unconverted. The miracle once wrought upon him, he always remained a saint, whether he acted like one or not. I think this miraculous theory is not so much in vogue nowadays as it used to be; at least, there isn’t so much said about it by the preachers. It certainly is a difficult theory to maintain in the face of the fact that so many supposedly converted persons—clergymen, class leaders, and Sunday school superintendents among them—fall away and behave as badly, or worse, as they did before their conversion. But far more difficult is this theory to maintain when we see individuals leave the church and its creeds for conscience sake—not falling into sin, but maintaining a firm, self-reliant nobility of character, an unsullied morality, and an untarnished name. So often does this occur in these days of independent and fearless thinking that now it is possible for a man to leave the church without being suspected of having sold himself to the devil.

But if conversion is not a miraculous work, it becomes nothing more than a change of mind and purpose. Whether this change reveals itself to any noticeable extent in the outward life depends very much upon what kind of life the individual previously led. It is an important epoch in the life of any individual who believes in an overruling power, with which he is conscious of having been more or less at variance, or of whose laws he is conscious of having lived in disregard, when, his eyes opened to his situation—to the inconsequence of his existence, or to the evil

habits he is acquiring—he highly resolves that henceforth he will be good; he will do the best he knows how; he will, to the best of his ability, obey the laws of his being; he will seek to know the right and do it, bringing his life and will into harmony with the divine will. I say this is a supreme moment in the life of every person who believes in goodness and in a divine providence. How much more so when the individual has been educated to believe that he was in a state of total depravity, a victim of God's anger, doomed to a state of endless woe and torment; but that through faith in a redeeming Savior he has been snatched as a brand from the burning! I say, in this case, what wonder the individual rises into a state of mental transport and becomes—for a time, at least—a new being! What wonder that, assured that his sins are all forgiven, and henceforth he is one of God's "elect," he feels that he has entered upon a new life, having new sympathies, new purposes and nobler aspirations?

And Christianity works this marvelous change. Christianity, did I say? It is religion—the religion of the heart. The religious sentiment is one of man's strongest attributes; and when powerfully appealed to is capable of exercising a wonderful influence upon his conduct. But to suppose that Christianity alone possesses this power is wide of the truth. To suppose that Christianity is the only religion on earth that is capable of developing saints and martyrs is a mistake due to too narrow an outlook upon mankind. A wider survey of the field of human brotherhood will tend to dissipate this notion.

"But," it will be said, "granting that there is more or less truth in what you say, is it not a fact that the religion of love, as proclaimed by Jesus, is one which supplies a panacea for all the world's ills?" I answer with an emphatic No! Jesus taught that God is love, and loves mankind, and that therefore men should love him and each other. A great and beneficent doctrine, truly; leading men to do deeds of kindness and charity to their fellow men, and sustaining them in the sorrows and trials of life by a belief in ultimate good and happiness. Love, charity, meekness, patience, forgiveness for injuries received, holy living—these virtues Jesus emphasized, but to the neglect of others, of which the world in his day, as in ours, stood in no less need. If there is one thing more than another that the world needs to-day it is the inculcation of justice between man and man. Justice did not exist in Jesus' time; it has never existed. Yet Jesus did not preach a gospel of justice. Liberty—to form one's own opinions, to do as one desires, so far as he can without infringing upon the rights of others; liberty of thought and action—is one of the things most needful to individual happiness and the world's

progress; but Jesus never said nor did aught for its advancement. To search for the hidden things of nature, to study the laws which concern the well-being of our bodies; to seek to learn the secrets of the universe, so that, like Kepler, we may "think God's thoughts after him"—surely, these are great and important duties, worthy the life-long application of our greatest intellects. What did Jesus say concerning these duties? He never mentioned them. To labor for the support of our families and those dependent upon us, to earn an honest livelihood for ourselves by the sweat of our brows and lay by a competence for old age, that we may not become a burden upon the community, is the plain, indisputable duty of each one of us, is it not? But what does Jesus say upon this point? He says, "Take no thought of the morrow, what ye shall eat or drink, or wherewithal ye shall be clothed." To stand up boldly and firmly for the right, to resist the encroachments of error, and to stamp out evil is one of the highest duties of responsible moral beings—isn't it? But what says Jesus? "I say unto you that ye resist not evil!" "If your enemy smite you on the one cheek, turn to him the other also." This non-combative idea, I am aware, does not enter into modern Christianity, except among certain minor sects, like the Quakers; but it is part and parcel of the original gospel of Jesus as given in the New Testament.

The fact then is that the religion of Jesus, "pure and undefiled," is visionary, impracticable, unsuited to our human nature, unadapted to the live, toiling, thinking, progressive man of our modern times; and Christianity has only been able to maintain its hold among the more intelligent nations of the earth by a series of adaptations and emendations whereby its original character has been partially lost, its errors ignored, and its defects in part, at least, supplied. Non-combativeness has given place to active warfare against evil; other-worldliness has given way to a healthy interest in the things of this world; introspective meditation and self-abasement have gone out of vogue in favor of muscular Christianity and works of practical benevolence; theology, taught wisdom by defeat, has learned to trim her sails to the winds of science; "God's Word" is no longer infallible, inspiration no longer a guarantee of truth, prophecy no longer foretelling, miracle no longer miraculous; demoniacal possession is changed to epilepsy; the Nicodemuses and Diveses are no longer handicapped in the heavenly race, since poverty is no longer a virtue and thrift no more a crime; love has become tempered with justice, and humility with self-respect; hell, as sheol, has lost its terrors; Satan has abdicated his place as the "fourth person in the Godhead;" and the second



coming of Jesus, "in clouds and great glory," has been indefinitely postponed.

Modern Christianity is in many respects a praiseworthy religion—the best, probably, that the world has ever seen. Our up-to-date Protestant churches are institutions of much value; as moral bulwarks, and in social and charitable work they accomplish a great amount of good. But, while I am ready to acknowledge their good qualities, and to co-operate with them in charitable work and movements for moral reform, I cannot stultify myself by subscribing to their antiquated creeds or assisting in the dissemination of their erroneous doctrines.

Springfield, Mass.

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### THE MESSAGE OF THE LAW.

BY E. W. M'DANIEL.

**I**N THE conflict of creeds, there is yet to be applied the inexorable law of the survival of the fittest. Dogmatism, as a ruling factor of the religion of the enlightened, has had its day. In this age of demonstration, the evidence value of assertion is very low. About religion, which is truly said to be "the most serious concern of human life," men seek positive knowledge. The shadowy, the mysterious, the far-away, no longer satisfy. Men hunger for the bread of proof, the stone of prophecy will not avail.

To him whose way has laid within the quiet paths of Methodism, or Presbyterianism, or Roman Catholicism, and whose firm faith no questionings have ever disturbed, I bring no message. At his feet roll the quickening billows of God's ocean of knowledge, and over the face of the great deep moves the voice of God like a mighty wind, but he neither sees nor hears.

But he whose soul is troubled, who stands in the place of honor and trust, in the pulpit and at the altar, in the school and in the mart, and questions the holy ordinances, God's laws and will, upon whom is the burden of the world's salvation, who amid the wreck of faith and belief seeks the light, with him I search reverently and hopefully for the truth which somewhere lies waiting in the way of life.

That unrest exists, that men question the old systems, that a large and constantly increasing number of honest-thinking men drift anchorless and rudderless upon the open sea of agnosticism, no man whose conversation or reading is general, will deny.

It may be vain to attempt to answer these questions, but when we reflect that upon the mental attitude of men collectively, as well as indi-

vidually, depends the perpetuity of all the institutions which men hold valuable, it cannot be amiss to attempt to secure mental repose upon a question intimately and materially related to all others.

We have "but one light by which our feet are guided." However mistakenly we may apply it, to whatever vague and unsatisfactory conclusions it may lead us, yet REASON is the one test to which we submit all the facts which constitute our existence.

No man believes until his reason is convinced. He may indifferently assent to propositions which do not closely concern him; he may even proclaim an active belief based upon the experience or dogmatic assertions of others; but when there is required of him the test of decision upon some question which he conceives to vitally concern him, he seeks for facts to justify the faith that is in him.

Nor has any man a right to assert a belief of which he has not made sufficient demonstration to satisfy himself of its truth.

Of what value would be the assertion of the sphericity of the earth without the necessary proofs. In order to have value, belief must succeed the establishment of facts, of the correlation and comparison of which it is the expression.

It is assumed that universally men believe in God or a Great First Cause. To the reasoning man law cannot exist without a law giver. Observation has produced no point in the universe uncontrolled by law. The infinitely great as well as the infinitely small expresses the harmony of law. All law of which we know the origin is the product of intelligence. If this is true of the imperfect laws of men it must certainly be true of the great law of nature which in perfect harmony controls the operations of the universe. If there can be no mistake as to the universality of law then there inevitably follows the conclusion that it is the outflow of infinite intelligence. That intelligence men call God.

A most useless and vain discussion in which the world has engaged is that of the personality of God. Knowing God only through his laws, of what concern is it to us whether He be many or one? We have to do with His unchangeable, inexorable laws. Whether those laws were made by a council or by one the same result of obedience or disobedience is attached.

But the world has fought its battles over nonessentials. Not failure to obey, but failure to baptize, the face toward Jerusalem or toward Mecca, obeisance to the cross or to a graven image; these have sent missionaries and conquering armies, have brought suffering and sorrow and desolation; have parted those whom God hath joined together, have uprooted love

and brotherly kindness and planted bigotry; aye, even in the name of the gentle Christ have wrought murder and ruin and torture.

These were the shibboleths of departed generations. To us they should be but the wanderings in the wilderness, out of which we are now happily delivered. We are concerned only with the law. The law is the voice of God. It is the one unalterable, resistless force of the universe. In its study alone lies knowledge of God's eternal will. It is the all-sufficient revelation of his purposes.

Men began the study of the law with the first glimmering of intelligence. Long ages they guessed at the truth, are still guessing. Some of the guesses were recorded and age lent them sanctity. In the book God talked to Abraham and Moses. Learned men have searched the records to prove this true or to prove it false. The records prove nothing beyond their own identity and antiquity. The mistakes of Moses prove nothing.

Then as now there was not a point in the universe that was not filled with the law. It was then God's universal and sufficient revelation as it is to-day. The infinite harmony of the law pervaded creation. It was written in the minds and souls of men. They had no need for tables of stone; within the limitations prescribed by their knowledge, they knew and felt and were the law. They were ignorant, but men as ignorant exist to-day, and no word comes to them from the burning bush, no angel strives, no miracles are wrought. Nor is there need.

It is not a comfortable or reasonable thought that God should have selected the half-civilized people of a semi-barbarous age, to be the recipients of communications, intended as the constitution of His kingdom on this earth.

An outgrowth of that thought is the amorphous and pernicious reasoning that God has revealed His truth to the simple ones of earth, and withheld it from the wise. In what other field of activity does this hold good? Are we indebted to simple shepherds for the knowledge we possess? Did they discover and record the truths of science, or sing the songs, or write the books that have lifted up the race? It was not Hugh Miller, the quarrier, who taught, but Hugh Miller, the scientist. Not Peter the fisherman, but Peter the thinker, is the rock upon which God will found His church.

Nor is it a reasonable thought that, although in all other departments of human activity and thought we have made constant advancement, yet in the one thing of religion we stopped nineteen hundred years ago. Is it not a better thought and more consonant with human experience that in religion, as in all other things, the race has been upon a voyage of discov-

ery; that the various systems of religion have been so many theories advanced toward the ultimate solution of a great question, and that yet far in the future lies the clear light of God's eternal truth toward which we are traveling.

We cannot proceed far in the assumption that God's dealings with man are confined to the operation of his laws without discovering that great fundamental errors, as well as great fundamental truths, are at the bottom of every so-called revealed religion.

Upon what hypothesis consistent with the eternal and inevitable supremacy of law is the theory of an evil principle, co-existent with God's goodness, maintainable.

If the law is supreme, if it fills every point of the universe of mind and matter, and if the law is sufficient, it utterly negatives the existence of a principle of evil. The supremacy of law and the triumph of evil express the acme of inconsistency. The universality of law and the existence of an active enemy of law are utterly incompatible ideas. The sufficiency of the law demonstrates the impossibility of an evil principle.

Is it not possible that the human race, in its ignorance, has magnified that ignorance into the importance of a principle, and has called it evil. At the bottom of every so-called evil tendency, either in its inception or its attempted characterization, lies ignorance.

We say that darkness is the absence of light, that silence is the absence of sound; let us say that evil, so-called, is the absence or ignorance of law.

If, then, there is no principle of evil, men were not born evil, sin is not indwelling, and men do not need salvation from it.

The vicarious atonement of Christ has been a stumbling block for millions. It grew out of sacrifice and self-immolation. It is a relic of the childhood of the race. Propitiation of offended deity is the thought beneath it. Offended at his own handiwork! Anger at the creatures of his will! Propitiation of One who regulates and controls by means of eternal law! But even if men were lost and ruined by the fall, how could the death of even a single one make atonement for them? How could the death of Christ take hold upon the mercy of God?

The thought of indwelling sin is blighting. At the very threshold of conscious existence, the child is met with the blasting thought that he is a criminal before God. Without conscious fault or effort he is guilty and subject to eternal punishment. God condemned him unheard and untried, and yet God loves him! How can he reconcile these ideas? And he is pointed to a method of salvation impossible of explanation. If he

dares to apply reason to the solution of the difficulty, he is charged with questioning the inscrutable wisdom of God, and is confronted with the possible danger of committing the unpardonable sin.

Dogmatic assertion backed by apostolic authority has operated to secure the acceptance of this thought. This thing of authority has retarded the progress of the world. With cowardly and dishonest ingenuity it has attacked the unformed mind of youth and warped it to the acceptance of assertion for argument. God's laws grant men liberty of conscience and belief, but men seek always to take it away. No greater crime has been committed than this enslavement of human thought.

That sin exists, if by sin we mean the violation of God's laws, no man will deny. But the remedy, to be effectual, must be addressed to the cause. If we have sufficiently ascertained that this is ignorance of the law, then the remedy naturally indicated is education. If this is not so, for what purpose did God make all His universe a mighty school? Why did He pave with emerald, roof with lazulite and hang with golden lamps? Why did He make of this earth a treasure house of knowledge and open through all the long ages the doors one by one, and why has He promised through all the long ages to come to open yet other doors through which we may reach the infinite treasures of His wisdom? Why did He give us knowledge of his laws and by the law lead us thus far, if He meant not that through the law we should approximate perfection?

Why did He give us the moral law to lead us in the perfect way? Some say we received from the book the law; that the tables of stone were given to Moses to convey knowledge of the law and there originated human knowledge of the moral law. But before that Joseph fled from Potiphar's wife, and the whole human race had been destroyed for disobedience to the law of God, so that the book itself condemns the claim. Is it not more likely that before a word of the Bible was written, the human race had learned the law out of the great book of its experience? Is it not probable that it was and is part of God's great plan that in this natural way the race should learn all the law?

The Bible, in which are great truths and great errors, has misstated the law. The dogmatic assertion that "Thou shalt not become drunken because the drunkard shall not inherit eternal life," offers no means of establishing its truth. Experience has declared the law to be, "Thou shalt not become drunken because of the long train of physical evils that flow from it and the bad example and injury to others." So far as reason can estimate it, this is a complete statement of the law, and there is in it no intimation of a future punishment. If we attempt by reasoning to reach a

conclusion of the whole matter, we still fall far short of the dogmatic threat of the book.

It has been said that outside of revelation, there is no intimation of a future life. Nor is there positive evidence. But when we consider that the substance of a grain of sand must exist through all eternity, that when we strike a blow we are using energy that existed always and will continue forever, we are inevitably brought to the conclusion that as no man created this ego, it must be eternal. We have no data from which to determine the form or phenomena of this human soul, either in the past or future. We have observed its present individuality and consciousness, hence we conclude these will continue. It may be admitted that this thread of argument is slender, but there being nothing to the contrary, it is a sufficient foundation for a belief. But even this slender thread is lacking in the doctrine of future punishment.

A belief in a future life and the elimination of hell therefrom leaves baseless the teaching that death works a change of nature.

Far from removing an inducement to morality, the acceptance of the thought above proclaimed infinitely increases the burden of human responsibility. A stone dropped into a pool of water radiates waves in every direction. In like manner every human action influences the moral universe. If death definitely determines our destiny for good or ill, then death is a wall against which these waves of human thought and impulse harmlessly beat, and undisturbing either the eternity of hope or the eternity of despair that lies beyond. If death is a door through which "we walk into another chamber of the King," suffering no change except that mayhap we be clothed with better raiment, there goes with us the impress we have made upon time and eternity, and the potential energy to affect the environment which may there exist. Thus it is clear that we suffer from sin just so much as it retards our mental, moral and physical development, and to that extent its consequences are eternal.

If we are agreed upon the proposition that God's purposes concerning the human race are embodied in a definite plan, we must admit that the ultimate fruition of that plan is an eternity ahead of us. Carrying that thought into the consideration of the question at hand, while it does not minimize the importance of the mistakes of this life, eliminates the direful consequences alleged to flow from them. The law does not and cannot operate to punish mistakes, otherwise called sins, as a punitive agency; but as a positive force having a definite purpose it moves forward, inflicting upon those who violate it, simply as a necessary incident of its perfect

operation, the immediate and certain, as well as the remote and indirect, consequences of their failure to move with it.

Even the human race in its moral progress is getting away from the idea of retributive justice and views the penalties prescribed by law as corrective rather than penal.

The way to every goal desirable to attain is a straight and narrow one. If a man seek to win in athletics, he has marked out for him a rigidly moral path, along every step of which he must subject himself to law. Upon an infinitely grander scale God has marked out the path of life through time and eternity. The end, if end it may be called, is progress. To attain it, the law which makes attainment possible must control.

The elimination of future punishment as a tenet of the world's creeds would materially advance the moral education of the race. It would in the first place change the method of education. It would replace the Bible with more complete and effective text books. It would naturally induce the teaching of the law, both moral and statutory, in the public schools. It would eliminate the so-called spiritual law, than which no speculation has been more unprofitable or productive of more mischievous consequences.

The teaching of law would naturally lead men to the wise conclusion that the guaranty of its protection lies in its study. That in education lies the hope of progress. That religion in its highest and best sense is the acceptance and inculcation of and obedience to the law of God. That the only consistent worship of God is obedience to His law.

The thought that the race is growing wickeder as it grows older and wiser, is a natural outgrowth of the legendary fallacy of its perfect origin. Hinged upon it is that other belief that the world is old and decaying. The researches of scientific men demonstrate that men lived upon the earth a half million years ago; that they were lower in the scale of intelligence than the lowest of to-day; that they were the ancestors of the civilized of to-day. Centuries were doubtless consumed in the acquirement of a single fact, but through the thousands of centuries they progressed to the knowledge of the present time.

As the educated man compares with a brute beast so does the race now compare with its origin. And it has only begun the journey. We stand upon the first step of the ladder of knowledge whose top is lost in the infinite wonder of God's truth. As they began long ages ago in the caves of earth, so we are beginning in our cities of pride.

We are now striving to conquer the A B C of science and law; some

thousands of years hence we will reach words of one syllable; and perhaps when this new earth has become old we will learn to read.

If it be true that our moral growth has not kept pace with our mental advancement, it is the fault of our educational methods. It is not many years since we began to study the laws controlling mental development. Perhaps some day we will discover that moral development proceeds under the control of law and begin a study fraught with most beneficent consequences to the race.

There is in this article no conscious word of hate or ridicule. Churches are engines of moral reform. Candor compels the assertion that their energy is out of all proportion to the results obtained; and that this is not the result of the lack of righteous zeal, but of the enormous waste of force through obsolete and inefficient methods.

The simplest geometrical problem might be so involved in demonstration as to defeat the end sought. Scientific education means the most direct path to the desired object. It means the removal of circumlocution and the employment of the least possible machinery between cause and effect.

The utilitarian purpose of the churches is the moral education of the race. Are the means employed to effect this direct and certain, or is there complex machinery and vague uncertainty? Suppose an educated Hindoo, with a perfect knowledge of the language but no prior explanation upon the subject of the Christian religion, were to attend a half-dozen consecutive services of any church in the land, including communion and baptism, what impression would be made upon his mind? Would it be that these were institutions for the teaching of morality, or would this idea be submerged in chilling winds of doctrine.

The popular creeds of to-day, as of yesterday, are based upon conjecture and supposition, and thinking men ask for demonstration. Apocalyptic thunders will not drown the cry for truth. It swells with the growing years. It is not a creed cry nor partisan. Its attitude toward Methodism, Catholicism, Mormonism, Mohammedanism is the same. It looks above them and beyond them. It seeks God's message of truth.

When the science of religion is written it will demonstrate the evolutionary development of the religions of the earth. It may and doubtless will show a persistence of types not equalled in other departments of human activity, but it will nevertheless definitely exhibit the subsidence and succession of beliefs as the evidential phenomena of its evolutionary character.

While there may never be a convergence into one type there will be



an eventual elimination of authority and dogmatism and a substantial agreement upon fundamental data.

I have endeavored from the present point of view to outline this surviving method of belief. I have at least indicated the present trend of popular thought upon the subject. If there is ever to be such an agreement of opinion as to allow the construction of a creed universally accepted, it will be stated, as near as human intelligence will permit, in the terms of God's eternal law, distilled in the alembic of reason.

Richfield, Utah.

## THE NATIONAL REFORM ASSOCIATION.

BY J. E. REMSBURG.

SOME of the most noxious weeds that infest the fields of the farmer were once confined to a small area and might easily have been destroyed. Allowed to grow and increase, they have covered the earth, and it is now impossible to exterminate them. There are social and political evils that overspread the land which, if taken in their infancy, might with little effort have been removed.

I desire to warn my countrymen against an organized evil which, though as yet comparatively insignificant and impotent, is a menace to our Republic, and ought to be destroyed—destroyed, not by force, not by law, but by exposure and the condemnation of an enlightened public. I refer to the National Reform Association, an organization whose purpose is to overthrow religious liberty in this country and give our nation over to the rule of medieval superstition.

The members of this Association are the Jesuits of Protestantism, especially of that most orthodox form of Protestantism, Presbyterianism, and more especially of that most orthodox branch of Presbyterianism, the Reformed Presbyterian Church.

Describing this body of Christians, Dr. Samuel Schmucker, in his "History of All Religions" (p. 303) says:



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"The most remarkable peculiarity of this denomination is that they refuse to support the Constitution and government of the United States, and condemn them as opposed to religion, as impious, and detestable. They contend that no Christian ought to countenance any government which does not recognize the supreme authority of Jesus Christ and acknowledge allegiance to him."

Webster characterizes and defines treason as follows:

"Treason is the highest crime of a civil nature of which a man can be guilty. In general it is the offense of attempting to overthrow the government of the State to which the offender owes allegiance."

The attitude of these Presbyterians is treasonable. Constituting a hopeless minority, and unable openly to overthrow our free institutions, they had until a generation ago, confined their hostility to abuse and denunciation of our national Government—the most beneficent government the world has known—a government which magnanimously protected them, even while they assailed it and refused to give it their allegiance.

This Association is the offspring and agent of the Reformed Presbyterian Church. The Rev. James Wallace, a representative of the National Reform Association, and a minister of the Reformed Presbyterian Church, says:

"The distinctive principles of the Reformed Presbyterian Church are the principles, and the only principles, of National Reform. . . . The Association for National Reform proposes to have these distinctive principles of the Reformed Presbyterian Church adopted into the Constitution of the United States, and annulling any part of that Constitution that may be inconsistent with these principles. . . . National Reform is simply the practical application of the principles of the Reformed Presbyterian Church for the reformation of the nation."

Powerless of itself to destroy our institutions, it seeks through this Association to enlist the clergy and the more subservient of the laity of other denominations, and by this union crush religious liberty.

Thomas Jefferson, in a letter written to Dr. Cooper seventy-five years ago, said:

"I had no idea, however, that in Pennsylvania, the cradle of toleration and freedom of religion, it (fanaticism) could have arisen to the height you describe. This must be owing to the growth of Presbyterianism. . . . Their ambition and tyranny would tolerate no rival if they had power. Systematical in grasping at an ascendancy over all other sects, they aim, like the Jesuits, at engrossing the education of the country, are hostile to every institution they do not direct, and jealous at seeing others begin to attend at all to that object."—Jefferson's Works, Vol. IV., p. 358.

Of the Presbyterian clergy, Jefferson writes:

"The Presbyterian clergy are the loudest, the most intolerant of all sects; the most tyrannical and ambitious, ready at the word of the law-giver, if such a word could now be obtained, to put their torch to the pile, and to rekindle in this virgin hemisphere, the flame in which their oracle, Calvin, consumed the poor Servetus, because he could not subscribe to the proposition of Calvin, that magistrates have a right to exterminate all heretics to the Calvinistic creed? They pant to re-establish by law that holy inquisition which they can now only infuse into public opinion."—*Ibid*, p. 322.

There is but one country in which the Presbyterian Church has, for any considerable length of time, held absolute sway. That country is Scotland. What did the Reformed Presbyterian Church do for Scotland? Let the historian of civilization answer. From Buckle I have selected the following paragraphs which give a truthful summary of its history there:

"In both countries (Spain and Scotland) intolerance has been, and still is, a crying evil; and in matters of religion, a bigotry is habitually displayed, discreditable indeed to Spain, but far more discreditable to Scotland."—*History of Civilization*, Vol. II., p. 125.

"The clergy gradually became supreme, not only in spiritual matters, but also in temporal ones. Late in the sixteenth century they had been glad to take refuge among the people; before the middle of the seventeenth century they ruled the people."—*Ibid*, p. 261.

"Aided by the elders, who were their tools and the creatures of their power, they, all over Scotland, organized themselves into legislative bodies, and, in the midst of their little Senate, they enacted laws which the people were bound to obey. If they refused, woe be to them."—*Ibid*, p. 309.

"To speak disrespectfully of a preacher was a grievous offense; to differ from him was a heresy; even to pass him in the streets without saluting him, was punished as a crime."—*Ibid*, p. 273.

"The Scotch, during the seventeenth century, instead of cultivating the arts of life, improving their minds, or adding to their wealth, passed the greater part of their time in what were called religious exercises."—*Ibid*, p. 268.

"On Wednesday they fasted and listened to prayers and sermons for more than eight hours. On Saturday, they heard two or three sermons, and on Sunday the number of sermons was so great that they stayed in church more than twelve hours, while to conclude the whole, three or four additional ones were preached on Monday by way of thanksgiving."—*Ibid*, p. 270.

"Besides this, spies were appointed, so that nothing could escape their supervision. Not only the streets, but even private houses, were searched and ransacked, to see if any one was absent from church while the minister was preaching. To him all must listen, and him all must obey."—*Ibid*, p. 272.

"Under their influence a system of morals was established, which, rep-

resenting nearly every act as sinful, kept the people in perpetual dread."—*Ibid*, p. 302.

"According to this code, all social pleasures, all amusements, and all the joyous instincts of the human heart were sinful, and were to be rooted out."—*Ibid*, p. 303.

"Smiling, provided it stopped short of laughter, might occasionally be allowed; still, being a carnal pastime, it was a sin to smile on Sunday."—*Ibid*, p. 304.

"It was a sin to cleanse one's body."—*Ibid*, p. 312.

"Bathing, being pleasant as well as wholesome, was a particularly grievous offense."—*Ibid*, p. 312.

"To be poor, dirty, and hungry, to pass through life in misery, and to leave it with fear, to be plagued with boils and sores, and diseases of every kind, to be always sighing and groaning, to have the face streaming with tears and the chest heaving with sobs, in a word, to suffer constant affliction, and to be tormented in all possible ways; to undergo these things was deemed a proof of goodness, just as the contrary was a proof of evil. It mattered not what a man liked; the mere fact of his liking it made it sinful. Whatever was natural was wrong. The clergy deprived the people of their holidays, their amusements, their shows, their games, and their sports; they repressed every appearance of joy, they forbade all merriment, they stopped all festivities, they choked up every avenue by which pleasure could enter, and they spread over the country an universal gloom."—*Ibid*, p. 314.

"They sought to destroy, not only human pleasure, but also human affections. . . . The Scotch clergy did not hesitate to teach the people, that on that day (Sunday) it was sinful to save a vessel in distress, and that it was a proof of religion to leave ship and crew to perish. They might go; none but their wives and children would suffer, and that was nothing in comparison with breaking the Sabbath. So, too did the clergy teach, that on no occasion must food be given to a starving man, unless his opinions were orthodox."—*Ibid*, p. 320.

"Going yet further, they broke the domestic ties, and set parents against their offspring. They taught the father to smite the unbelieving child, and to slay his own boy sooner than to allow him to propagate error."—*Ibid*, p. 321.

"As if this were not enough, they tried to extirpate another affection, even more sacred and more devoted still. They laid their rude and merciless hands on the holiest passion of which our nature is capable, the love of a mother for her son. Into that sanctuary they dared to intrude, into that they thrust their gaunt and ungentle forms. . . . She promised to forget him whom she had borne of her womb and suckled at her breast. She promised to forget her boy who had oftentimes crept to her knees and had slept in her bosom, and whose tender frame she had watched over and nursed. All the dearest associations of the past, all that the most exquisite form of human affection can give or receive, all that delights the memory, all that brightens the prospect of life, all vanished, all passed away from the mind of this poor woman, at the bidding of her spiritual

masters. At one fell swoop all were gone. So potent were the arts of these men that they persuaded the mother to conspire against her son, that she might deliver him up to them. They defiled her nature by purging it of its love. From that day her soul was polluted. She was lost to herself as well as her son. To hear of such things is enough to make one's blood surge again and raise a tempest in our inmost nature. But to have seen them, to have lived in the midst of them, and yet not to have rebelled against them, is to us utterly inconceivable, and proves in how complete a thralldom the Scotch were held, and how thoroughly their minds as well as their bodies were enslaved."—*Ibid*, pp. 321, 322.

"What more need I say? What further evidence need I bring to elucidate the character of one of the most detestable tyrannies ever seen on earth? When the Scotch Kirk was at the height of its power, we may search in vain for any institution which can compete with it, except the Spanish Inquisition."—*Ibid*, p. 322.

"The people still bear the marks of the lash; the memory of their former servitude lives among them, and they crouch before their clergy as they did of old, abandoning their rights, sacrificing their independence, and yielding up their consciences to the dictates of an intolerant and ambitious priesthood."—*Ibid*, p. 288.

"Protestants generally are too apt to suppose that there is something in their creed which protects them against those hurtful extravagances which have been and to a certain extent still are practiced in the Catholic Church. Never was a greater mistake. There is but one protection against the tyranny of any class, and that is to give that class very little power."—*Ibid*, p. 319.

This is what the Reformed Presbyterian Church did for Scotland. This is what the National Reform Association, the agent of the Reformed Presbyterian Church, is to the extent of its power doing for America.

If you, the enactors, interpreters, and administrators of our civil laws—National and State legislators, Federal and State judges, Chief Executive of our nation, and Governors of our States, would save our beloved country from this blighting curse of ecclesiastical tyranny, let me, in behalf of an intelligent and loyal body of American citizens, entreat you to cease these concessions to the Church; this granting of special privileges to the clergy, this exemption of church property from taxation, this employment of chaplains, these appropriations to sectarian institutions—these donations of land for Catholic chapels—these donations of money to Methodist Book Concerns, these religious ceremonies in our public schools, these religious tests, these infamous Sunday laws, these judicial decisions that this nation is, in a political sense, a Christian nation, these Thanksgiving proclamations.

To our statesmen living, I commend these words of wisdom from our statesmen dead:

George Washington: "The government of the United States is not, on any sense, founded on the Christian religion."

Patrick Henry: "The great and direct end of government is liberty."

Thomas Jefferson: "In every country and in every age the priest has been hostile to liberty; he is always in alliance with the despot, abetting his abuses in return for protection to his own."

Benjamin Franklin: "When a religion is good, I conceive it will support itself, and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for help of the civil power, 'tis a sign, I apprehend, of its being a bad one."

Thomas Paine: "All national institutions of churches, whether Jewish, Christian, or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind and monopolize power and profit."

Ulysses S. Grant: "Keep the Church and State forever separate."

## JESUS THE ORIGINAL INFIDEL.

BY W. E. JOHNSON.

FOR two thousand years it has been the fashion of this earth to denounce as "infidels" all who do not endorse one's particular brand of theology. Christians denounce the Mohammedans as "infidels" and "heathen," notwithstanding the fact that the Moslems worship the same God and do reverence to the Christian "Savior." The Moslems get back at the Christians by denouncing them as "infidels" and "dogs." Orthodox Christians denounce the unorthodox as "infidels." The Catholics brand all Protestants as "infidels." The Unitarians are "infidels" in the eyes of most every other denomination. Every man who gets a new idea is straightway classed as an "infidel." In our own country the Quakers have been denounced as "infidels" for two hundred years. Rev. Cotton Mather, that cheerful old cutthroat, even urged that they be killed for their property. Every abolitionist, from William Lloyd Garrison down, was denounced by preachers on account of their "infidelity." Abraham Lincoln was declared an "infidel." Thomas Jefferson was railed at for his "infidelity" and his co-worker in the cause



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of independence, Thomas Paine, was slandered as an "infidel," and has been lied about by foul-mouthed preachers for a hundred years, simply because he was an unbeliever. Benjamin Franklin, another "infidel," was likewise denounced. Galileo, who started the earth in motion around the sun, was hauled before the priesthood for his "infidelity." Bruno, who asserted that man had some rights as against the clergy, was burned at the stake by "servants of the Most High," all for his unbelief. Even the beer-guzzling Martin Luther was chased all over Germany because he gave up a few of his superstitions and thus became an "infidel."

Back to history's birth religion has pursued with sword and flame all who dared to dissent. For a thousand years Europe was lit with the bonfires of heretics. When the Catholics were in power, the Protestants were the "infidels." When the Protestants were in power, the Catholics suffered as the "infidels." Quakers were always "infidels" because they were never in power. Whoever lifted his voice against the powers that were, was an "infidel," and in danger of his life. Whoever drew his sword against wrong, against ignorance, against superstition, against injustice, was an "infidel" and "one possessed of the devil." Monks and preachers would pounce upon him like famishing wolves.

Jesus of Nazareth was the original "infidel." He was the first dissenter. He was the first heretic. He lived the life of an "infidel." He preached the "infidels'" gospel, charity and free thought. The theologians of his day lied about him, they plotted against his life, they spit on him, they struck him with whips, they bribed his friends, they boycotted and terrified his disciples, they denounced him for his "unbelief." Jesus, I say, led an "infidel's" life; he died an "infidel's" death. In after centuries, when his despised cause had been suffocated with the rites of the church, when his gospel had been strangled with the superstitions of theologians, when freaks had engrafted upon his philosophy the creeds and flummeries of the rituals, his false followers became the "orthodox," and the other fellows the "infidels." That sermon which the Nazarene preached on the mountain, though choked and disfigured by interpolations and forgeries of clergymen, has come down through the ages, a masterpiece of human ethics.

After his alleged baptism by John, that grasshopper-eating lunatic, Jesus at once entered upon his career of antagonism of the preachers. While Palestine nominally was a Roman province, the local governors were wont to allow the local authorities to do pretty much as they chose, as long as they paid their taxes. The priesthood was therefore practi-

cally supreme. Palestine was a theocracy. The preachers both executed and interpreted the laws.

In his "sermon on the mount," Jesus not only directly challenged the orthodoxy of his times but sailed into the clergymen after this fashion:

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven!"

From that hour his life was a continual struggle against the "believers" of his day. As old Cotton Mather said of the Quakers, these preachers said this agitator from Nazareth was "possessed of the devil."

When Jesus picked a little corn on the Sabbath, the preachers howled and wanted to enforce the "Sunday laws" on him.

When he ate dinner without "washing his hands," according to the rites of the church, Jesus was again "called down" by the ministers.

When he practiced a little medicine on Sunday, he again incurred the maledictions of the believers.

On several occasions matters got so hot that Jesus skipped out to avoid trouble.

Jesus went square against the church on the divorce question, and had various disputes with the clergy about it.

Jesus ate pie with his knife after the manner of the common herd; and the preachers denounced him as a "glutton." It appears that he took a drink of something red, and the preachers howled out that he was a "wine bibber."

A committee of preachers waited on him at Jerusalem and demanded to know why his disciples transgressed the "traditions of the elders," whereupon Jesus the unbeliever practically told them that it was none of their business.

There is scarcely a chapter in the first three gospels that does not narrate some scrap that Jesus had with the preachers. The Book of Matthew is particularly filled with these cat fights with the theologians.

When Jesus made that triumphal entry into Jerusalem on a stolen jackass the end of his stormy career was in sight. Upon his arrival he strode into the Temple, kicked over the tables, chased the money-brokers out of the hallways and upset the poultry coops. That night he went out to Bethany, where lodging was cheaper, and in the morning returned to Jerusalem looking for more trouble. The ministers demanded to know "by what authority" he created all this racket. "Publicans and harlots will go into the kingdom before you," savagely retorted Jesus.

The preachers tried to pick a quarrel between him and the tax collector. They sent a lawyer to cross-question him on technical points.



They again and again plotted against his life, but could not find a murderer whom they dared trust with the job of killing him. Finally, after several days of contention, Jesus broke loose on the preachers in one of his speeches in the following furious tirade, which may be found in the 23d chapter of Matthew:

“Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Ye blind guides that strain at a gnat and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Wherefore be ye witnesses unto yourselves, that ye are the children of them which killed the prophets. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”

After this furious philippic by Jesus, the enraged preachers held a mass meeting at the house of the high priest, Caiphas, to devise means of getting away with the troublesome “infidel.” As an outcome of this meeting, Jesus was arrested, or, rather, kidnaped, arraigned before the high priest and cross-examined. When the prisoner refused to answer questions, Caiphas tore his shirt and spit on the “infidel” with true clerical instinct. This was the beginning of the end. Even the Roman governor could not withstand the mob of Jew ministers. In order to keep the public peace, Jesus was sent to Golgotha, just as Dreyfus was sent to Devil’s Island a few years ago.

Whatever may be said of Jesus to his disadvantage, we must remember that what we know of him has filtered through two thousand years of theological quackery, through a thousand years of drunken, licentious monks, popes, priests and preachers; that for what we know, things have been put into his mouth that he never uttered and that claims have been made for him that he never made. But we do know that the whole story of his life was a protest against corrupt theologians; that his whole life was devoted to a warfare against the preachers of his day and their corruption, that in the end he met a horrible death at the hands of the clergymen,

and that when his cause became more popular than that of the preachers, the ministers seized upon it as a basis for a new religion.

After sacrificing his life in bitter warfare against the creeds and corrupt priestly hierarchy of his times, is it not fair that we, who are now engaged in precisely the same work, should recognize the value of his life in the cause of Free Thought?

Is not Jesus richly worthy of the title, "the original infidel?" if not, why not?

### "FOLLOWING CHRIST LITERALLY."

—I have received from Chicago a bright red card on which appears the following matter:

#### FREE DINNER OF TRUTH.

Willard Hall every noon. Speaker: J. Stitt Wilson, of the Social Crusade. General subject: "Follow Christ Literally."

#### THE CRISIS OF HISTORY.

Which shall win?  
Christ or Cain?

#### A FEW TEXTS FROM LIFE.

"Do others or they will do you."

"Every man for himself, the devil takes the hindmost."

"Thou shalt love the God (of Mammon) with all thy heart, and thy neighbor as thyself (on Sunday)."

"Let the weak bear the burdens of the strong."

What are you going to do about it?

It is arranged on the card so that the words "Free Dinner" show up quite prominently, and under them, in inconspicuous type, is printed "of truth."

The "general subject" is "Follow Christ Literally."

I don't believe that a preacher who uses deceptive headlines in his advertising can be said to be following Christ very literally.

The purpose of this "Free Dinner" headline certainly is to get people to come to Willard Hall with false hopes.

Doubtless the idea of these sermons, or lectures, or whatever they are called, is to reach the lowest strata of humanity—those who would be likely to be lured to a lecture by an apparent promise of a free feed.

Do you think that Mr. Wilson will be able to pump much Christianity into them when they get to the hall and discover that they have been literally bunched out of their time?

A "free dinner of truth" may be a theoretically lovely thing, but it isn't half as filling as corned beef and cabbage.

Mr. J. Stitt Wilson would be following Christ a good deal more literally if he would feed the hungry instead of preaching at them.—Charles Austin Bates, in Printer's Ink.

But to really follow Christ he would have to feed all the tramps in Chicago with a few loaves of bread and a small number of fishes and have many baskets left after all their appetites had been satisfied. Can the Rev. Mr. Wilson do this? If he can he is just the man needed in Chicago at the present time.

# LITERARY DEPARTMENT.

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## THE VERNAL EQUINOX.

BY GEORGE J. REMSBURG.



GEORGE J. REMSBURG.

WE SEE the signs of leaves;  
The nude bough heaves,  
With animation, as the weird  
passion  
Of March is sweeping past; the  
Boreal blast  
Rudely gives way to April's austral  
sway.  
The messengers of spring, the  
songbirds, bring  
A gladsome token that the winter's  
broken;  
Herald the bursting buds, the  
jeweled studs  
On emerald blades; the inviting  
shades;  
Sweet Flora in array, and Sylvan  
gay.

Erebus spreads her veil, and Phoebus pale,  
Through shifting clouds looks down with sullen frown;  
A doleful moan, a vivid flash, a groan,—  
The shrouded heavens weep, the earth drinks deep.  
Lo! Phoebus, wan, shines brightly out anon,  
With brilliancy renewed; her smile is wooed  
By tender blades that leap to get a peep.  
The violets ope their eyes, look to the skies,  
And catch their hue  
From fields of azure blue.

## A CLOUD IN THE SKY.

I'LOW my good old wife has been as dear an' kind to me,  
 An' jest as true an' lovin' as a wife could ever be;  
 Yit, since the day I married her, some forty years ago,  
 Acrost our sky o' happiness has hung a shade o' woe:  
 Fer she was raised a Methodist, an' Methodist she'll die,  
 While I was raised a Baptist, an' a Baptist still am I;  
 An' all these years the both o' us have prayed an' talked an' fit  
 To win the other'n' over, but we hain't succeeded yit.

Prayer-meetin' night an' Sundays I am at my church to learn  
 About my blessed Savior, while she goes to worship her'n.  
 She says the Lord's a Methodist, which seems to me absurd;  
 He's certainly a Baptist—it's accordin' to His word.  
 An' yit my wife's a Christian, for she tries to do the right,  
 An' at the sewin'-circle never gossips, not a mite!  
 It don't seem hardly right to think, fer jest one blindin' sin,  
 St. Peter's goin' to shut her out an' ask me to come in.

When first I married her I thought that I could have her see  
 The error she was makin', an' she thought the same o' me.  
 Each o' us taught our doctrine to a daughter an' a son  
 Till they growed up an' compromised by follerin' neither one.  
 They take religion easy like, an' don't stir up no fuss,  
 Yit her an' me are purty sure they'll both be saved with us,  
 Though she was born a Methodist an' Methodist she'll die,  
 An' I was born a Baptist an' a Baptist still am I.

—Nixon Waterman, in L. A. W. Bulletin.

## FORGIVING DEBTS.

FORGIVE us our debts as we forgive our debtors. This is an old petition, and is being constantly presented by hundreds of thousands of Christians. Most of them merely parrot it without earnestly desiring that it be granted. They repeat it after the man in the pulpit; all apparently devout men and women repeat it. Whether it was formulated by Jesus or another no one now can say; and it is of no consequence. What does it mean? A debt is an obligation, and the obligation, to be lawfully binding, must be voluntary on the part of him who enters into it. A promise to pay given in fear or under duress is void. Enforced tribute is robbery. And to make the obligation binding in conscience it must be entered into, not only voluntarily, but with full knowledge of all the circumstances. The obligor is entitled to know what he is doing when he assumes the position of debtor to another. Hence the contract of a lunatic is void and that of a minor is voidable, for it is assumed that neither can know the consequences and effect of his act in that behalf.

To forgive a debt is to absolve the debtor from its payment; it is to

relieve from the performance of a duty. Would it be well for us, I ask my Christian brethren, if God were to grant this prayer? Would it not be well for us, in all respects, to do our duty toward him and our fellow-men, to the best of our ability, instead of begging to be let off? Surely we best discharge our debts to God by loving and assisting our fellow-men. If there is any other or higher duty we owe to God than that, what is it? Love? The best proof of your love to God is the fact that you love your brother. James says something like this: If any man say he loveth the father and yet loveth not his brother, he is a liar. Is this one of the debts that you ask, every Sunday, to be forgiven? This debt, if not of love, at least of good will and good offices?

But the measure of forgiveness you solicit is your forgiveness of others. Would it be wholesome, morally, for your debtors, to say nothing of yourself, to relieve them from their just obligations and duties to you? Would you not, by so doing, paralyze exertion and encourage indolence?

I would recast the prayer thus, Assist us to pay our debts and discharge our duties as we assist others to pay their debts and discharge their duties.

W. C. Rheem.

Franklin, Pa.

### FUNERAL ADDRESS.

A. C. LAKE, of Garrettsville, Ohio, has been for many years a worthy man and earnest Freethinker, respected by all who know him. August 28, 1895, his good wife, Amanda W. Lake, died, and since then he has felt extremely lonely. The beautiful address written by Mrs. Lake and read at the funeral by L. C. Payne has never been published, and at the request of Mr. Lake we here produce it.—Editor.

Mr. L. C. Payne, the speaker on the occasion, said:

I hold in my hand a paper prepared a few years ago by our departed friend, Mrs. Lake, which I am requested by her and her bereaved husband to read on this occasion.

### FUNERAL DISCOURSE.

It is always a solemn and impressive occasion, when we meet to consign the loved ones to their last long rest; but it need not necessarily be one of sorrow. It becomes us as true believers in the beauty and completeness, the power and perfection of a wondrous Universe, to ever bear in mind that as living beings, we are but parts of a mighty race, but inter-lacing links in an infinite chain of existence, of which the constellations in their courses are but a sparkling segment. Our birth and our death are merely processes in the boundless sweep of being. Both are but the fulfillment of Nature's irrevocable law. Death pays no heed to earthly titles. There is no exemption to the law of death. The noble, proud and rich, as well as the humble and poor, must each and all lie down in the narrow house. Earth that nourishes all, will sooner or later claim all living things, to be resolved back to earth again. And being thoroughly convinced that nothing is ever lost from the great routine of existence, why mourn

when Nature, the great mother of all material formations, takes again to her great fount of life the elements she has loaned for a while in the forms of our friends. The familiar voice is hushed in death; we miss the familiar face and form, and sigh for the society of our loved ones. But, good friends, is it wise to lament the inevitable? A few more fleeting years, and we shall all be sleeping beneath the shadows of the clouds, careless alike of the sunshine and storm. All will be at rest. Those who have lived aright, who have made it the rule of their lives to do unto others as they would have others do unto them; and having the consciousness that what they have done has been done with pure intent; with faith in the immutability of justice, will know no fear of death. To the aged, weary with life's cares, sorrows and sufferings, the white-robed boatman with golden oars, is a welcome messenger. Like the beautiful trust of a child in a kind father, all may cheerfully place a hand in his, never doubting but they will be taken to a place of rest.

Why mourn ye when an aged friend is dead?  
 Life's work well done, the hands aweary grown,  
 To such, a dreamless sleep may seem most welcome.  
 Let the weary rest; while the genial sun by day  
 Seems smiling down upon their quiet resting place  
 Peaceful and still, save the sweet songs of little birds;  
 And while the silent stars by night shine lovingly  
 Upon the scene, and gentle breezes sighing through the trees.

REST.

Sweet restful sleep at last,  
 Gone to the silent land.  
 Gone with those who have gone before  
 To rest in the silent land.

Singing the following verse:

Why should we mourn departing friends,  
 Or shake at death's alarm?  
 'T is but the voice that nature sends  
 To free us from all harm.

BENEDICTION AT THE GRAVE.

Now, to the arms of Mother Earth, who will sooner or later receive us all, we resign the friend who has gone before; and may all the sweet and joyous influences of bright and fragrant fields and flowers, the singing of birds, summer's genial showers, golden sunsets, star-gemmed nights and glorious dawns, be with our dead forever, and forever more.

## ENGLISH SECULARISM.

Editor Free Thought Magazine:

PERMIT me to thank Mr. Wakeman for the historic notice which he knows so well how to write, which you have published from his pen, on my book, "English Secularism." The Open Court Company, of your



GEORGE JACOB HOLYOAKE.

inimitable city, Chicago, issued the book for me. It has a portrait of the author in it, which I mention not as an attraction but as a distinctive feature. The book also has the advantage of a preface by Dr. Paul Carus, containing an argument of considerable power against a cardinal principle of the work. As a manifesto of opinion "English Secularism" is like my "Trial of Theism," a work by which I prefer to be judged in the future—if anyone hereafter shall take the trouble to estimate the character of my opinions.

As at 82, I suppose I am nearing the end of my life, I wish to leave on record the nature of those opinions which all my days I advocated. A main object of the "English Secularism" is to show that where "Free

Thought usually ends Secularism begins." I regard Free Thought advocacy as inseparable from Secularism, and would neither ignore it nor disuse it. My contention is that Secularism is a complement of Free Thought. Ethics have an independent foundation, but the basis is broader when resting on confutatory theological criticism. That "Secular principles begin where Free Thought usually ends," is a view not, I think, recognized in America or Canada. At least I have never seen such view formally stated in any Liberal organ. It does not follow because "English" Secularism differs from American or Canadian, that it is therefore true. But it is different—and being different it is perhaps worth looking into and criticising.

I was in hopes Mr. Wakeman, who has the critical faculty, would have given me and your readers the advantage of his opinion on the main scheme and principles of the book. Perhaps he may. Ever as ever,  
G. J. Holyoake.

Brighton, England, Feb. 15, 1899.

Mr. Holyoake's book on "English Secularism" ought to have a large

circulation among Freethinkers in this country. To assist in the circulation we will furnish a copy free to any one sending us one new yearly subscription at one dollar.—Editor.

### A QUESTION THAT MUST BE SETTLED.

Editor Free Thought Magazine:

**M**Y COMMUNICATION in the Free Thought Magazine of February has served exactly the purpose intended. It has raised a question that must be settled at the outset of any organization such as you have in mind. And after the smoke clears away, as I suspected, Mr. Green and myself stand on identically the same ground. Let me explain: I am a prohibitionist, I am also an advocate of equal rights for women, I believe in the single tax doctrine, and I am a pure agnostic besides. When I am in a prohibition gathering I am there for the sole purpose of furthering that particular cause, and have sense enough to keep my mouth shut on questions not germane to the objects of the meeting. When I am at a single tax gathering, I am there in the interest of that cause and do not propose to stir up useless contention by preaching my views on other questions totally foreign to the objects of the assemblage. When I go into a movement against religious bigotry, I do not lug in my opinions on woman's suffrage, single tax and a dozen other things. Why, then, should I be compelled to listen to free love propagandists at such times, when it is a subject utterly foreign to the question of secularism. I will admit that the advocates of this movement are honest. Is it the object of a Free Thought convention to sit on its haunches for the sole purpose of listening to everything that any honest man may have to say, irrespective of the subject? If some honest old woman wants to take up two hours of a national Free Thought convention in explaining how to make mince pies out of skunk's cabbage, must we sit and listen to her, on the theory that "it is not liberal to refuse her a hearing?"

In your reply to my communication you said:

"The free love element were not satisfied with the victory they achieved in 1882, but have insisted on passing such a resolution (anti-Comstock law), in nearly every, if not every, congress since that time, with the exception of the last."

That is the exact basis of my complaint. What business has a secular congress passing resolutions on this subject any more than regarding any other question foreign to the purposes of the convention. I believe that these Comstock laws would be improved by some modifications, but there is not a single clause in any one of these laws that can interfere in any way with any properly conducted infidel publication. They only conflict with such as preach free love in terms that can be construed as obscene. The question of the Comstock laws have nothing whatever to do with the propaganda against theological abuses; it is a question for the free love people to struggle with and for them alone. Why should we saddle ourselves with other people's troubles?

Now don't mistake me; I am ready to join hands with any living



being in the work of freeing our brother man from nonsensical superstition, providing that be the business of the organization and that alone. But if the movement is to be transformed into a lime kiln club for the purpose of sitting and listening to preachers of every ism under the sun, utterly foreign to the cause, then I have no time to fool away on the project.

W. E. Johnson.

New York, March 5.

## RELIGION.

—Henry Sheldon, of Walla Walla, Washington, send us the following letter under date of Feb. 19, '99, which explains itself:

Editor Free Thought Magazine—Dear Sir: In this month's issue of your publication there is an excellent article, "The Nature of Religion," by J. R. Allen, in which he challenges to debate all those who differ from his definition of the term "religion." I do not think that our ideas of the proper definition of the term differ enough to warrant me in accepting said challenge, and even if I did I would still be under the impression that the pages of your magazine are too valuable for the spread of a lengthy argument on the derivation and definition of a mere word. If you have an odd space in "All Sorts" you may tuck this in, if you see fit; if not, it's all right anyhow, and no harm done. I came across this definition some years ago in a friend's scrap-book, and have had it verified since by a Latin scholar: "The term 'religion' comes to us from the Latin 'religio,' compounded of the ad-

verb 're,' which means 'back, again,' and the verb 'ligio,' which means 'to hold, bind, keep in place, adjust or maintain in right position or relation,' and so whatever goes back and adjusts, holds, binds and keeps in place or readjusts the intellectual principle and human society in all true relations, or is assumed to be fitted so to do, is Religion. The first syllable implies what is certainly true respecting human beings, that their true relations to all others have been strained, impaired or even ruptured from some cause or other, or that there is a tendency thereto, and that therefore the chief function of religion is Readjustment." There, Bro. Allen, does that suit the complexion of your opinion regarding religion? You see, I even attend to your emphasis of "regarding," or does it arouse your argumentative spirit to further discussion? I rather opine the former. I am not fortunate enough to be on the subscription list of the Free Thought Magazine, although I am an appreciative reader, but my dollar will be forwarded as soon as I can possibly spare it. Hoping I have not been too previous, I remain, etc.

# EDITORIAL DEPARTMENT.

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ETTA SEMPLE AND LAURA KNOX.

WE PUBLISH, as the frontispiece of this number of the magazine, the portraits of Mrs. Etta Semple and Miss Laura Knox, the editor and associate editor of the "Free Thought Ideal," a Free Thought semi-monthly, eight-page paper, published at Ottawa, Kan. This is probably the first Free Thought journal ever published and edited by two women. And because this paper is edited by women, and well edited, we desire to introduce the editors to our readers who do not know them, and we want every one of our readers, who can afford it, and there are but few who can not, to send at least 25 cents to Mrs. Semple for six months' subscription. It will be better to send 50 cents for a year's subscription. When women are brave enough to break away from the church and renounce all Christian superstition, and in the face of a bigoted public opinion publish a journal that antagonizes the Christian faith, every friend of mental emancipation should stand by them and assist them in their good work. Now, dear reader, do not forget your duty in this matter. So soon as you lay down the magazine attend to it.

And now we will try and give a short sketch of the lives of each of these women:

ETTA SEMPLE.

Mrs. Etta Semple, the editor, was born at Quincy, Ill., September 21, 1854. She has had a very checkered life, passed through great trials and tribulations, but from childhood up to the present time has possessed great courage and perseverance, and never seemed to know such a word as failure. She has strictly followed the old, familiar motto: "If at first you don't succeed, try, try again."

Mrs. Semple's parents were from Kentucky, and were strict Presbyterians. But Mrs. Semple says she was born a skeptic. She could not take her views from others without proof. She was always, when a child, asking questions that learned theologians could not answer. She remembers that at the age of 5 she stepped down from a straight high-backed church pew, marched boldly up the aisle to the front of the pulpit and asked the preacher in a loud, plain voice: "Brother McCay, who made God?" The minister was thunderstruck and the irrelevant little sinner was hustled back to her seat. At 7 years of age she was induced to "get religion" and join the Methodist church. At the age of 10 years she moved with

her parents to Backwoods, Mo., and there again united with the M. E. Church, but as she was fond of dancing, and not very pious, she says she literally danced herself out of the church. Later on she became a member of the Baptist Church. Her excitable, emotional nature could not stand a ten days' camp-meeting, through which she had just passed, so that when, at the close of this meeting, she was baptized, her nerves were so affected that, being a large woman, she had to be carried down into the river in a chair by two ministers, one on each side of her, so that she received a double baptism. She remained in the Baptist Church for several years. At 16 she commenced teaching school and followed that occupation for three years, attending school between school terms, and she devoted every spare hour she had to reading and study.

When the subject of our sketch was 19 years of age a circumstance transpired that changed entirely her religious nature, and, as she states, the whole tenor of her life. She was engaged to be married to an intelligent, worthy young man, whom she ardently loved. Everything was made ready for the marriage, house furnished, garments made, friends invited to the wedding, when, by an accident on the railroad, the bridegroom was killed. That terrible and shocking calamity caused her to renounce her belief in God. She was sure no good God would permit such a catastrophe to take place, and if there was a God who could have prevented it and did not, she could no longer worship, or respect, him. She had not up to that time become imbued with Free Thought ideas, or she would have known no God was responsible for the accident. Her conclusions were perfectly consistent and reasonable from an orthodox standpoint. At 21 she married C. E. Killmer, of Bloomington, Ill., by whom she had three sons, two of whom are still living. This proved an unhappy marriage and they mutually agreed on a legal separation. She says, "Neither was to blame; we were not congenial companions." In 1888 she was again married to Mathew Semple, a Scotch-Irishman, a thorough reformer, and a radical Freethinker. They live happily, have one child who is now 10 years of age, a bright boy named Wendell Phillips Semple. Her husband is a mechanic and works at his trade.

Space will not allow us to state the steps more fully by which Mrs. Semple arrived at her present position as editor of the Free Thought Ideal. We can only add that she has been a member of many reform societies, has been an earnest and constant worker for those reforms, political, social and religious, that she believed would benefit humanity, and has been loyal to her honest convictions.

Mrs. Semple was the originator and organizer of the Kansas Free

Thought Association, has been elected four times its President, and its Secretary the same number of times. She has superintended the eight annual conventions that have been held, and is now preparing for the ninth, to be held this fall, at which I hope all our Western friends will attend. Last year she was a candidate for State School Superintendent on the Socialist ticket, and run sixty-seven votes ahead of any other candidate on the ticket. She was a delegate to the State convention of that party, and introduced and had passed the following resolution:

Resolved, That the Constitution of Kansas gives (1) each individual the right to mental and religious liberty and strictly ordains that there shall be no control of conscience in these matters. We therefore demand that all statute laws conform to the higher laws of our Constitution; and (2)

Resolved, That as a party we believe in and uphold our tax system as laid down in our Constitution regarding the use of public money for sectarian purposes.

Mrs. Semple has been a public lecturer for a number of years. She has lectured on Political Equality, Temperance, Woman's Rights and other subjects. She is an attractive speaker. Mrs. Semple holds to some radical opinions, that we do not fully agree with, and we can see very readily why she entertains such views, but we believe she is an honest, good woman, who is trying, in her own way, to make the world a better place for humanity, and now that she is devoting all her energies to establish, on a firm basis, a paper advocating Free Thought ideas, we believe it is the duty of every lover of Mental Liberty to give her their earnest support.

#### LAURA KNOX.

Miss Laura Knox, the associate editor of the Free Thought Ideas, we will allow to give her life sketch in her own words. We are sure our readers will be interested in it, and will form the same opinion that we have, after reading it, that she is an accomplished, able, intelligent, worthy woman; just the person to be the associate editor of Mrs. Semple, and that the two constitute, to use a farmer's expression, a strong team, when working together for the noble cause of Free Thought. And after learning who these women are, and what they are unitedly trying to accomplish, we cannot see how any intelligent, earnest Liberal can resist the desire to become a regular subscriber to the Free Thought Ideal.

#### LIFE SKETCH OF LAURA KNOX.

Since I have stood upon what is termed Liberal ground I have been asked the question many times, "What led you to believe as you do now?" The invitation of the editor of the Free Thought Magazine for my life sketch affords me the opportunity of answering, for the environment that

has surrounded me, together with certain inherited tendencies, has compelled me to develop just what I am. If I am good, I am not sure of the amount of credit that is due to my efforts, while if I possess faults greater than my neighbors, perhaps there is something lacking in my general make-up which causes a harder battle on my part than the same faults would cause them.

I was born Oct. 13, 1870, in Kansas City, Mo. My parents being very poor, life early assumed a serious aspect. At the age of 5 we moved to a prairie home in a thinly settled part of Kansas, and it may easily be imagined that our hardships were many. My father, realizing the disadvantage to refinement and education, in his little mountain home in Kentucky, had, upon his marriage, come west full of hope that the new country would afford better conditions. Though his hopes failed to materialize in many respects, the free schools stood invitingly open, and scant clothing and a walk of a mile, often two, against a Kansas blizzard, was not severe enough to rob me of them.

Until 13 years of age I had not received a particle of religious education. My father had never belonged to any church, and my mother, though reared in the strict, strait-laced faith of the "iron-side" or "hard-shell" Baptists, her moving West, the struggle which ensued in gaining a living, and the care of her large family of children, had the effect of causing her to lay her religion away. We had no society of any kind, and up to 10 years of age I had never heard a sermon nor attended a Sunday school, and the first services of the kind that it was my privilege to attend were hailed with about the same kind of enthusiasm that the small boy of to-day does a circus.

But, finally, this wild prairie country was infected with religion, and it "took it" much as the people would take measles or la grippe. The social part of the neighborhood had not received nourishment enough to keep it healthy, and being hungry and depleted, people suddenly remembered their religious instructions of early years, and the conviction deepened that they were great sinners. The sect to arouse this benighted people called themselves the "Holiness Band." There were eight in number, and as I remember their virtue and morality were several times seriously questioned, and it was positively known a man and woman of the number had each deserted their own families and joined the band as man and wife, but they had succeeded in exciting the people to such a degree that these minor points were overlooked.

The revival lasted many weeks; nearly everyone "turned from the error of his ways and found Jesus." My schoolmates, but little older than myself, were all testifying to the "saving power in the blood of Christ," and nothing else was thought of or talked about. It affected me very deeply, and I resolved that I, too, needed this religion. I never for an instant doubted the truth of all I heard. So one evening I, too, was a mourner at the altar. I felt sorry for my sins (though I could not call to mind any particular sins that I had committed), and I wept bitterly, but I could not feel the great change that the rest had experienced. I was told that conversion did not come alike to all, and finally I was pro-

nounced saved. The intelligence was consoling, for I had had a tough siege.

A Methodist church was then built and a Sunday school organized. I was among the first in all church work, with no temptation, as others had, to give it up and backslide. I saw two of my Christian schoolmates become what the neighbors termed "fallen women," and noted with regret that all other Christians coldly and cruelly refused to try to lift them up after they had fallen. For eight years I remained an active, energetic, honored member of this church. I never questioned its consistency, but supposed, as a matter of course, that they were correct. Accidentally hearing some Universalist argument one day, concerning the final destination of all mankind, the thought slowly grew upon me that my previous teachings had been wrong. I at once renounced the Methodist faith, at which my church friends all renounced me, and circumstances so favoring, I joined a Universalist society. My growth from that time on was rapid. I determined to preach my new religion, and accordingly went to Galesburg, Ill., and entered Lombard University, a Universalist institution, to take a theological course to fit one for my work.

A year and a half in school and afterwards preaching for a few months was sufficient time to take me still further from religious beliefs. I could no longer endorse the faith and I refused to go on with my course. I took the position of an agnostic, which virtually I have retained ever since.

In 1895 I joined the Kansas Free Thought Association, and for two years was its secretary. I have also been one of its State lecturers for several years. The Free Thought Ideal was started in 1894, and from it I received my first lessons in printing. I afterwards owned the plant, which I sold to Mr. James Pontius, of Washington, Kan., and two years after again became actively interested in its success.

From the time of my going out of the Methodist church I date the beginning of my mental struggles. In addition to the ordeal of facing the disapproval of my church friends, my parents bitterly opposed me. My mother was prostrated at the thought of my attending the liberal school, and upon leaving home she refused to bid me good-by, saying she would rather see me in my coffin than taking such a step. But the feeling that I was right caused me to go on, and no opposition from friend or enemy was sufficient to hold me in check. My hardest battles were fought in establishing my own individuality and learning to think for myself, but questions come up which made me think seriously, and my thinking developed decision.

My position has always been conservative. Since joining the Liberal cause my chief study has been to determine just what the term "Liberal" could mean when practically applied. I do not believe that people commit wilful wrong—that when they do wrong it is because they do not know any better, and when they learn how and the value of it, they will do right. I do not condemn anyone for any belief they may have, nor any action they may commit; neither would I prohibit anything unless I believe it infringed upon the rights of some one else. I want to be wholly responsible for all that I do, and I shall fight for the privilege of always acting as

I think right and best. So far, my life has been a sort of preparatory course, teaching myself how to live. Much of my life is yet before me, but there are many things to be learned, and when death overtakes me I will not have completed the course. I do not expect a future life, but if there is one I shall be as well prepared to meet it as I was this one, and I shall try and dispose of it to the very best advantage after I reach it. No doubt I shall go on making mistakes, as I have done in the past, but my desire is to do right and make myself and my fellow-creatures happy.

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### CHARLES C. MOORE'S TRIAL AND CONVICTION.

CHARLES C. MOORE, editor of the "Blue Grass Blade," has been tried and convicted and sentenced to prison for two years. We are not, at the present time, able to give our opinion whether he was guilty or not guilty of violating the law under which we suppose he was indicted, which reads as follows:

"Every obscene, lewd or lascivious book, pamphlet, picture, paper, letter, writing, print, or other publication of an indecent character, whether sealed as first-class matter or not, is hereby declared as non-mailable matter and shall not be conveyed in the mails nor delivered from any postoffice, nor by any letter carrier; and any person who shall knowingly deposit or cause to be deposited for mailing or delivery anything declared by this section to non-mailable matter, and any person who shall knowingly take the same or cause the same to be taken, from the mails for the purpose of circulating, or disposing of, or aiding in the circulation or disposition of the same, shall for each and every offense be fined upon conviction thereof not more than \$5,000 or imprisoned at hard labor not more than five years, or both, at the discretion of the court."

If we had seen the indictment, and the words that Moore published in the Blade and sent through the mails, we should be better prepared to review his trial than we now are. But we have seen neither, and all that we know of the trial is what we learn from Dr. J. B. Wilson's long report of the trial published in the Blue Grass Blade of February 26th. By that report it would seem that Moore was not tried for a violation of the above quoted statute, but for a crime never before heard of in this country, publishing a free love paper. The question whether he had or had not violated the above stated law was not raised nor mentioned. If that was the case Moore was certainly unjustly convicted, whether the alleged crime was proven or not, for although we have had some very bad laws passed in this country, we never had one that made a man a criminal for his convictions, or for publishing them and sending them through the mails.

We notice that some of our Free Thought contemporaries are very severe on the judge who tried the case, as is also Dr. Wilson, who reported

it, but the principal crime that the judge is guilty of, in our opinion, is permitting our friend Moore to raise a new issue, never before heard of, and that was pretty sure, before a bigoted and ignorant jury, to result in his conviction. And if we give Moore credit for the ability and shrewdness that is claimed for him by his special friends, we should conclude that he introduced this new and never before heard of issue for the purpose of being convicted, knowing that he was not guilty of violating the law against the circulation of obscene literature, and if tried for that crime he would be acquitted. For it will be remembered that Editor Moore has in his paper, the Blade, claimed ever since he was arrested that it would be a good thing for him, the Blue Grass Blade, and the cause of Free Thought, if he was convicted and sent to prison. He wrote, and published in the Blade of Feb. 15th, in answer to Dr. Foote's letter:

"I am not going to plead 'guilty' or 'not guilty'—don't have to. I don't plead anything—ain't built that way; and tain't in my code to practice.

"I am simply going to talk some common sense to that judge and jury, and if they've got any common sense and sense of justice I will be right in it, and if they haven't I will be in it anyhow—in the pen.

"I am going to stand by everything that I ever said in the B. G. B. like young Mr. Casabianca—the young man who 'stood on the burning deck'—cuchre deck, and held the right and left bowers, joker, ace and king.

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"But I have had so much of this ever-thus-from-childhood's-hour-I've-seen-my-fondest-hopes-decay-I-never-loved-a-leaf-or-flower-but - it - was-sure-to-fade-away kind of luck that I am afraid of setting my heart too much on going to the penitentiary, for something may happen to knock the fat in the fire, and keep me from getting there, Eli, for the Lord loveth whom he chasteneth, and maybe he sees into my carnally-minded scheme to get famous, and won't let me go."

If this was a "carnally-minded scheme to get famous," as he states, he has accomplished what he intended, and we cannot see how he can claim a great amount of sympathy from the Liberal public for carrying out this "scheme."

By raising this new issue, and getting convicted upon it, Moore has established a precedent that may be used in the future to convict people for their honestly expressed opinions, a thing never before done, if a court can be found venal or ignorant enough to follow such a precedent.

Dr. Wilson finds fault with the judge for not allowing Moore to talk longer than he did. The real fault that the judge committed in this part of the trial was allowing Moore to talk at all, unless he confined his talk to the real issue upon which he was being tried, and the same may be said



in relation to the speech of the District Attorney. One would conclude, by the way the trial was conducted, that the judge, Moore and the District Attorney had combined to send Moore to prison, guilty or not guilty. All that Moore said in his speech was foreign to the issue—was wholly irrelevant to the case.

It is a common trick of lawyers, where they have a weak issue with which to go before a jury, to raise an irrelevant one and make a strong plea on that. And friend Moore gave the foxy attorney just the chance he desired.

But all this does not relieve the judge presiding of a grave error. If he had been what a judge should be, a perfectly honest man, he would have plainly stated to Mr. Moore, and also to the District Attorney, what the real issue was, and strictly confined both men to that issue, and if the crime of violating the statute against the circulation of obscene literature was not proven, he should at once have discharged Moore, whether he desired to be discharged or not. He should not have fallen into the trap that it would seem Moore had set for him for the purpose of getting into prison for the sake of getting famous.

If Moore desired to get clear he should have had a lawyer to attend to his case. But, from the first, he decided that he would try his own case, and when the judge, before the trial commenced, offered to assign him a lawyer, he refused the offer. Judges are human, and what Moore had published in his paper, after he was arrested, he doubtless sent to the judge, and the judge was probably somewhat irritated by his course of conduct, and when he refused the assistance of a lawyer, the judge mentally said to himself: "I will let the prisoner take his own course, conduct the trial as he thinks best, and take the consequences." Dr. Wilson says the judge, while Moore was talking, leaned his head on his hand and seemed to be asleep. He was very likely disgusted and irritated, and wished to get the trial off his hands. He was not in the least justified in this course, but should, by his rulings, have saved Moore from his own mistake, and set him at liberty. It appears to us that any appellate court to which the case of "The People vs. Charles C. Moore" may be appealed, will at once set aside the verdict on account of the errors committed on the trial, although in doing so they will allow the defendant to violate an old and established rule of law, that no one shall be allowed to take advantage of his own wrong, for no court should allow a man to go to prison who is not guilty of a crime, even if he desires to.

Our readers know that we are no special friend of the free-lovers, but we demand that they shall be justly treated, and this decision is the worst

blow that has ever before been dealt them by a court of justice. And we are a little surprised to see our respected contemporary, "Lucifer," which ordinarily is ably conducted, coming to Brother Moore's assistance after he has been instrumental in establishing a precedent that would send, not only the editors of "Lucifer," but every one of its subscribers, to prison. For, under that decision, all that is necessary to convict one of violating the obscenity law is to prove that he published a free love paper and mails it, or takes one out of the postoffice, knowing the character of the paper. The editors of "Lucifer" can justly claim to be the only genuine Christian editors in America, for they live up strictly to Christ's teachings, in this respect: "Return good for evil, and when they smite you on one cheek turn the other."

This trial and conviction may bring Brother Moore notoriety and benefit the Blue Grass Blade, but it will injure the cause of Free Thought. Thousands will take it for granted that he was a Free Thought editor, and has been proven a free lover, and our cause will be disgraced by it, and hundreds who have lost all faith in Christian superstition, and in the church creeds, will still refuse to identify themselves with the Free Thought cause. For this reason we deplore it and hope the decision will be at once reversed, Brother Moore set at liberty, and returned to his worthy wife and children, and that in the future his desire to become famous will not bring to the Liberal cause and to his family and friends such deplorable and unsatisfactory results.

P. S.—Since writing the above we have read the comments, by the Free Thought journals, on Moore's trial and conviction, and we think the most of what they say is as far from the real question as Mr. Moore was in his address to the jury, and we must admit that we, in our comments on the case, wandered off a little from the real issue.

On the first page of this article we publish the law that Bro. Moore is charged with violating. And the only question for the court to decide was this: Was the article that Moore published in the Blade and sent through the mails a violation of that law? And that was a question of law for the court to decide. The jury had nothing to do with that question. Their duty was to decide the question of fact in the case, which was: Did Moore publish the article, or words, for which he was indicted and send the paper, containing the objectionable matter, through the mails? As we understand it, Moore admitted that he did, so that the jury had no question to decide, only to bring in a verdict in accordance with the judge's charge.

## A MORMON IN CONGRESS.

THE election of Brigham H. Roberts to Congress from the State of Utah has stirred up a hornet's nest among the various Christian sects, particularly the Presbyterians.

The "Christian Herald," of which the Rev. T. DeWitt Talmage, D. D., is editor, comes out with an article by ex-United States Senator Edmunds, in which he says that there is no way to prevent Mr. Roberts from taking his seat among the nation's law-makers, except by expelling him on a two-thirds vote of the House of Representatives.

Not only have numerous articles appeared in the Christian press, but many petitions and telegrams have been sent to Congress by various Christian societies, asking it to unseat the member from Utah.

Mr. Roberts is a Mormon, and what is worse, he is an orthodox Mormon—that is to say, he is a believer in polygamy. Mr. Roberts is himself a polygamist. But whether this fact warrants his expulsion from a Congress to which he was, so far as we can learn, honestly elected by his constituents, is a rather delicate question.

When it comes, however, to a fight upon Mormonism itself, Free-thinkers will be found as bitterly opposed to that absurd and immoral religion as are the Christians. But Freethinkers in their fight are consistent; Christians are not. No Christian can consistently oppose the doctrines of the Mormon Church and still believe in the inspiration of the Old Testament. No Christian can consistently denounce Joseph Smith, Brigham Young and Brigham H. Roberts, and at the same time teach little Sunday school children the lives of such old reprobates as Abraham, David and Solomon. Of course we know that these heroes of the Bible lived in times far less civilized than the present, but we must remember that they were under the direct guidance of Jehovah, and there is no record that Jehovah was particularly displeased with their mode of living. At least he never caused the Jewish prophets as much trouble as Uncle Sam has caused the "prophets, seers and revelators" of the Mormon Church.

Christians should not forget that there is much in common between the Mormon and the Christian Church. Both claim to have the true religion, and both attribute their remarkable growth to divine interference. The Christian Church at its beginning met with much opposition at the hands of the Roman government, and yet it lived and grew and thrived. This, argue the Christians, is one of the evidences of the truth of Christianity.

The Mormon Church was founded about seventy years ago, but established in Utah only about fifty years ago. Many laws have been enacted by this government directed against the Mormon religion since its establishment in Utah. Military forces have been sent into that State to enforce the laws, and have returned leaving the laws unenforced. The Mormon religion has continued to live and grow and thrive. This, argue the Mormons, is one of the evidences of the truth of Mormonism.

Again, there are thousands and thousands of Christians who are sure that Moses received from the hand of God the tables of stone upon which were engraved the ten commandments. And there are thousands and thousands of Mormons who are equally as sure that Joseph Smith received from a heavenly messenger the golden plates from which were translated the "Book of Mormon."

Mormonism, like Christianity, is founded upon the Bible. The Mormons are a God-fearing and Bible-loving people. They believe in prophecy. They believe in miracles, and in the casting out of devils. They believe, too, that mankind must repent, be baptized and believe in the atonement of Christ in order to be saved. The Old Testament of the Christians is the rock upon which is founded the establishment of Mormon polygamy. The Mormons maintain that as God permitted polygamy in patriarchal times and even provided and regulated it under the Mosaic law, polygamy cannot be wrong now. And it seems to us that if the Bible is accepted as the truth, the Mormons have the best of the argument.

The Bible as a whole is polygamous in its teachings. And if God inspired that book, and if God is a being, who, as the Christians say, never changes, then the teachings of that book surely cannot be evil in these latter days. Christians profess to believe the Bible. They profess to live according to its teachings, and they honor in song and prayer such ancient polygamists as Abraham, Jacob, David and Solomon. Why, then, do they despise the Mormons so? The Mormons are not infidels. They do not doubt the Bible, but on the contrary carry out its teachings so scrupulously that they have come to be regarded as a curse to modern civilization.

The truth of the whole matter is that the Christians have outgrown their sacred book and do not know it. And we believe that if any of the old patriarchs of Israel were to rise up among us and attempt any of their prophecies, divinations, miracles and revelations as of yore, the Christians would be the first to have them indicted by a grand jury. Christians have our sympathy and support in their fight upon the absurd and immoral religion of the Mormons. But we wish that Christians would

be consistent about it. They should remember that in their religion, as in the Mormon religion, there is much error and superstition. They should not, therefore, predict for us Freethinkers an eternity of punishment, because we combat the errors of their religion with the same vigor that they combat the errors of the Mormon Church. R. N. R.

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### DONATION DAY—APRIL 12TH.

WE VERY much dislike to say anything to our friends about the financial condition of the Free Thought Magazine through our editorial pages, for we know by doing so we may damage the magazine. If we desire to speak to them, on that subject, it is best to do so as a general thing by letter or circular. But that is very expensive. To send a circular to each of our subscribers costs us some forty dollars. So for this time we will address our friends in this editorial, but will promise not to trouble them in that way again very soon.

And in the first place we will say that the Free Thought Magazine has never been doing as well as at present since we came to Chicago. We are getting it printed by the Chicago Newspaper Union, one of the largest and best printing firms in this city, and at a cost much less than ever before, on condition that we pay cash for all the work they do for us—one-half before a monthly issue is printed and the other half as soon as it is mailed. Then we are nearly out of debt, so that the prospects for the magazine were really never before better. And our readers will notice that for the last four issues we have had the magazine out promptly on time.

Every publisher understands that it is during the summer months that the receipts fall behind, and that the expense of publishing a periodical is just the same as during the winter, when most of the receipts come in. Now we desire to provide for these dark days, when the expenses are pretty sure to be more than the receipts. And we earnestly request each one of our friends to help us to a small amount for that purpose.

The ministers in the olden times had a donation once a year to help out their salary, and in the country we believe they continue that practice. And on these occasions the sinner was as welcome as the saint, and

a little more so if he had a good fat turkey for the preacher, or some present for his wife, or, what was better, a little hard cash. So we have concluded to adopt the preachers' rule and have a "donation day" to help the magazine over the dark days of summer, and we will do like the preachers, ask everybody to "chip in" and help us a little.

Friends, you can either send us one subscriber at a dollar a year or send for one dollar's worth of books, or contribute a small sum of money. If the sum shall amount to twenty-five cents for every subscriber to the magazine it will place us out of debt and insure the prompt issue of the magazine every month for the present year and take a great load off our mind of worry, for at our age, 71 years, we can not do justice to the magazine if we are constantly troubled about our financial matters. Our old friends will understand how that is.

So we have appointed Wednesday, April 12 (the present month), as our "donation day," and call, very loudly, upon each one of our subscribers to send us on or before that day whatever aid they can afford. The smallest sum will be thankfully received. Please mark at the head of the letter in which you send your contribution: "For Donation Day." In the May magazine we will duly acknowledge all the receipts that are sent in these "Donation Day" letters. For once, friends, startle the postoffice letter carrier with the number of letters he has to deliver to the office of the Free Thought Magazine. And as we are confident nearly every one of our subscribers will willingly respond to this call, we will thank you each and all in advance for your valuable assistance. Before you forget it, mark down in your diary at the date of April 12, "The Free Thought Magazine's Donation Day."

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#### BOOK REVIEW.

**THE LIFE AND WORK OF SUSAN B. ANTHONY.** By Ida Husted Harper, in two volumes. The Bowen-Merrel Company, Indianapolis, Ind. Pp. 1,070. Price, \$5.00.

This is a work that every friend of Woman's Rights ought to possess. It not only gives a very full account of the life of the author, Susan B. Anthony, but is an exhaustive digest of the woman's movement in this country for the last fifty years.

Miss Anthony, next to Elizabeth Cady Stanton, is now the most

noted woman in America. She is in her religious views as much of a Free-thinker as Mrs. Stanton, but she has not thought best to put them forward as Mrs. Stanton has done. If she had not been she could never have accomplished the life work that she has. She was born an independent thinker, untrammelled by ecclesiastical fetters of any kind, and was therefore in her youth prepared for the work of a reformer. She writes to us in a private letter:

"Dear Old Friend: I would prefer you would not send me the Free Thought Magazine. Mrs. Stanton often sends me a copy, but, alas! alas! I cannot read more than her articles. I am simply overwhelmed with reading matter of all sorts, and I read the free religious matter last of all, for I was born and bred in that freedom and have known nothing else all my life. Sincerely yours,  
Susan B. Anthony."

The early chapters of this book describe her ancestry, home, childhood and life in a Quaker boarding school, the last told in her own quaint letters and diaries. Later chapters depict her experience as teacher, related in her own characteristic letters; the moving to Rochester by canal in 1845; evolution from the schoolroom into public life; then follow Early Laws for Women—History of the Bloomer Costume—Canvass of the State of New York in a Sleigh—Anti-Slavery Work, with Letters from Garrison, Greeley, May, Gerrit Smith, etc.—Campaigning with the Garrisonians—The Mobs—Letters from Phillips, Curtis, Pillsbury, Lucretia Mott, Elizabeth Cady Stanton, the Fosters and Others—The Marriage and Divorce Question—The War and the Woman's Loyal League—Reconstruction and Fight Over Fourteenth Amendment—Kansas and George Francis Train—Publishing the Revolution—Fiftieth Birthday Celebration and Poem by Phoebe Cary—The McFarland-Richardson Case—Victoria Woodhull—Arrest and Trial for Voting Under the Fourteenth Amendment—Beecher-Tilton Trial—The Woman's Fourth of July in 1876—Ten Years on the Lyceum Platform—A Year in Europe—Appealing to Congress for Thirty-three Years—Suffrage Amendment Campaigns in Eight States—Practical vs. Theoretical Religion—Pronounced Opinions on Vital Questions—Thirty Years' Experience with Political Conventions and Parties—Gathering of the Anthony Clans in 1897—Final Triumphs, Honors, Tributes, etc. An appendix is included which gives in full many important papers relating to the woman's movement.

This biography throws a strong side light upon many of the most illustrious Americans of the century, with whom Miss Anthony's career has brought her into intimate association. Gerrit Smith, Wendell Phillips, George William Curtis, Horace Greeley, Samuel J. May, Henry Ward Beecher, Theodore Tilton, Parker Pillsbury, William Henry Channing, William Lloyd Garrison, Bronson Alcott, John Greenleaf Whittier, James Russell Lowell, Ralph Waldo Emerson—are the men whom, while they lived, she knew best; the men for whom she arranged lecture courses in Rochester; with whom she served on committees; in whose company she traveled by stage and by rail, to hold conventions; whom she met as peers on the platforms which were open to the discussion of education, tem-

perance, abolition, woman's emancipation, and with whom these pages show her to have been in constant correspondence.

Miss Anthony's intimates among women were of the same exalted type. The women of the families of the men above enumerated, Lucy Stone, Grace Greenwood, Mary L. Booth, Alice and Phoebe Cary, Harriet Beecher Stowe, Isabelle Beecher Hooker, Anna Dickinson, Lucretia Mott, her mentor for thirty years, from 1850 to 1880, and Elizabeth Cady Stanton, whose complementary twin she is. These names indicate her range and the plane. Only by reading the book can one form an exact idea of the courage, the perseverance and the intellectual power that was required to make the fight Miss Anthony has made for the advancement of her sex.

There are in these volumes some twenty-four full-page illustrations that add greatly to their value. The publishers have done their work in most admirable style. These books, in their paper, type and make-up can not be surpassed in appearance with any work recently issued from the press. We should be pleased to furnish these books to any of our readers that may desire them at the publisher's price, postage or express charges paid.

"THE AGE OF REASON." By Thomas Paine, M. A. Truth Seeker Company, New York. Pp. 194. Price, \$2.00.

Hon. D. A. Blodgett, the distinguished Freethinker, of Grand Rapids, Mich., presented us this book as a New Year's present, for which we thank him. The publishers say it is "A sumptuous and artistic edition" of that work. It is, no doubt, the most attractive edition of that work that was ever before published. Paine, when in prison, writing that book, would have been comforted if he could have known that more than one hundred years thereafter the book would be brought out in such magnificent style.

This book contains nearly, if not all, the various portraits that have ever appeared of Thomas Paine, and all of the latest manuscripts that have been found by Dr. Conway and others relating to Paine, and those written by himself, with the exception of two that Mr. Holyoake published in the Free Thought Magazine for February of this year.

Part I. reprinted from the first English edition. Part II. corrected by M. D. Conway's edition. With Paine's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting, and from the Peale painting, known as the Bonneville portrait, representing Paine as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors.

In the making of this book for the admirers of Paine the editors and publishers have spared no pains and expense to make it accurate, com-



plete, and beautiful, and they are entitled to great credit for bringing out such a beautiful volume of this book, that we suppose has had a much larger sale than any other book, on theology, ever published, and has liberated more people from the slavery of ecclesiasticism than any work ever written. We are sure every Freethinker will desire a copy, with which to ornament his center table. It ought to be laid on top of the gilt-edged orthodox Bible in every Free Thought home. We would like to furnish a copy to any of our readers who may desire one.

**"SERMONS FROM SHAKSPEARE."** By Rev. William Simmons. Alfred C. Clark & Co., Chicago. Pp. 110. Price, \$1.00.

The "Free Church Record" says of this book: No lover of Shakspeare can spend a dollar to better advantage than in the purchase of this book. Its chapters are all characterized by scholarship, refined diction and an ennobling ethical spirit. The topics dealt with are: Noble Brutus, Faithful Cordelia, Faultless Desdemona, Destiny-Driven Hamlet, Lady Macbeth. Each sermon is prefaced by critical comments on the personage under discussion, so that the sermon itself is devoted exclusively to delineation of character and its relation to the ethical and spiritual ideals of modern life.

In the preface to this book the author says: "Perhaps only a few are yet ready to welcome a message from the pulpit inspired by the beauties and high moralities of Shakspeare. If so, well and good, a better and wiser age is not far away, and we can wait."

In his sermon on "Noble Brutus" Mr. Simmons says of all writers, ancient or modern, Shakspeare is most intensely human. The strength and weakness of man, the faithfulness and fickleness of woman, the virtue and vice of kings, the truth and treachery of subjects, the soul-conquering evil, the spirit sinning and doomed, each mood of joy and grief, passion and pain, laughter and tears—are all in Shakspeare." We think Mr. Simmons has read Col. Ingersoll's lecture on Shakspeare.

In a letter we received from Mr. Simmons we learn that Daniel K. Tenney and family are among his parishioners and regular attendants at his church.

As the "Free Church Record" says: "No lover of Shakspeare can spend a dollar to better advantage than in the purchase of this book." For sale at this office.

**"A CONSPIRACY AGAINST THE REPUBLIC."** By Charles B. Waite, A. M. C. V. Waite & Co., Chicago. Pp. 102. Price, 25 cents. For sale at this office.

Judge Waite has here brought out a very valuable digest of all that has been said and published heretofore on the question of the union of church and state in this country. He says in his preface:

"In this pamphlet will be found a condensed but complete statement of the efforts which have been made, from time to time, to obtain ecclesiastical control of the government. These efforts were coeval with the government itself, and have been continued with a persistence and a

tenacity of purpose which are well calculated to excite the apprehension of every lover of constitutional liberty.

"The facts herein presented have been obtained at considerable expense of time and labor, and are absolutely reliable. If they shall serve to open the eyes of the reader, so that he may see more clearly that of which he before had but a faint conception, and thus be stimulated to active efforts to prevent the consummation of a great political crime, the object of the author will be fully realized."

There are eighteen chapters in this book, entitled as follows:

"Relation of the Church to the Constitution," "History of the Constitution," "Policy of the Government—the First Congress," "Early Demands for Religious Legislation by Congress," "Sunday Mails," "Stephen A. Douglas and the Clergy," "Chaplains in Congress," "Taxation of Church Property," "National Support of Sectarian Schools," "Historical Review," "The Blair Amendment," "Sunday Laws," "Is This a Christian Country?" "The Dred Scott Case and the Trinity Church Case—a Parallel," "God in the Constitution Amendment," "Review," "Conclusion."

This work is one that has been long needed by Secularists, and will be a valuable addition to Free Thought literature. It will be a standard work on the question of the union or disunion of church and state in this country, and is a splendid book of reference on that subject.

Judge Waite is one of the ablest writers in the Free Thought ranks. He is the author of "History of the Christian Religion to the Year 200," "Herbert Spencer and His Critics," "Jesus the Essene," and a number of other works. He has made the subject of the union of church and state a special study for years. No person who desires to be well informed on this question can afford to do without this work.

"THE TEN COMMANDMENTS ANALYZED." By W. H. Bach. Pp. 88. Price, 25 cents.

Mr. Bach is also the author of "Big Bible Stories," that has recently had an immense sale—the largest we think of any Liberal work lately published. We can best give the reader some information in relation to the character of this work by quoting from the author's "introduction." He says:

"It is with no spirit of antagonism, or levity that this subject is approached. Christian Clergymen have made certain claims. In many cases these claims have been proven untrue. Up to the present time, no serious attempt has been made to determine the exact standing of the Ten Commandments and the author considered that it should be done.

"If the Bible is better than other books, if it is better than the 'Sacred Books' of other systems of religion, it should be known. If it is not, if it teaches as much immorality as it does morality; if, while it gives us commandments to follow, it contradicts those commandments by ordering exactly the opposite, we want to know it.

"In this little volume of the author has attempted a concise examination of the Commandments and their relation to other parts of the Bible.

If the God of the Bible gave the Commandments, the same God gave the other commands found in the book. If the Bible God gave the commandment 'Thou shalt not kill' the same God said, 'Cursed is he that keepeth back his sword from blood.' Which shall we accept?"

This book can be ordered from this office. Price, 25 cents.

"THE FREETHINKER PICTORIAL TEXT-BOOK." Published by the Truth Seeker Company, New York. Pp. 400. Illuminated cover. Price, \$2.00.

This book is 12 by 9 inches in size, and contains two hundred full-page illustrations by Watson Heston, any one of which would throw an orthodox clergyman or a Catholic priest into spasms, although the most of them are but good illustrations of the stories to be found in "God's Word." The good, pious postoffice officials of Canada shut the Truth Seeker out of their mails for publishing these cartoons, for fear they would demoralize the entire population of that province and overthrow all the work that the church has accomplished in the last hundred years. We have seen a hundred patent medicines advertised to cure dyspepsia, but this pictorial text-book surpasses them all as a remedy for that disease. That may be the reason why the Canadian officials objected to having them circulated in that country, as they might damage the drug trade. Some Freethinkers object to them on account of their shocking tendencies, but nevertheless they are compelled to shake their sides with laughter when they see them. There is no cartoonist in this country that can surpass Watson Heston in burlesque drawing, not even the noted Nast. We have the book for sale.

### ALL SORTS.

—"Donation Day."

—Please read carefully our editorial entitled "Donation Day—April 12."

—Sunday-school Teacher: "And why did the devil tempt Eve first?"

Polite Scholar: "Because ladies always come first."

—Please read what we say in another portion of these "All Sorts" on publishing a young people's Free Thought temperance paper.

—We are very glad to learn that the publication of the Little Freethinker will

be resumed and that the next issue will appear in April. Send two 2-cent stamps for a sample. Address Elmina D. Slenker, Snowville, Va.

—The Verdict, a weekly paper published in New York, recently contained an article advocating the taxation of all churches. In a later issue of the same paper the editor says that he has received fully one thousand letters out of which only about fifty were opposed to church taxation. This shows the trend of public opinion, and we hope the day is not far off when the legislatures of the vari-

ous States will take up the question of church taxation.

—Household Words, in reviewing a book titled "Pages from a Private Diary," selects from it a record of odd advertisements. The following is one taken from a book catalogue: Clergymen—A fine collection of two hundred clergymen, consisting of Protestant ministers, Roman Catholics, Wesleyans, Methodists, Unitarians and Presbyterians, nice clean lot—five shillings.

—Lyman Whitcomb writes to us from Russell, Iowa: "In a few days I shall go out canvassing for the Free Thought Magazine. I was well compensated last year for all I did and paid for the Magazine by the pamphlet, "Holy Smoke in the Holy Land," and I expect to be paid for what I shall do for the Magazine this year by "Superstition," by Ingersoll, if you will send it to me. Inclosed find \$2 to pay for the renewal of the Magazine for Cora Whitcomb and myself for another year."

—A Scotch minister was once catechising his young parishioners before the congregation, when he put the usual first question to a girl whose father kept a public house. "What is your name?" queried the minister. But there was no reply. The question was repeated, and then, to the amusement of the congregation, the girl answered: "Nane o' your fun, Mr. Minister. Ye ken my name weel enough. D'ye no say, when ye come to oor house on a night, 'Bet, bring me some ale?'"—Exchange.

—The bishop of Havana has published a warning to heads of families not to trust the education of their children to other than Catholic teachers. This, the

bishop says, has always been the duty of Catholics, but there is greater danger now, owing to the advent of many Protestants and new liberties in the matter of creeds and worships. The attendance of children at nonsectarian schools is not advised except in cases of schools where no religion is taught.—Chicago Journal.

This nation is more endangered from the Christian church than from any other evil, but notwithstanding our political leaders have nothing to say about that.

—Recently six clergymen were ejected from the floor of the Colorado Legislature.

The reverend gentlemen had called at the capitol to oppose Representative Engley's bill to remove the inhibition against theatrical performances. The House had adopted stringent rules against lobbyists, but the ministers never dreamed that they applied to them and they were going from desk to desk arguing with the members. Suddenly Engley arose and shouted: "I demand that the rules be enforced and that lobbyists, whether ministers or workingmen, be compelled to leave the floor."

The speaker had no alternative but to comply and the sergeant-at-arms performed his duty.

—Two elders of the same Scottish church, meeting one day, began discussing the merits of a clergyman who had lately been appointed pastor of the congregation. "Weel, Tammas," said one, "what dae ye think o' oor new minister?" "Ah, weel, Geordie," replied the other, "he daes no sae bad, but he's no' up to the mark o' the ane we haed afore." "Na, na," responded Geordie. "I sair doot if ever we'll get another like him; he was a powerfu' preacher, na doot o' that, Tammas. The short time he labored amang us he dang five Bibles

oot o' the binding, an' kicket the fronts clean oot o' three pulpits."—Christian (Unitarian) Register.

—In a leader on the Birmingham affair the *Yorkshire Post* remarks that "Free thinking and free love have somehow been run in double harness for a good many years." This is a most absurd falsehood. We challenge our contemporary to indicate one Free Thought journal or one Free Thought lecturer that advocates "free love." If this challenge is not accepted, every sensible man will know what to think of the *Yorkshire Post's* veracity. —The London Freethinker.

Our esteemed contemporary might have added that "Christianity and free lying have somehow been run in double harness for a good many years."

—William Podmore, of Trenton, N. J., has sent us from that city in all forty-six subscribers. We did not suppose there were so many Freethinkers in the State. But the fact is Freethinkers are increasing in numbers everywhere. All that is necessary is for the right kind of a man to look them up, and in Trenton we have the right man for that business. And the Magazine is doing much good there. Mr. Podmore writes in a private letter: "The little magazines that are coming here are doing a vast amount of good and are being read by some of our best citizens. I got one of the papers published here to copy that article on Jefferson, by Robert N. Reeves, and it created much comment. I hope to send another club soon."

—Florence Sibley sends us the following interesting item:

To those who feel that the "cause" is

not making any progress the following may afford some comfort: A man living in one of the little towns of the old "Blue-Laws" State of Connecticut, who had been a life-long Freethinker, recently died, and instead of recanting at the last moment, on the contrary, it was one of his last requests that Robert G. Ingersoll be sent for to deliver his funeral address. Col. Ingersoll was engaged lecturing, and he could not come, but as the nearest thing to it, the Universalist clergyman of the place read some selections from Ingersoll's lectures, and that was all the funeral services there were. Who says the cause of Free Thought is not advancing?

If some one will notify us when that Universalist clergyman has a donation party we will ask our friends to remember him. That preacher is no bigot.

—During a religious revival in a small town near Rockville, Ind., one man confessed he had stolen a straw hat, a woman said she had purloined goods from Rockville stores, another had broken the seventh commandment, and another said she had poured hot water on her neighbor's plants to kill them. Many others made similar confessions.—*Chicago Tribune*.

There is no mention of any of these converts returning any of the property they had stolen or destroyed, or the value of it, but they sang, "Jesus has paid it all, has paid the debt we owe." Then they will be consoled by the text that says: "There is more joy in heaven over one sinner that has repented than over ninety-nine persons who need no repentance." These neighbors, who never stole anything, and have lived honest lives, to use a slang phrase, "ain't in it."

—Ray Miller, who was the treasurer of the Young People's Free Thought Temperance Society, organized some

years ago, writes to us: "I desire to start a young people's Free Thought temperance paper and back it up with the necessary financial aid if persons enough can be found to do the rest." Mr. Miller is an able, intelligent young man, and is now the cashier of a bank in the city of Minneapolis, Minn. We request each one of our readers who favor the move to correspond with him on the subject. We have had a great deal of "Christian Temperance" in this country; it would be well if we could have a little Free Thought temperance—that is, temperance from a scientific standpoint. We ask each one of our Free Thought contemporaries to publish the substance of this notice. Roy Miller's address is 440 Lumber Exchange, Minneapolis, Minn.

—The following incident is related by the Rev. V. B. Carroll in the *Homiletic Review*:

We were driving out one Sunday from Decatur, when we came upon a negro, with a club in his hand and a freshly killed possum on his shoulder. We stopped to examine his prize, and the Colonel said:

"My friend, do you know it is Sunday?"

"Sartin, boss."

"Are you not a religious man?"

"I are; I'se jist on my way home from church."

"And what sort of religion have you got that permits you to go hunting on Sunday?"

"Religion? Religion?" queried the man as he held the possum up with one

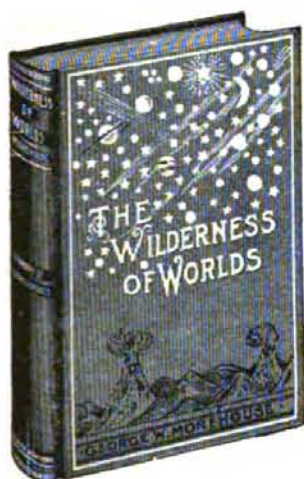
hand and scratched his head with the other: "Does you 'spect any black man in Alabama is gwine to tie hisself up to any religion dat 'lows a possum to walk right across de road ahead of him and git away free? No, sah! A religion which won't bend a little when a fat possum heads you off couldn't be 'stablished round yere by all de preachers in de univarse."

—George Dewey has been appointed by the President to the rank of a full Admiral of the United States Navy. He now not only outranks all other officers of the navy, but all officers of the United States army as well. Admiral Dewey justly deserves this promotion. We notice this appointment to say, from what we learn, that he, like most of the other great men that this country has produced, is no religious bigot, that in fighting his battles he depends on science and not on religion. When he gains a victory he gives the credit to the brave men who fight under him and not to some imaginary being beyond the clouds. He is void of superstition, and it seems has no objection to working on the Sabbath. We have a number of subscribers for this Magazine on the Olympia, the vessel he commands, and we wish, through them, to congratulate him on his preferment.

—"Why I Am Not a Christian," the first article in this Magazine, is a very valuable one, and ought to be put into pamphlet form for missionary purposes. Those of our readers who will take twenty copies of the pamphlet at one dollar will please notify us.



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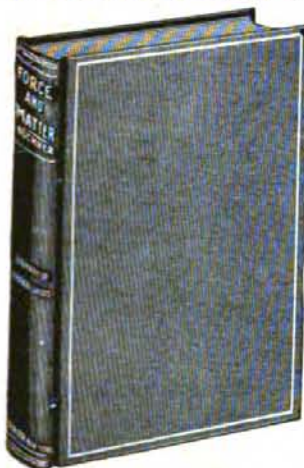
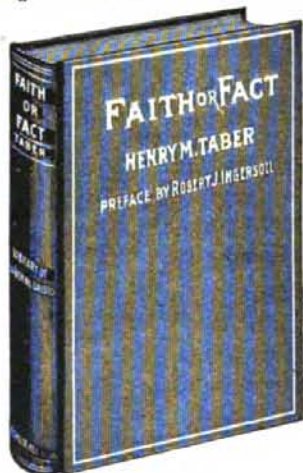
"I have almost finished reading the book, and I regard it as one of the clearest expositions of scientific thought that is to-day published."—*Eugene Christian.*

"A critical and scientific study of the natural forces of the universe. The subjects considered are: Space; Time; Matter; Distribution of Matter; Force and motion; Nebulae; Stars and the stellar system; The solar system; The terrestrial crust; The origin of species; The growth of organisms; The evolution of the mind; From rocks to books; The end of the planet, etc. The work is based on forty years of scientific investigation." *Publishers' Weekly.*

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**Faith or Fact.** By Henry M. Taber. With Preface by Col. Robert G. Ingersoll. Crown 8vo, silk ribbed cloth, gilt top, 347 pages, \$1.00; h. c., \$2.00.

"I have read this book with great pleasure," says Robert G. Ingersoll, "because it is full of good sense, of accurate statement, of sound logic, of exalted thoughts happily expressed, and for the further reason that it is against tyranny, superstition, bigotry, and every form of injustice, and in favor of every virtue."



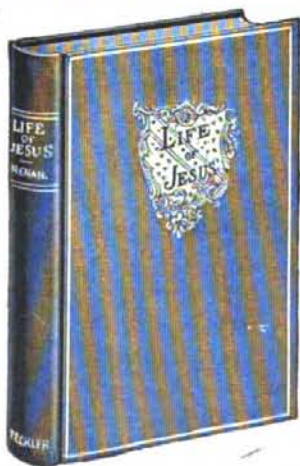
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**Life of Jesus,** by ERNEST RENAN, with many valuable illustrations. 400 pages, crown 8vo, paper, 50c.; cloth, gilt top 75 cents; half calf, \$2.00.

Although educated as a Catholic priest, Renan, from study and observation, became a philosopher. From his religious training he had learned to admire and respect the character and teaching of Jesus of Nazareth, but his good sense and reason led him to disbelieve in the supernatural origin of the "Son of Mary." His reasons for this disbelief—this want of faith—are as follows, and are given in his own words:

"None of the miracles with which the old histories are filled took place under scientific conditions. Observation, which has never once been falsified, teaches us that miracles never happen but in times and countries in which they are believed, and before persons disposed to believe them. No miracle ever occurred in the presence of men capable of testing its miraculous character."



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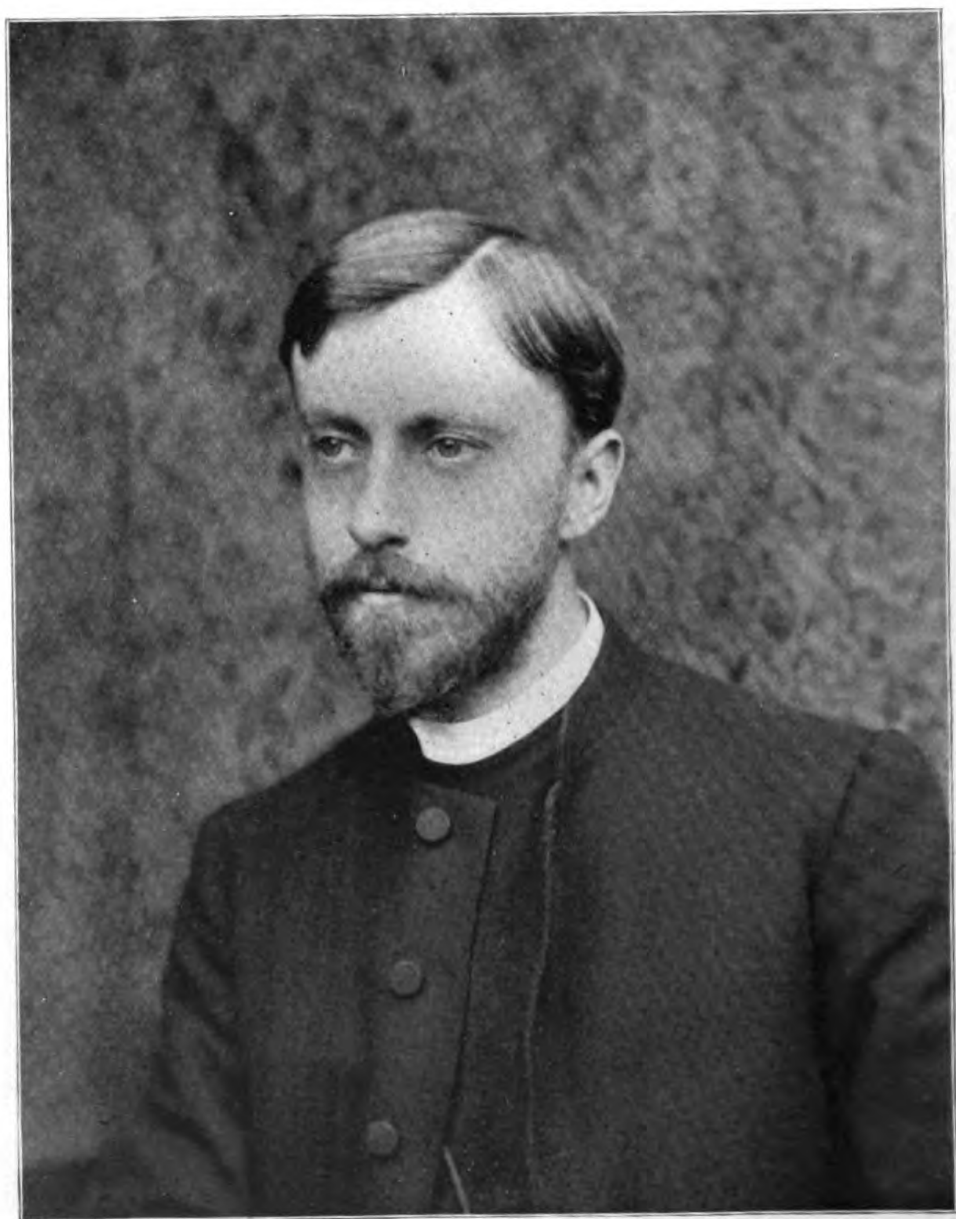
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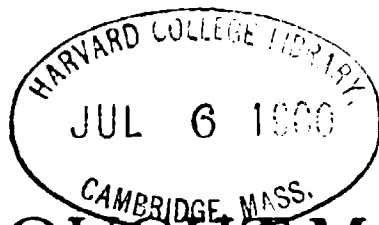
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# FREE THOUGHT MAGAZINE

MAY, 1899.

## THE WORK OF THE ICONOCLAST.

BY REV. A. H. TYRER.

THE "idols of the market place" are not few—the work of the Iconoclast is not easy. Looking down from the heights of rationalism upon the world of men below, we see all mankind groping in the mists of superstition and fettered with the chains of ecclesiasticism. And they do not know that they are bound. Their chains are not so galling as they were when the church had temporal power. But nevertheless their state of mental servitude is not conducive to the highest and best conditions, mental or moral, to which it is possible to attain—and herein lies the justification of him who calls himself an Iconoclast. To break down barriers to intellectual freedom; to emancipate the minds of men from slavery to the superstition of the dark past—this is the excellent work we have to do; excellent, not only because freedom of thought is a good thing in itself, but that under the new condition the world may rise to higher and better things.

For the spreading of our Evangel of Reason the present is an opportune time. The nineteenth century has been pre-eminently a century of strident growth in science and scientific modes of thought. And these scientific modes of thought are not confined to scientists. They are being breathed in, as it were, by all men from the very atmosphere around them. Our children are being nourished in them in the public schools; the educational dogmatist is rapidly giving way to the educational suggester, who, instead of informing his scholars that certain things are facts, leads them to discover truths by reasoning, for themselves. The age of a blind faith is thus going swiftly by, and all mankind is developing that mental condition which asks vigorously the questions, why? how? when? wherefore? in all matters that are subjected to its approval.

We find this spirit making its way in the very hotbeds of superstition—theological seminaries and divinity schools. Hardly a week goes by in which we do not find some professor or other publishing the results of his study to the world—results in which he deliberately plucks some brick

from the orthodox foundation, and by his criticism strengthens the ranks of that rationalism which is surely destined to conquer in the strife.

There is indeed an universal spirit of unrest, so far as religious matters are concerned. Men are beginning to feel that all is not quite so sure as they have been taught to believe, and the church is losing power day by day. The Higher Criticism is rampant, and, while some of its conclusions may not be sound, still its methods are correct. And the Higher Criticism is simply rationalism applied to the study of the Scriptures. And this is what we want.

Here, then, I see the work of the Iconoclast—to break down a false appreciation of the Bible. Not against the Bible itself must his efforts be directed, but against that unfortunate conception of it which designates it “the infallible Word of God.” The Bible, as a book, is a glorious heritage from the ages; but that well-meant, but unwise, estimate, which counts it as divinely inspired and infallible, is a great evil and needs to be destroyed. Popular theology looks on the Bible as “the inspired word of God.” With this doctrine of inspiration attached to it the Bible thus becomes, primarily with the Protestant, secondarily with the Catholic, the source of practically all the superstition that afflicts the minds of men. There they find myth and legend which they take for fact, and in so doing blind their minds not only to the “fairy tales of science,” but also to “the long results of time.” There they find instances of “effective prayer,” and as a result we find otherwise intelligent congregations praying for rain, or for fine weather, or for deliverance “from plague, pestilence and famine, from battle, murder, and from sudden death,” and so on. There they find stories about snakes and donkeys talking—about men being swallowed by specially constructed fish—about devils passing from a man’s body into two thousand pigs—about two bears tearing forty-two children because they called an old man “old bald head,” and so on. And such stories, fit only for nursery extravaganzas (perhaps hardly for this), are accepted by otherwise mature minds as sober facts, “because it says so in the Bible.”

There they find—if they follow church interpretation—a plan of salvation of which the principle is an immoral principle, inasmuch as it teaches that a man’s salvation depends on his faith rather than on his works; and that, be his works never so evil, he can, by a simple confession, have the effects of his sin washed away, and by an imputed righteousness receive the reward of the just. And connected with all this there are certain forms and ceremonies and dogmas which are counted necessary to salvation,—forms and ceremonies and dogmas which are stumbling

blocks all along the line to the churches to-day, since they form the basis of so much dissension and dispute.

And all this useless ritual, unhealthy doctrine, childish superstition, "fruitless prayer," all this can be got rid of only by spreading a more rational appreciation of the Bible. To the great mass of people the Bible is verily "the Word of God." So long as it continues to be this, so long will they find ample authority for every superstition that has ever afflicted mankind. Hence, I claim that here is the legitimate, productive province of the Iconoclast. Break down the idol of an inspired Bible and superstition will be smothered in the ruins. In endeavoring to accomplish this work of laudable and righteous destruction, there are right and wrong ways in which to go to work. By pursuing right methods, converts will be made to rationalism. Wrong methods will only strengthen any bigotry that may already exist in those whom we would teach better things.

I conceive that a right method will work something along these lines: First, the analogy must be shown which exists between the Christian's Bible and the other bibles of the world. So long as the mind does not fully realize the fact that other nations have evolved their sacred literature, it must look on the Bible as more or less unique. But when the attention is directed to passages from the bibles—that is, the "books"—of other religions, passages which are not inferior to any in the Christian Scriptures, then that uniqueness disappears. "Do not do to others what you would not wish others to do to you," said Confucius, the Chinese, five hundred years before the same precept in its affirmative form left the lips of Jesus the Jew. "I love life and I also love righteousness. If I cannot keep the two together I will let life go and keep righteousness," said Mencius—another "heathen Chinese." Said Zoroaster, "Choose one of these two spirits, the Good or the Base. You cannot serve both," which reminds us strongly of Jesus' saying about God and mammon.

Then, again, it is necessary to have at our fingers' ends, knowledge as to the growth of the Bible. And in this connection it is well to remember that the New Testament will, naturally, always be the battle-ground rather than the Old. To the majority the Bible is a unit. Nine out of ten have no knowledge of the uncertainty that exists in regard to the authorship of the various books. They know nothing, for instance, of the fact that two out of every three of the most competent scholars of Christendom are satisfied that the fourth gospel did not come from the Apostle John. They are not aware of the fact that there are other gospels besides those that have been admitted to the New Testament. They do not know that the canon of the New Testament was decided by votes of fallible men; nei-



ther do they know that the New Testament, as we have it to-day, was not decided on until the first quarter of the fifth century—at the council of Carthage, 419 A. D. A general knowledge of simple facts such as these, to say nothing of an acquaintance with the results of the Higher Criticism, will enable one to often instill into hitherto passive minds a healthy doubt that may blossom into an earnest desire and search for truth.

Then, again, proof of the Bible's uninspired nature, if brought forward with tact, is often most useful. And proof of this kind is to be found in the absolute contradictions that the book contains. Now, there are numbers of people, who, while they admit that there are apparent discrepancies in the Bible, still insist that they are apparent only, and that a more thorough knowledge would enable us to harmonize the different accounts. An absolute contradiction is often denied, even by those who are supposed to have made a study of the Scriptures. Only a short time ago, in an argument with a bishop of the Protestant Episcopal Church, I spoke of the contradictions in the Bible. He denied that a contradiction could be found. I referred him to Acts ix., v. 7, and Acts xxii., v. 9. These verses are from the two accounts of St. Paul's conversion while on his way to Damascus. In Acts ix., 7, it says that the men that were with him heard the miraculous voice. In Acts xxii., 9, it says they did not hear it. The learned bishop had apparently never noticed the contradiction before. And I may add that he found it an easier matter to depose me from the ministry than to meet the argument.

Other contradictions of just as absolute a nature exist. These are conclusive proofs of the fallibility of the writers. If the one statement is correct, the other must be incorrect. And once a person sees this, he is then in a fair way also to see the necessity of using reason in a study of the Scriptures. Again, the Revised Version is a wonderful argument against an irrational appreciation of the Bible. In the Revised Version we find that what have hitherto been counted important parts of Scripture are now altogether discredited, e. g., what has hitherto been counted the great proof verse of the Trinity, the 7th verse of the 3d chapter of I. John. This verse is entirely omitted in the Revised Version as a fraudulent interpolation. And in many other places we find words, sentences, verses, and whole passages—e. g., the last twelve verses of St. Mark—omitted or discredited, being recognized as frauds, perpetrated by would-be strengtheners of the orthodox position.

Simple facts such as these, brought forward with tact and sympathy, will often accomplish much. They will certainly induce thought. And thought induced by such facts must produce doubt. And doubt—taking a



large view of the matter—means salvation. For “doubt” means that the mind that harbors it is concerned about the truth. By adopting a moderate, educational policy along lines such as are here indicated, the Iconoclast will accomplish more and better work than if he takes the ultra-radical stand that is so common.

Through an observation of much iconoclastic literature, I find a great deal of argumentative matter dealing with the question of a God or no God. Now, I respectfully submit that speculation of this kind is not the province of the Iconoclast. He can not prove that there is no God; and the instant that he asserts a negative of this kind he simply sets himself up for another speculator trying to force his conclusions on his fellowmen. Moreover, there is a God—or what may be termed a God, in lack of a better term to use. There is an “unknowable”—a power outside of man of which he has no knowledge—a primal power which is the first cause of all things. Whether this Power is a power inherent in an eternally existing matter—the sum total of all law—personal or impersonal, is beyond the discovery of man. We only see the result of the working of that power. “The heavens declare the glory of God and the firmament sheweth his handiwork.” But the result is ever before us, and it is surely only the fool that hath said in his heart, “There is no God.” It is not evolution that has produced all things. Evolution is a method, not a cause.

But let us ever remember that our work as Iconoclasts must be done tactfully, and with sympathy, if we would accomplish good. The faith that is built up on the idols that we would destroy, is the most precious thing in life to many a soul. They who hold this faith dearly are still “the salt of the earth.” The rock to which many a trusting soul is anchored is “Christ,” and he who would ruthlessly destroy this rock without providing at the same time a more sure refuge, assumes a responsibility that I for one am determined shall never be mine.

I have known, as we all have known, aged Christians, who have spent their lives in serving their “Master”—purified souls—the inward peace written on every feature, waiting in longing hope for that last tide which shall bear them across the harbor-bar, where they hope to “meet their pilot face to face.” Their lives are right—they have hungered and thirsted after righteousness, and they have been filled. But, because their theology (which is really, after all, so small a thing), is based on an error, is this any reason for the image-breaker to step into their lives and attempt to destroy the hope which is bringing them down in peace to the grave? Surely not. Our work lies not with such as these. It will take our best endeavors to make a due impression on the present and the coming generations. And

to do this we must work judiciously and well. Hundreds of theological seminaries and divinity schools are sending out their graduates in superstition every year. It is the influence of these we have to combat—and it is no mean strife.

In all our endeavors for reason and righteousness, let us ever beware of one fatal error—the error of ridicule. I find much iconoclastic literature full of ridicule of sacred things. And this is wrong. There is nothing in any religion that merits scoffing or ridicule. All religion is the earnest aspiration of the human soul for its highest ideal. And while we may and should endeavor to raise the standard of that ideal, so far as it is possible, for all men, we must at the same time beware of setting an example by which we may teach men worse things than the superstition from which we would set them free.

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### STRANGE PEDIGREES.

BY CHARLES KENT TENNEY.

**N**EARLY all professed Christians, except in the more benighted countries and sections of civilized lands, no longer pretend to believe in the absurd stories and atrocities attributed to God by the old Testament. Even the orthodox preacher, in enlightened communities, speaks doubtfully of the divine origin of the work, and still more doubtfully of the truthfulness of its statements. They still, however, adhere to the New Testament, disliking to drop the bone from which so much sustenance has hitherto been derived. This bone, too, has been pretty thoroughly picked, and we occasionally see one letting go, and taking hold, in a gingerly way, of more modern thought. "And it has come to pass," that in some meetings, the name of the "Blessed Lamb" is seldom mentioned.

The rejection of the old, and the attempted substitution of the new, as the foundation of the Christian church, is entirely inconsistent, and is only attempted from the fact that the people have got by the bear story, and the pulpit, to save itself, must submit to the views of its hearers. The New Testament was founded on the prophecies of the Old, and must share its fate. The rising generation, no longer subject to religious oppression, and being free to think, will as gradually drive the pulpit from its new position as the present generation drove it from the old. The last few decades have brought about a most remarkable change, for now the church no longer leads the people, but the people lead the church.

The reason the New Testament has not shared the same fate, in the minds of thinking people, as that of the Old, is because there has not been the same attention paid to it by Freethinkers. Its absurdities and incon-

sistencies are equally glaring. A work of divine origin certainly should agree with itself. Christians say God wants his children to be truthful, and yet, in his own Word, as enunciated in the New Testament, we find most glaring conflicts that cannot possibly be reconciled. One or the other must be false. There is no middle ground. Is it unreasonable to apply the same legal maxim to this work that the law would apply to all others: "False in many things, false in all?" As an illustration, in giving the genealogy of Joseph, from David to Christ, God makes Matthew say there were twenty-eight generations, and he makes him give the name of each in its order. In giving the genealogy of this same Joseph, from the same David to the same Christ, God makes Luke say there were forty-three generations, and he gives the name of each in its order. Allowing 33 1-3 years as a generation, there was 933 1-3 years between David and Christ, according to Matthew, and 1,433 1-3 years according to Luke, a difference of five hundred years, or fifteen generations. Not only is there this difference, but there is not a name, except David and Joseph, in one list that appears in the other. According to Matthew, Joseph's father was Jacob, while according to Luke his father was Heli. As Joseph is a mere nobody in the story, except perhaps to legitimize his wife's child, there was no real need in giving his pedigree, but having done so, it should have been truthful. He might well have said, with Solomon, "It is a wise man who knoweth his own father." The pedigree of Christ would have been more to the point, but that was all fixed at the Council of Nice, at which the pagan Constantine presided, and by force of arms, solemnly decreed, in effect, that God was his own and the father of Jesus and the Holy Ghost, and Jesus was his own and the father of God and the Ghost, and the Ghost was his own and the father of his twin brothers and father. Each was the father of all, and all of each. Three times one is one, and once three is three. Remarkable physical phenomena—profound and intricate mathematics. It is asserted that "with God all things are possible," and, if we are to believe what is claimed for him in the Bible, this is unquestionably true, but to a man of ordinary comprehension it would seem impossible that the son could be his own father, or the father his own son, or that the same man could have two fathers, and an entirely different line of ancestors, with a difference of five hundred years in reaching the original stock. Such remarkable powers, so different from anything known on earth, are truly marvelous. Had Mary been present at this convention of politicians, she would have been surprised to have learned, a fact never before suspected by her, that at the little affair in the manger, she had given birth to triplets, and the astonishing fact that she had not only

given birth to her son, but to her son's father, and to her son's father's Ghost, and Joseph, perhaps, would have been equally astonished to have learned that by his generosity in marrying Mary, under the peculiar circumstances of her case he had become, not only the legal father of Jesus, but of God and his Ghost, and had thereby saved God, Jesus and the Ghost from being stigmatized as bastards, and had put them on the same footing for inheriting his property as his other children.

Such is the conclusion, logically drawn, from the story, and none other can be drawn. It needs no comment, and its absurdity is not equaled by anything related in the Old Testament. It having been so decreed, and having been made the keystone of the arch which was to support the structure of the church, is it surprising that the first step of the church was to suppress all knowledge and learning that had theretofore existed? Men's minds must be reduced to the level of taking in such slush without a murmur of protest. And so "it came to pass" that with the beginning of Christianity began the era of total ignorance, an era which lasted nearly fourteen hundred years. As Thomas Paine truly says: "The age of ignorance commenced with the Christian system. There was more knowledge in the world before that time than for many centuries afterwards. It is owing to this that we have to look through a vast chasm of many hundred years to the respectable characters we call the ancients. The Christian system laid all waste, and if we take our stand about the beginning of the sixteenth century, we look back over that long chasm, to the time of the ancients, as over a vast sandy desert, in which not a shrub appears to intercept the vision, to the fertile fields beyond."

There is no religion known to man based on such absolute absurdities; that of the ghost, or other Indian dances, or of the most barbaric tribes of inner Africa, have more merit to commend them to the minds of men. It seems incredible that the people now occupying the most civilized parts of the earth could be so deluded for so long a time. Yet it is a solemn truth that millions of lives have been most cruelly sacrificed, millions of treasure has been, and is being, spent, and millions of dollars annually escape taxation, and its just burdens of government, to maintain this monstrous absurdity, and in the support of men who are engaged in sugar-coating such a monstrosity, to suit the palates of those who are still afraid to think for themselves.

It was owing to the so-called Reformation that the first rays of the dawn of reason began to break through the iron fetters of ignorance and superstition, forged by the church, and which had so long degraded and debauched the people. It was intended only as a protest against the

tyranny and despotism of Rome. It was, however, in the nature of a struggle for political and ecclesiastical power. It was more in the nature of a struggle between freebooters over the division of spoils and power. No word of condemnation escaped its promoters, of the iniquities and horrors related in the Bible, or of a system which eternally damned the race on account of the petty act of Adam in eating an apple, and of salvation only through the blood of the man of such a pedigree. Both agreed substantially in the essential doctrine that the Bible was revealed truth, and this man the only salvation, and there is little or no difference to-day between the Catholic and Protestant churches in this belief. It is true they quarrel and fight as to the means of reaching the haven of rest, but both stand upon the same foundation of the Father, Son and Holy Ghost. But this so-called Reformation has ended differently from what was intended. Intended to defeat the assumption of power only, it gradually lessened the grip of the church in its absolute control of the minds of men, and gradually, as they had never before dared to do, they began to think and act for themselves. With this freedom of thought has come the separation of church and state. The church has practically, although not yet entirely, been obliged to keep its hands off of government and confine itself to its own affairs.

From this Reformation, too, has come the conditions which have driven the church from its once wholly united belief in the absolute truth of the Old Testament. Gradually its forces are fleeing to the inner walls, but only to find them built of sand, and its forces decimated. Christ has ended his mission for them, and not much longer will his blood shield them from the vengeance of an enlightened but enraged people.

Madison, Wis., April, 1899.

## IMMORTALITY.

BY HUDOR GENONE.

THE question of personal immortality reminds me of that old story of the miser. He was asked to give something to a beggar, and, taking a cent from his pocket he was about to bestow it, when a sudden thought came to him, causing him to put back the coin into his pocket. Reproached with his undue parsimony, he said: "It is not the cent I care for, that I could gladly spare; it is the interest, man, the interest."

Whatever we may think of this morally, mathematically the miser was right. I have been at the pains to figure the matter out in some detail, and I find that if, at the year 1 I had put a cent at interest and left the payments to accumulate, the result would be about as follows:

100 years .....	\$	1.00
200 years .....		160.00
300 years .....		10,000.00
400 years .....		1,200,000.00
500 years .....		170,000,000.00
600 years .....		5,500,000,000.00

And at the present time the value of the investment, much too great to be set down at any reasonable length in figures, at the present rate per ounce of gold, would require hundreds of globes of gold the size of this earth, and would moreover be increasing in bulk, and consequent value, faster than any one could cipher, and the resultant pile of precious metal flying out into space at a speed greater than that of a Mauser bullet.

Now, here are we poor simpletons; we say to ourselves, "Oh, a cent is only a cent, I will give it away. I will waste it on this, that or the other trifle, or if I see it in the street I will not stop to pick it up." Just so we say of ourselves, "A life is a life, I will throw it away, waste it, lavish it, squander it, refuse the opportunity of picking up this thing, not so much perhaps valuable in itself as for its opportunity, its potentiality of illimitable expansion.

After all, what do we know of the reality of what we call existence? What is that we call consciousness, whose loss at death even the most spiritual of philosophies cannot grapple with, and the highest flights of religion are compelled to ignore and refer to a region of inquiry beyond the limits of science, to that faith which might perhaps be the evidence of the unseen and eternal, but which is now entirely and only the substance of

hope—at best a sickly plant of guesswork, growing limp and languid in an atmosphere surcharged with the carbonic acid of doubt and delusion.

A few words to the wise: The Indian philosophy, defective as a basis for a world-theology in much, is yet effective in this, it declines the untenable hypothesis of a guess—it refuses the guessed-at God or the guessed-at soul. Its doctrine of Karma, or consequences, if held uncontaminated by physical symbols, is, in a word, perfect. If only to this had not been added the impractical and unprovable hypothesis of reincarnation, nothing would have been lacking to theosophy. But the idea can be expressed in language yet more universal—if all opinion were abandoned we should have nothing left but fact.

The ideas that most people have concerning what they call their “soul” is, that somewhere inside of them, probably in the brain, is a something endowed with a capacity to “inherit eternal life”—a capacity which may lift them up to everlasting bliss or sink them down into eternal torment at the will and because of the choice of the something.

Descartes, one of the wisest men who ever lived, had an idea that this soul was located in what is called the pineal gland, at the top of the cerebrum, a function now in utter disuse, but known to psychology as a rudimentary eye.

It is hardly, I think, necessary to go into any extended argument to amply demonstrate the futility of these and all similar hypotheses; there is absolutely no proof of the existence of a corporeal soul, and none even of one immaterial to be expressed in any terms of physics or common sense.

And yet, curiously enough, as neither “matter” nor “force” can be destroyed, but only changed as to their manifestations, so it is also with the reality to which the name “soul” has been given.

This reality appertains, let me say, to all nature, and to all the coordinations, entities or personalities which spring from Nature, or go to make up Nature. Soul is not the exclusive right and inheritance of man, but he shares it with every thing that is or was or ever shall be.

If I were to select a word the best fitted to express the exact shade of meaning which belongs to this idea, I should use the word “character.” This applies well enough, as we know and act upon every day among men; a man’s character is his real self, not the meat on his bones, nor his processes, nor the form of his features, nor even always his outward actions; but rather that seemingly vague, intangible, wholly immaterial something which is in fact character.

Whatever I may say or leave unsaid, however impotent argument

may be, or logic, or rhetoric, or the most subtle proofs, you know very well what is meant when it comes to giving credit in business or lending a five-dollar bill.

The dog, too, has a character, and the mosquito, the elephant, and flea, good or bad. The test is not in our willingness or unwillingness to lend money, but varies in each case, as our experience gives proof. The crystals, too, have character, and the "atoms" of the elementary substances.

This being, man, with his character, dies, and there, some of us think, is the end of him. But is that quite so? It is the end, of course, of his activities; his processes cease, the meat upon his bones rots away, and in time the bones, too, decay, but for all that the real man lives right on. We no longer lend the so-called cadaver five-dollar bills, but it is a remarkable fact that we continue to give him credit, not, it is true, in a financial, but in a more important, that is, a moral, way. If he has been truthful we continue to believe, not so much him as his truths, and as for an evil man, a liar, a deceiver, it needs no fiat of an "Almighty" to declare "him that is filthy let him be filthy still."

This character of man is not the inert copper cent of his bodily shape, it is the interest on his life. And this interest inevitably accumulates. The influence of a man, when that influence has been for truth, and especially for a new form of truth, or a new and original expression for it, swells and grows, permeating and vivifying all it comes in contact with. How great, then, is our responsibility! Suppose Darwin, having fully thought out to their logical conclusions his wonderful theories, had been too lazy to gather the practical proofs, and to embody his researches in those imperishable volumes, surely his laziness would have been a reproach to him, as it would have been a loss to the world. And Napoleon; does not the strategy of all time owe him a debt? And Edison and Tesla, with their electrical devices, Whitney with his cotton gin, McCormick with his reaper, Ericsson with his turreted terror, have not all these men felt the impulse to serve, felt it even when they have profited by it? If they, or any of them, had permitted some evil or lax motive to divert them, how much worse off the world would be to-day—they live in the results of their endeavor. So let neither lassitude, nor pride, nor prejudice, nor the arrogance of opinions, either of bigotry or infidelity, move you a breadth of a hair from doing, saying, or writing what you know the world has need of. Imagine the consequences that may flow from your perversity. How would it be to-day, do you think, with the liberties of America if George Washington had felt a miserable vanity for the title of king? And



contemplate the frightful consequences if our common ancestor Adam had somehow gotten a prejudice against the holy institution of matrimony.

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FAITH DECLINING.

BY PROF. A. L. RAWSON.

RELIGIOUS or theological faith is declining, as appears in the reports of sermons preached lately in New York City and in Cincinnati, Ohio. A very surprising utterance was reported of the Rev. Henry Van Dyke, who said, "The Son of God would have come into the world whether man had sinned or not." He also showed in his discourse that his mind is not orthodox on the theory of the sacrifice of Christ.

The Rev. Dr. Hillis has been called to the pulpit once filled by Henry Ward Beecher, and in his second sermon in Plymouth Church he extolled Jesus without reference to the atonement or any other doctrine which exalts him to a divine or supernatural height. Jesus, he said, was a supreme genius as a literary artist, wonderful in imaginative powers. He did not explain the various differing reports of the speeches of Jesus nor say which reports were correct. He made no allusion to that faith which Paul valued so highly, nor did he require any definite belief, but his discourse abounded in beautiful sentences, fine phrases, glittering images, which are acceptable to those hearers who are tired of dogma. The subject of the sermon on the evening of April 2 was "George Eliot's *Tito* in 'Romola'; a Study of the Peril of Tampering with Conscience, and the Gradual Deterioration of Character." A preacher would not dare to neglect the Bible and take his texts from popular novels if he did not know his people's likes and dislikes. The Bible grain has been threshed so often that the spiritual food left in the old straw is very weak, small in quantity and somewhat moldy, and the new grain from the works of the live thinkers of the day is more acceptable, and more biblical than the Bible, for the new ideas are as useful now as the Bible text was fifteen or more centuries ago, when it was new. Even the "divine" Gospel can grow old and need renewing. The Rev. Dr. Theodore L. Cuyler evidently does not entirely approve of Dr. Hillis' selection of texts from novels instead of from the Bible in the course of his evening sermons in Plymouth Church, on "Great Authors as Teachers," and says he intends to speak to his brother in the ministry about the matter.

Rev. Dr. Rainsford urged his people to care less for the future life and for eternal salvation and more for the comforts and well-being of this life, and to do more to relieve the unfortunate. He became unconsciously an

altruistic agnostic for a moment. He also said, "The church ordinances were no longer calculated to promote increase in the church, and advised that the fundamental principles of religion be taught in the public schools, but he did not name the one creed which he would have taught. If he selected the simplest principles of religion he would favor the agnostics very much.

Rev. Dr. Van Dyke said, "There are a thousand doctrines of the atonement, all true," but he did not consider the confusion in the schools when the different teachers got to work, each on a favorite theory of religion. He forgot for a moment that the wise policy of this country is to keep religion out of the public schools, because it is a fruitful and sure cause of contention and strife, bitterness and hate, which leads to the murder of a neighbor whose opinion of the unseen world may differ from the opinion of some other person.

More than one preacher advocated "good saloons," "clean dance halls," and "pure theaters," instead of the ones now so popular. He may have been dreaming of the age in which the church supplied what theatrical shows there were other than its processions, etc., it was considered good for the people to have, and those were "sacred dramas." When Salmi Morse, a few years ago, attempted at great care and expense to present the "Passion Play" in a theater in New York, he was persecuted to death (by suicide). Now the preachers argue the more pure amusements the better, and the bones of the dead Puritans rattle in their graves.

The hell question rises to the surface now and then, and now it is in the theological air in both the Roman and the Protestant communions, where the orthodox preachers urge a belief in a real hell of real fire, as was so eloquently advocated by Rev. John W. Mackey, Ph. D., in St. Peter's Cathedral Church in Cincinnati recently. He stated that, "In hell the demons and the reprobates are punished by real fire," and quoted the story of Lazarus, and said that the beggar was carried into Abraham's bosom and the rich man was buried in hell, as if the story was history and not fable. He went on with his argument as if the personages of the story were real persons, and said, "The beggar is real, hell is real, the rich man is real, the tongue to be cooled is real, the torment is real, by a real flame, by a real fire." He also argued that if hell is not real it would be necessary to admit that God was not active nor needed to direct the powers of nature and its laws. That would rob the Church of its reason for existence, therefore hell must be real. He continued his argument and said, "It is against reason and utterly puerile and unworthy of a true philosopher to seek to make distinctions where the law itself makes no distinc-

tion." Eminent preachers have denounced reason and philosophy as inventions of the devil. The learned divine continued and said, "It is against the true method of theology to deny objective reality to truths declared nearly always and everywhere in the Holy Gospels by the same terms. Fire is the medium of torments inflicted on reprobates everywhere in the Bible. Those who deny the reality of hell fire are the Theosophists, Pantheists, Agnostics, and the whole flock of the execrable sects who deny all reality and make the universe consist of airy phantoms."

The theory of the Church includes a real God and all other real things that are used in teaching faith in the rule of love by fire. The learned priest quoted, "Saint" Augustin's "City of God" (xx. 16), "The fire of hell is something physical, external, a true body which produces such a pain as real fire produces." The "Saint" had more logic than scientific knowledge in his composition, for it is now known that fire is not an element, but is a result of a chemical action called combustion, as when the oxygen of the air feeds a lamp flame, or coal in the grate." The error of supposing that fire was a thing by itself is in evidence against the alleged divine revelation theory, for an all-wise God would not reveal "a hunk of ignorance" to deceive his chosen people! Well, may be; He is reported in His own Holy Writ as having deceived the people more than once and to have admitted the fact. Still, it may have been revealed by His rival, Satan, "the father of lies," for whose honor and glory Paul was a successful and zealous worker.

The preacher in Cincinnati gives in his talk some particulars about the fire of hell, of course, as we must conclude by his positive statements, from his own knowledge. He knows the Church invented hell and its fire, by the aid of just such faithful souls as his is, who is willing (for a salary and perquisites), to lay aside humanity, with its simple love of truth, and become—a preacher, a servant of the Church, who invented fables for the glory of Christ, as Paul said, or is reported to have said, that if by lying he would glorify Christ who could blame him? So the preacher becomes a spiritual father, having abandoned reason and probity as fleshly lusts and adopted the practice of deception for its value in gold and glory in the service of the Church. He says, "The fire of hell is in perfect combustion and therefore emits no smoke."

If this is true the ordinary laws of nature are displaced by a miracle, for where there is combustion there must be a supply of fuel, but the hell-fire is said to burn eternally without fuel.

This kind of nature is known only to the Church, for it was devised specially for its use. The learned priest whom we have quoted says,

"Bodies offer insurmountable resistance, and therefore act on demons. If bodies could offer no resistance to pure spirits an angel (even a fallen angel), might throw the universe off its base and destroy all living creatures." This is only a dream-land pure and simple for the abode of the Church, where it can enjoy its theory of the fall in Adam and salvation in Christ as the law for the devoted. Many millions of hard-earned treasure is required each year by its agents, the clergy, who manage to lay up treasures in heaven for their believers and treasures on earth for themselves, all of which treasures are produced by workers, men and women, whose homes might be made more comfortable if the Church did not need so large a share to maintain its dream-theory.

It is a hopeful sign for humanity that the churches in New York City, and in many other places, are in the market for sale, or in process of uniting two or more societies in one and so make it possible to sell one church building and pay off the mortgage on another. In more prosperous times a part of the members separate and form a new society and buy or build a new building, but that condition is reversed to-day. The financial basis is a fair index of the internal prosperity of a church. Even the late Dr. John Hall's Presbyterian Church on Fifth avenue, New York, mourns its decreasing revenues. The call to preach is gauged by the preacher's power to draw people who pay high prices for pews, or high rents, and contribute liberally to the various schemes of the church society, including Foreign Missions. The money question will be the ruin of the church, and faith will cease for lack of material basis. The Roman Catholic Church is said to be the most completely organized institution in the world, and that its main purpose is to get money, and incidentally to talk about hell, purgatory and salvation. It is more and more difficult each year for that church to gather money, and year by year the Church wanes. The many millions that the Church draws from the public treasury, in New York City and elsewhere, for use in its private institutions, might be managed with greater economy by public officers, for the Church methods are very expensive. To cut off public money from the Church would restore in part the original condition of total separation of Church and State which has been gradually changed through the craft of the priest in the management of so-called charities in the care of children, who are used as means for making money firstly, and for making members of a certain sect secondly, and thirdly are given a more or less useful education, if the catechism does not absorb the most of the school hours.

Dr. Hillis was called to Plymouth Church, Brooklyn, to fill Beecher's pulpit, or, rather, occupy the platform where the great talker drew a house

full to overflowing always, and it is said that Rev. Dr. Alexander Connell, of London, England, has been called to fill the pulpit in the late Dr. John Hall's church, and it seems to be more or less of a commercial venture in each case. These are straws which show that the number of first-class men available for such pulpits is very limited. If the business was more prosperous the best men would turn their attention to the church, as has been the case in former times.

### DR. CADMAN SURRENDERS.

—It would seem from the following report that we take from the Chicago Tribune that our Methodist brethren are trying to keep up with the procession. The report says they will "reject all parts of the holy Scriptures which are repugnant to reason." That is all that any Freethinker can ask. The next thing we may expect to hear is that Col. Ingersoll is called on to address some Methodist camp meeting.

New York, March 6.—(Special.)—"That the inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men." This proposition, the acceptance of which will tear away the fundamental pillar of Methodist theology, was urged in all force, sincerity, and enthusiasm this morning by the Rev. S. P. Cadman, pastor of the Metropolitan Temple, before the regular weekly meeting of the Methodist ministers of New York.

Four hundred of the leading ministers of New York and its vicinity, including the popular Edward G. Andrews, were present when Mr. Cadman's paper was read. He was applauded when he got through.

Mr. Cadman's paper was one of a series on Bible criticism. This bold, portentous utterance—involving the most radical departure from accepted tenets of the Methodist Church since its founda-

tion—was made before the most representative body of Methodist clergy in America. It included the vast majority of the preachers of Greater New York.

It is the first announcement of an impending controversy which may shake the Methodist Church to its foundation stones. The acceptance of Dr. Cadman's proposition, heard with respect and applause by the New York ministers, is comparable to the suggestion of a new constitution for the United States. It places the Bible on the basis of historical works on other than divine subjects; it rejects the authenticity of all parts of the holy Scripture which are repugnant to human reason.

There is more life and vitality in the Methodist church than in any other orthodox church in this country. As a general thing they may not be so cultivated as other Christians, but most of them are good-intentioned people, honest in their views and interested in various reforms that they judge will benefit humanity. We shall be glad to welcome them to the Free Thought ranks. Free Thought needs, to make it a success, some of the enthusiasm of our Methodist friends, and they would be benefited by adopting some of the infidels' methods of looking at every question by the light of reason and ascertained science. "The world moves."

# LITERARY DEPARTMENT.

## PAST FINDING OUT!

"His ways are past finding out."—Bible.

BY DAVID B. PAGE.



DAVID B. PAGE.

PAST finding out!

The power that binds a pebble  
to the earth,  
That holds a planet to its center  
fast,  
That swings uncounted stars  
throughout the vast  
Illimitable heavens — it falters  
thought  
And tires imagination—so fraught  
Is it with mystery  
Past finding out!

Thou blazing sun, stupendous orb,  
How long begun thy course we do  
not know,  
Past finding out!  
What gives thee poise and glow, we  
do not know.

We hail thee, source of life and light—  
Thy presence gives us day, thy absence night.  
We see the bursting bud, the blooming flower,  
All growth excited by thy power,  
We know that thou upholdest life—  
There would be none without.  
What is thy mystery, O Sun?  
Past finding out!

Past finding out!  
The power that guides the pendant worlds  
That move in ceaseless circles round the sun,  
Nor lack an instant in the course they run,

Obedient to a law—when first decreed  
We do not know—nor do we need,  
Sufficient, that we note the law unchanged  
By which their orders are arranged,  
Through which we calculate with certain date,  
And years ahead their movements predicate.  
What folly, then, to form a creed or scorn a doubt  
About the power that rules—

Past finding out!

Past finding out!  
This life we feel and see.  
Whence comes it? Why to you and me  
This brief time here?  
What of this day of pleasure, care and pain?  
Unsown, end we as ends the grain?  
In generation, only do we live again?  
Shall faith account us more than doubt  
Where rules the law inflexible—

Past finding out!

Past finding out!  
Hath any atom more respect  
Than other atom in the countless whole;  
Hath any mind a quality superior to all mind?  
Can any life be dearer than all life?  
Or any soul more precious than a soul  
Before this all-sustaining force  
Which through eternal cycles holds its course  
And guards its mystery 'gainst all beginning and end?

Past finding out!

## A WELL-TOLD SCOTCH TALE ABOUT FOXES' TAILS.

BY PROF. JAMES A. GREENHILL.

DEAR BRO. GREEN: I have just enjoyed a delightful hour with the April Magazine. It gets better and better as the months come and go. And I take this opportunity to compliment you on having such a clear-headed correspondent as D. B. Stedman. The whole magazine is rich, but the first article is a daisy, for which we ought to tender Mr. Stedman a vote of thanks. The two ladies, also, whose portraits you give us, in speaking of their experiences in getting away from the church, make the heart warm toward them, by those of us who have had somewhat similar experiences. I hope they will be successful in their Free Thought Ideal enterprise, and for one I will send them something more substantial than wind. (That is characteristic of Brother Greenhill.)

It has been my intention for some time to tell you some of the peculiarities that obtained in the Kirk in Scotland when I was a boy, sixty years ago. At that time such a thing as a musical instrument was never seen inside its walls. The musical part of the performance was done by any and every one who had a mind to open his head and roar, being led by one called Precentor, who occupied an elevated seat in front of the pulpit, called the lettern. The pulpit was raised eight or ten steps above the church floor. The Precentor's seat was some two feet lower. In the Kirk at Glamis, the village in Forfarshire where the writer was born, the Precentor's head, when standing to lead in singing, was nearly as high as the Bible on the pulpit desk. My father was Precentor in that Kirk for fourteen consecutive years, but that was before he and I were acquainted. But I have heard him speak of things in his experience while occupying that office. The minister, old Dr. Lyon, was a very austere moralist, according to Scotch morals. If anyone had a reputation of stepping a little aside from what was looked upon as the straight line, the Doctor was apt to bring him up with a short turn. At one time, a Mr. Elder came to the village to teach music, and, wishing to bring his musical abilities to the immediate notice of the people, requested my father to allow him to take the lead in singing one or two of the psalms at church on Sunday. Of course no objection was raised, and, being a good singer, such an advertisement helped to greatly increase the number of his pupils. After his school was over, and he had gone, it got whispered around that he had been quite partial to the society of the other sex. These rumors reached the dominie's ears. The following summer he came again on a musical mission, and the first Sunday in the village he accompanied my father to the lettern. After reading the introductory psalm, the Doctor stood, till he saw my father rise to lead the singing before he seated himself. After reading the second psalm, he stood to see which was to rise. This time Mr. Elder rose up, but before he had time to make a sound, the Doctor tapped him upon the top of the head, and said, "Sit down, man," and, addressing my father, said, "Rise an' sing yer-self, John." So Mr. Elder stepped down and out.



I never heard my father say that he and the minister had any misunderstanding at any time, but that was not the case with every Precentor and minister in the country, as the following anecdote of Sandy Johnston the Precentor will show.

In the course of a conversation between the minister and Sandy, one day, the minister ventured on some friendly criticism of Sandy's singing, whereupon Sandy retaliated by remarking that he thought the singing would compare favorably with the preaching any day.

"Don't let us quarrel, Sandy," said the minister, "we may each benefit by the other's criticism. Now, tell me candidly, what the chief faults of my preaching are?"

"Ou, I'm no sayin' I hae ony fauts til't, but just this, that I've noticed ye—weel—that is to say—ye exaggerate a wee."

"Well, Sandy, if I exaggerate the truth in the pulpit, I am certainly not aware of it."

"Ye do't a' the same, though," insisted the precentor.

"Sandy, I respect your opinion," said the minister, "but I am so satisfied that I am innocent of the charge you have preferred against me, that I now call upon you, if ever on any future occasion you shall hear me exaggerate in the pulpit, you will pull me up there and then, just by emitting a low, thin whistle."

Sandy agreed to this arrangement. Several Sundays passed, and nothing out of joint was said or heard. The precentor, however, still kept close watch, and at length his patience was rewarded. Lecturing one day on that chapter which describes Samson as catching three hundred foxes, tying them tail to tail, casting firebrands in their midst, starting them among the standing corn of the Philistines and burning it down.

"My friends," said he, "you will be wondering in your minds how Samson could tie so many foxes tail to tail, for the best man in Scotland couldn't tie two of our foxes' tails together. Samson, however, was the strongest man the world has ever seen, and these Eastern foxes, travelers tell us, had very long tails—tails, indeed, forty and fifty feet long. (Precentor whistles.) I should have said," continued the preacher, "that—that—is the account given by the earliest travelers to the East, and that recent investigation has proved its inaccuracy, and that these foxes' tails could not have exceeded about twenty feet in length. (Sandy whistles again.) Twenty feet did I say," continues the minister. "Yes! but the matter has very recently been commanding attention in scientific circles, and it is doubted whether foxes' tails, in any part of the world, ever, at any time, exceeded ten or twelve feet in"—(Sandy whistles.) At this crisis the minister strikes the book with his clenched fist, and leaning over the pulpit exclaims, "I tell ye what it is, Sandy Johnston, I'll no tak' anither inch aff thae tod's tails, though you were to sit there an' whistle till the day o' judgment."

Clinton, Iowa.

## "AM I MY BROTHER'S KEEPER?"

BY FLORENCE SIBLEY.

Dear Mr. Green:

THE March number of our little favorite, the Free Thought Magazine, made its appearance a few days since, in its new spring suit. Very fresh and dainty it looked, and its outside appearance was only the prelude to what was inside, for it was filled with bright, crisp things from cover to cover.

And I thought, as I summed up in my mind the amount of labor required to get the paper before us in its finished condition, how few people appreciate what is done for them after all, or, at least, if they do appreciate it, they think it is not worth their while to say so.

They read the bright things, admire them for the moment, and then toss the book aside, as if their whole duty ended there. They had subscribed for the book and thus helped the editor that much; they had read it, and thereby helped themselves. But why not go further, and say to the ones who had labored to make it a success, that their efforts were realized, and appreciated? There is no one so great or so high, that he cannot appreciate a word of praise from his lowliest subject, so I for one want to thank you, as well as each one who has contributed from time to time, of his or her energy and talent, for the pleasure and help I have derived from the magazine during the past two years. And to express my admiration for the many gems of thought furnished by the gifted writers, from their wonderful storehouse of knowledge.

It would seem invidious to single out any one, when I have enjoyed all so much, at the same time I cannot help referring to an article written by Mr. Daniel K. Tenny, in the January number, I think. It has started a new train of thought, and has prompted me to write this little sermon.

I believe the aim and desire of this estimable magazine, is not merely to create infidels, but to uplift mankind, so while this is not exactly a Free Thought sermon, I feel that it is not altogether out of place in its columns.

It matters not from what passage of Scripture my text is taken, for it is found in every verse, on every page, in every chapter of the great book of "Life."

Mr. Tenny, in his article, pleads for a new plan of salvation, based upon common sense, and upon humanity. I agree with him heartily, but would go farther, and say, Give us also a plan based upon human kindness and brotherly love. People in this busy, grasping age are too much taken up with their own affairs to hold out the hand of sympathy and encouragement, as often as they should. We are apt to be too sparing with our words of praise and commendation. The old adage, "Every fellow for himself, and the devil take the hindmost," is too strictly carried out. If two men were climbing a steep precipice, side by side, and one had reached a place of security, where, by simply holding out his hand to his companion, he might also draw him to where he would be safe, and he failed to

do so, he would be just as much the murderer of that man as though he had deliberately given him a push and sent him to instant death in the chasm below.

So it is with the moral precipice, the golden rule. "Help one another" is too often lost sight of, and many a drooping heart, ready to faint with discouragement, that might be cheered and uplifted by a helping hand and a word of praise, is cast into everlasting discouragement and abandon by some one who is a little higher giving them a push.

It has frequently been asked, by doubting ones, what we should have in place of the religion which now exists, if that religion were taken from us, and it has been answered by able writers, "A religion of humanity, a religion of morals, a religion of truth, and a religion of science." Yes! but we must first uplift poor, groveling humanity before they can accept such a religion.

I sometimes wonder if our great reformers would not do better to employ their energies in another direction than in fighting the churches and the Bible so valiantly. We need not so much a salvation from belief in the old Bible fables and absurdities, which are fast dying of themselves, from weakness and old age, yes, and from the "grippe," the grip that the nineteenth century common sense has upon them, as we do a salvation from the real and terrible evils which exist, and which flourish as the "rose of Sharon," right under the very eyes of "blue-coated justice," in our large cities, and even our small towns and country villages.

I am sure every one who has read Mr. Hall Caine's recent account of the doings in the slums and resorts of New York City has been shocked,—women selling themselves to whoever is willing to buy, men sleeping their time and their manhood away in opium dens, and all this within sight and sound of the great churches, the temples of advanced thought and the halls of liberal views and teaching. Mr. Caine took occasion to mention in one of his articles a dance practiced in some of the lower places of vice and corruption, the purpose of which is to arouse the baser emotions and desires of the men who witness it, and which is so revolting and utterly indecent in its nature that he dare not describe it in the columns of the paper for which he was writing.

What is the cause of all this evil?

Is it hearing too oft the old Bible stories and myths?

Ah, no, indeed; many of the dwellers in this district of pestilence have never been inside a church.

Is it because there have been none to denounce religion and explode old dogmas and creeds?

Why, there have been infidels and advocates of "Free Thought," almost as long as these creeds and dogmas and religion have existed.

What, then, is it that makes of the city such a cesspool of iniquity that it is with dread and apprehension we see our boys and girls go there to look for work, or even to spend a few weeks in a social way as the guest of some friend?

Is it too much religion they may encounter that makes us tremble? What mother, upon seeing her boy start for one of our large cities to seek

employment, ever feared for his safety and welfare, from the probability of his being a regular attendant at one of the beautiful churches, be she Christian or infidel? She would rest in comparative ease if she knew he would find his way to no worse place. It is the fear lest one of the many gaping pitfalls of wickedness swallow him up and he be drawn beneath the whirling rapids, never to rise, that fills her mother-heart with anxiety.

If the orthodox ministers of different denominations selected for their texts the more objectionable passages of Scripture, and admonished their hearers to lie, and steal, and kill, and commit adultery, in the name of God, then we might well shudder at the thought of our children having their morals corrupted by attending church; but, strange as it may seem, there is so much natural goodness in man, after all, that during all these ages in which the Bible has been read and studied, it has not been able to entirely pervert him, and our ministers, instead of holding up the afore-said questionable passages for emulation, select for their purpose, and theme, the more beautiful teachings, which every fair-minded person of whatsoever belief must admit are to be found in the Bible.

And with perhaps one exception (that of the Mormons), they all preach sobriety, loving kindness, charity, and abstaining from adultery. So, really, the Bible and the churches are not doing the harm they might be supposed to do.

It is not, then, the religion which we "Freethinkers" are so constantly fighting that has brought about the lamentable present condition of affairs; it is the old question, "Am I my brother's keeper?" that is at the root of it. If only that one command, "Bear ye one another's burdens," was followed, the Bible would not have been written in vain.

Ministers always intersperse their sermons with anecdotes and illustrations, so I'll use an illustration: One day a young man goes into the publishing house of a popular magazine, and asks to see the manager. He is told Mr. So-and-So is very busy, and cannot see him. "One of the staff will attend to him, however, if he will be so good as to state his business." But the young man insists that it is a matter of importance, and he must see the editor himself; so, after waiting a long time in anxiety, he is shown into the private office, and the manager, scarcely glancing up at him from his writing, asks him what he wants, at the same time requesting him to be as brief as possible, as his time is very valuable. Ah, indeed! no one else's time was of any value, his was very precious; he was busy getting richer, and could not spare a moment to a struggling fellow-being. The young man hastens to explain that he has an article he has written which he thinks will be found suitable for publication in that particular magazine; would Mr. Blank be so kind as to look it over, and if he found it worthy, to accept it? Without even deigning to look at it, the editor at once told him he could not use it, he had all the matter he needed at present, and was about to dismiss him and resume his work. But the fellow is brave and resolute, and is determined not to give up without an effort, so, with a flush of pride, he says: "Sir, I am not asking for help in the name of charity, but in the name of honest endeavor, and earnest struggle. I know that such articles as the one I have here are printed from time to time in

your publication, and I only ask a fair and impartial hearing. If you'll take the time and trouble to read it through I will cheerfully abide your decision, but it does not seem right to condemn and denounce a man unheard." With a haughty inclination, the great (?) man said: "I think I made my refusal quite plain, and as I am very busy, I will wish you good-morning," and turning once more to his desk, he resumed his work, so there was nothing left for the poor fellow to do but to take his leave, which he did at once. He had been taught that it was wrong not to make the most of any special talent one might be endowed with, and feeling that he was unfitted for any other line of work, but that he had been gifted by nature for writing, he had put his whole heart, and soul, and energy into the work, and he felt that if he could only get a bowing acquaintance with the reading public, through the aid of one of the established magazines, his future was assured, but with what success his efforts met we have seen.

Was that the religion of humanity?

How did that man know he did not want his offering; he had not read it; he did not know if it was good or indifferent.

One after another he tried them all, only to meet with the same result—he was unknown, and no one wanted his work. He exhausted every effort, till at last, disheartened and reckless, to warm the chill of failure from his heart, he sought forgetfulness in drink, and soon everything he possessed, as well as the ambition to lead an honest life, was drowned, and thus a new inhabitant of the lower portion of the city was born.

Kind reader, don't condemn that young man too hastily; he had had talent, he had had energy, he had had perseverance, but of what avail were they, with no helping hand put forth to grasp him by the arm and help to place his feet firmly upon the rounds of the ladder he was trying to mount?

So he became a vagabond, begging his bread from door to door. Weak, you say, to yield to temptation. Ah, brother, how do you know you would be any stronger under the same conditions and sufferings? Not every man can be an Audubon, that man of dauntless courage and gigantic determination, who, after meeting with failure upon failure, rose superior to his many discouragements, and at last achieved the brilliant results without which the world would have been the loser. Think what it would have meant to the world of letters if, in the face of the many cruel refusals of his first works, he had become disheartened and ended his life as a drunkard. He would not be defeated, but manfully battled on and on, even at the sacrifice of comfort, and of almost life itself, till at last renown and glittering success crowned his noble efforts.

One Sabbath morning a few months after our young friend applied in vain to Mr. Blank, that gentleman was about starting for church with his family when a tramp knocked at the back door and asked for something to eat, or a little money. Business had been unusually good with the prosperous man the week before, so, being in a very charitable frame of mind, he put his hand into his pocket and drew forth a quarter, which he handed to the fellow.

"Poor, miserable wretch!" he said as the door was closed after him. "I can't see how a man can come to such a condition; I suppose drink brought him to it."

No! my Christian brother(?), drink did not bring him to it, but you helped him to drink; from that young man who only asked to be allowed to use in fighting life's battles the one weapon he knew how to use—the pen—you could withhold the hand of encouragement, but to a common tramp you could toss a quarter, as you would toss a bone to a starving dog, and call it charity. Forever cherish charity, if that be it. Not recognizing in the tramp the well-dressed young man who had appealed to him a short time before, the man of wealth sat in his richly carpeted pew and hugged himself complacently, feeling at peace with all mankind, on account of the great charitable act he had that morning performed, while the tramp spent the money for liquor, and thus sank one notch lower in the slime into which this man had helped to push him. Again the old question, "Am I my brother's keeper?"

While the other worshipers at this fashionable church slowly passed into the sacred (?) building, a woman went by who, from her unmistakable appearance, was known at once to be one of those unfortunates, "a fallen woman." Some of the fine ladies drew quickly aside, as if they feared even a slight contact with her might contaminate them. Ah! pause a moment before you go to your velvet pews, uncharitable pharisees, and listen to a simple little story: That woman you scorned a moment ago came to this great city of wealth, and culture, a few years since, an honest girl. Finding herself suddenly thrown upon her own resources, and not knowing what to do, she came to the city to look for work, thinking it offered better opportunities than elsewhere. Day after day she walked the streets, until weary and footsore. She asked not for the bread of idleness or of charity, but for honest work, whereby she might be able to sustain life. One after another turned away from her pleadings; there was no place for her, they were all filled—why, there were more girls by far looking for places than there were places for them, so this poor wanderer had not where to lay her head. Was that the religion of humanity? With no friends, and scarcely any money, she knew not where to turn; little by little she saw her scant savings disappear, till at last she did not have enough to pay for a night's lodging. Her face was comely, her form was pleasing, so, under the guise of promises of a comfortable home, fine raiment, and freedom from toil, the "tempter" came, and she fell, never to rise.

Whose fault was it?

"Oh! that is such an old, hackneyed tale," says some one. Ah, yes; so 'tis, more's the pity; such cases are far too common, but it is the same old question over again, "Am I my brother's keeper?"

It is all right to say, "Give us a religion of humanity," but first let us practice the humanity, and the religion of it will follow. I cannot help admiring that great body known as the M. E. Conference for one thing at least—it stands by its members. When a young preacher joins that conference, and is fully ordained to "go forth and preach the gospel," he does not have to skirmish around to find a place for himself; the conference finds

it for him and sends him to it. Sometimes a long-suffering community has to put up, for a time at any rate, with some one more or less incompetent, and sometimes a young man has to accept a place where there is not much of a salary paid, but he at least gets a donation now and then, of a yellow-legged chicken, for which the Methodist ministers have a proverbial fondness, and as it is the only organization I know of that does so protect its members, I really think our struggling young men will all have to turn preachers as a matter of self-protection, and our girls who have to work for a living will have to marry them. If "Freethinkers" and infidels will organize a union of some sort for helping and finding honest, lucrative employment for striving young men and women, then will many more join their ranks.

A great deal more might be said on this subject, but I see that most of my congregation are asleep, so we will pronounce the benediction without singing the doxology, and consider ourselves dismissed.

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### FIELD NOTES.

Editor Free Thought Magazine:

THE first of March finds me doing active field work and on the 6th I bid farewell to the State of my birth, crossed the Snake River and renewed my acquaintance with the good people of Idaho. I am accompanied by those stanch workers in the Cause. Mrs. J. E. Johnson and her son, J. Edwin Johnson, of Vale, Ore. In Oregon we left spring, the green grass and budding flowers sending forth their greeting, but in Thousand Spring Valley, Idaho, we are suddenly brought face to face with winter—snow three feet deep and sleigh roads. Here, indeed, was a problem! By a piece of good fortune (shall we call it Providence?) we are enabled to exchange the use of our hack for that of a sleigh, and on we go. We reach Council on the 9th and are cordially welcomed to the pleasant home of Mr. and Mrs. Olaf Sorensen. Here we meet that old standby of Liberalism, Morgan P. Gifford, and his mother. Mr. Gifford is young in years but old in the work, and gives promise of becoming one of our best speakers. Friday afternoon is set for the lecture, and I have the pleasure of greeting many old friends and forming the acquaintance of many new ones. The Council Liberals are true blue and a visit among them could not be otherwise than the most enjoyable. Mr. and Mrs. E. Stevens, Mr. and Mrs. John Hancock, Mr. and Mrs. Camp, Mr. and Mrs. Krigbaum, Mrs. Morrison, Mr. Winkler, and numerous others are on hand to lend their enthusiasm. Some of the young people began to talk of dance, and one was soon arranged. I am glad that my religion admits of dancing, for to me it a most enjoyable recreation. About 1 o'clock a. m. the music ceased, and with it the dancers.

We had arranged Sunday as the date for another lecture, but a combined snow and wind storm compelled us to postpone it until the following Friday. In the meantime we had advertised for a lecture at the Meadows, and on Monday morning a sleigh load of jolly Secularists made their way to the canyon home of Mr. and Mrs. E. Stevens. Theirs is an

ideal home in the mountains, by the side of a sparkling stream. The whole scene was robed in a garment of spotless white, but that only made it more enchanting. The next morning Mr. and Mrs. Sorensen take me on to the Meadows. Notwithstanding the air is cold and biting, we had a glorious ride through the timbered mountains. People in this country become tired of snow, but it seems to me I could never tire of it. Nothing is more exhilarating than a sleigh ride. As is often the case, the arrangements for the lecture had been neglected, but through the efforts of Mr. Ross Krigbaum quite a little crowd gathered to listen to the principles of Secularism, which were new to most present. I hope to revisit the Meadows at some future time and deliver a course of lectures. It is in such places that our work is needed. We must endeavor to reach all places and all classes of people. Wednesday, Mrs. Stevens, in her charming way, again welcomes us to her home, where we remain over night. It is a lucky thing for Mrs. Stevens that my time is limited, or I am afraid I would follow the example of the orthodox preachers and prolong my stay indefinitely.

Friends from all of the surrounding country had gathered for the lecture Friday afternoon, and standing room was almost at a premium. One feels encouraged to see such interest manifested. We must set people to thinking; that is the only way we can hope to succeed. As faith is the plank of the Christian, so is thought the plank of the Liberal. Such a crowd of young people coming together without dancing could not be thought of, and all departed to meet again in the evening. I was royally entertained at the home of those earnest Liberals, Mr. and Mrs. Hancock, and in their company attended the dance, where we tripped the light fantastic until the "wee sma' hours," when weary Nature demanded rest. I should love to spend a month with the Council friends, but I have advertised at Salubria for Saturday night and must push on. I wish time and space would permit telling of the many acts of kindness and the many amusing incidents which added to the pleasure of my visit. Snow-shoeing is one of the favorite sports, and being decidedly human I am blessed with all a woman's curiosity. Snow-shoeing became one of my great ambitions. How I succeeded is best told by little Henry Stevens, who acted as my instructor and who, in telling of my progress, stated: "Miss Tate only fell eight times." Council Valley is truly a haven of rest for the Secular pilgrim, and my visit there will remain one of my most pleasant memories.

The trip of Salubria was anything but monotonous. In Indian Valley we found mud in place of snow, and we received an introduction to the managers of the corporation—Road and Walker. However, we arrived in Salubria, where we had a good audience, but not very radical. I afterwards learned that there are a good many Liberals in Salubria, but they are afraid of Madame Grundy and the Almighty Dollar, and are afraid to come out and call their souls their own. I was in hopes that slavery had perished with the great civil strife, but it still exists in its most malignant form—the slavery of the human mind.

By another act of Providence (?) we learn that some freighters will



go to Thousand Spring Valley on Sunday, and we eagerly embrace the opportunity of riding that far with them, as our sleigh is useless on such roads. I had traveled by almost every other method of traveling, but this was the first time I had ever went a la freight. It was really a pleasant experience for me. Mr. Taylor, the freighter, proved to be a Liberal and agreeable company, and our views on religious and political questions were antagonized only by the mudholes along the road, which sometimes put an end to our conversation in a very unceremonious manner. However, we arrived safely at Thousand Spring Valley, and the next day made our way to Weiser without further adventure. The friends in Weiser are alive and active, and we met an enthusiastic audience. Here they are outspoken and dare proclaim their views to the world. It was a pleasure to come face to face with such friends. They expect soon to organize a local society and fight superstition with an organized band. A drive of about twenty miles the next morning and we are back on the shores of old Oregon. A late drive took us to Mrs. Johnson's genuine home, where the family were awaiting our coming.

I was very much pleased with my trip into Idaho. The church influence was in evidence the last session of their Legislature, and some very obnoxious laws were passed, which have aroused the people to active work. They expect to organize a State union as soon as possible, which will become an auxiliary of the National Union. Let all the States follow their example, and let us have our National Union branch into State unions, the State into county, the county into local, and so on until we are organized permanently.

In my next I will give an account of the work in Malheur County. A convention is called for Vale April 7, for the purpose of organizing a county union, and a full account will be published later. Let us show our faith by our acts and pray by work.

Kate De Peatt, Secretary.

Vale, Oregon.

EDITOR'S NOTE.

Secretary De Peatt is our duly authorized agent for Oregon and adjoining States to receive subscriptions for this Magazine. Any favors our Western friends shall render her will be appreciated.—Editor.

## COMMON SENSE SALVATION.

Editor Free Thought Magazine:

**M**R. D. K. TENNEY in Free Thought for January closes a graphic portrayal of the Christian plan of salvation with a wish that some one would present a plan in harmony with common sense. The salvation we need and must have is instruction, thus to be saved from anxiety respecting our future—of which we cannot know.

The most melancholy and fatal illusion ever entertained by man is the idea that he is subject to the capricious will of a deity from whose displeasure he must needs be saved.

As the clergy always have been, and still are, the most zealous and active promulgators of this pernicious doctrine, it is plain that when they can realize how universal progress will be assured in teaching the full and complete supremacy of invariable natural law and the total extinction of deistic ideas, we shall have the way open for Mr. Tenney's common sense salvation.

Each individual being in the universe has faculties formed by and adjusted to the then present conditions. These conditions are subject to great changes in time; and man's crowning distinction, over his contemporaries, is in his ability to co-operate with nature, in modifying and improving his environment. But the faculties which enable him to thus act in harmony with nature in the general culture and advancement of mankind, are earth-born and do not extend to far-off Saturn.

The philosophic and thoughtful Boyesen wrote:

"A sacred kinship I would not forego,  
Binds me to all that breathes.  
I am the child of earth and air and sea,  
My lullaby, by hoarse silurian storms was chanted.  
This endless, changing forms of plant,  
And bird, and beast, unceasingly,  
The toiling ages wrought to fashion me."

During all the toiling ages nature thus wrought, in fashioning man, each specialized form became possessed of power and influence, according to the time and stage of the earth's development; and each one was limited to certain modes of life and satisfaction, incident to individual organization and environment.

This rule has not been varied by reason of the advent of the creature called man, and will not be in all the ages to come—the unvarying course of nature being from lower to higher—in spite of sad and unfortunate theological speculations and other hindrances.

With whatever faculties the denizens of other worlds may be endowed, it is to be hoped that theological speculation and contentions may not be distinctively present—as our earth's experience has been so mournfully sad. The saddest part of it is that the story respecting the fall of man, and the necessity of a Savior, has been so persistently and laboriously din-

into our people that it has become hereditary, and to be born is to be under its baneful influence. To break the force of this continuous teaching of man's utter unworthiness, and elevate him to enlightened, self-respecting citizenship, we must look wistfully to the clergy, whose influence has been so potent in distracting and diverting his thoughts from his true home—the earth.

When man determines not to postpone life to another world, but to live wisely, justly, conscientiously here—as Epicurus and other wise men have taught—we shall realize more fully the divine nature of the self-executing laws of the universe—whereby “each act is rewarded in the doing,” and conduct measures character.

Then the entire energies of our race will be directed to the cultivation and extension of industrial and economic skill—thus securing to the masses more comfortable homes, more cultured minds, more freedom of thought, and more generous acts.

Old Spain, the most zealous, most persistent and relentless propagator of the “Christian system of salvation,” is at last beginning to realize that—

The true philosophy is “In the world and of it.”

One of her few thoughtful men said lately, in a way that will be heeded: “No society can long endure whose individual members do not find in it comfort and freedom of action.”

Some of these days that idea will be widely disseminated and acted on, and our earth will be the point where romance and reality meet, and salvation become a living and glorious reality. Jas. H. Crain, M. D.

Beechwood, Ill.

### A FREE THOUGHT SOLDIER'S LETTER.

Editor Torch of Reason:

**I** SHOULD have written to the Torch long ago, but I have neglected to do so. I sincerely hope that you will accept this poorly written and incorrectly composed letter as an atonement. Notice the word “atonement”—this is what a good Christian would say. As the distance traveled since leaving the States is so great, the time so long and the objects of interest so varied, I will not attempt to give a full account of all. I will begin from the time we landed on the Philippine Islands.

We arrived in Manila Bay June 30th, 1898, and on July 2d landed at Cavite Arsenal, where we remained just one month. Manila Bay is considered one of the finest harbors in the world. I can assure you that it is a pretty place. It is twenty-five miles from the city of Manila to the ocean. Cavite Arsenal is the place that Admiral Dewey captured, with all of its machine shops and appurtenances, and it certainly is a valuable piece of property. Right in front of Cavite is where the great battle took place between the American and Spanish fleets, the result of which is too well known to you already to require a description, but I will say that the American people do not realize and cannot imagine the destruction done by our ships. It must be seen to be appreciated.

While lying at Cavite we became acquainted with the Spanish mode

of warfare, and soon realized that if they pursued the same tactics with us we would have no trouble in whipping them. The Spaniards and insurgents would have a fight at night and sleep in the daytime. It was amusing to see the natives leaving Cavite in the evening, then returning in the morning, after fighting all night, just as workmen would return from a factory.

In the latter part of July we established troops at Camp Dewey, just across the bay from Cavite. To this camp most of the American troops rendezvoused in a short time. The organization to which I belong, the Fourteenth Infantry, landed here on August 3d. From that date to the present time we have had a hard time of it.

The Pennsylvania regiment engaged the Spaniards on July 31st, our first battle with them after landing. On August 5th it fell to the lot of the Fourteenth Infantry to engage them again. I can assure you that the engagement was quite interesting for about forty-five minutes. Our loss was two killed and four wounded. This was my first time under fire, and I must say that for a short time I was much frightened, but after the firing had progressed awhile I was all right and became as cool as possible. We soon realized that there was no danger from small guns, but they were shelling us heavily, the shells bursting in the trenches quite near us. Two burst so near me as to throw sparks over my arms. I began to think my time had come, although I do not remember calling on the Lord to save me, or offering up any kind of prayer.

On August 13th we marched in and captured the city of Manila; from that date to the 5th of February things ran on quite smoothly, although we looked for an outbreak of the insurgents most any day. On Feb. 5th we fought them all the forenoon behind the trenches, but finding that we could not rout them in this way, our commander concluded to make a charge in the afternoon. The charge was made as directed and proved a complete success, as we routed the Filipinos in twenty minutes. The charge that we made is considered a great one, as we were against big odds. If the Filipinos were good shots or had any pluck at all, there would not have been enough of us left to tell the tale. The Fourteenth Infantry lost in the day's engagement one officer and thirteen enlisted men killed, and thirty-six enlisted men wounded—the greatest casualties of any organization engaged.

We have extended our lines so that the distance covered by us is thirty miles. All we can do now is to hold what we have until re-enforcements arrive from the States, which should be soon. The Twentieth Infantry has arrived already, and we are anxious that enough should arrive in time to settle the matter before the hot and wet season comes on.

If the people in the States think that a soldier's life in the Philippines is a picnic, they are sadly mistaken. We have been in the field now twenty-one days without a change of clothing, and have to keep our clothing on all the time. One thing is in our favor just now, however—the weather could not be finer.

The Filipinos are generally a low and miserable class of people. They are so treacherous that you cannot trust any of them. Those who

claim to be our friends and have white flags flying from their houses will shoot us whenever an opportunity arises. They are even burning their own houses, thinking that in this way they are injuring us, when the poor devils are only cutting off their noses to spite their faces. When the trouble with them may end no one can predict, but I honestly believe we will have trouble with them as long as we hold the islands. These islands are the greatest "white elephant" the United States has ever had on its hands.

What can you expect of these poor, priest-ridden fools? The Catholic Church has had full sway here for over three hundred years, and of course all intelligent people know what that means. We need missionaries here, but not Christian ones. We need those who will leave dogmas out of the question and teach these people the arts of commerce, and the useful sciences.

The islands are naturally prolific. There is only one way these islands can be made useful to the United States, and that is to banish or imprison all the priests and establish industrial schools. Then I believe in time the islands would be useful to us. But until this is done little may be expected of them.—James B. Blade in the *Torch of Reason*.

### MERIT AND DEMERIT.

—The position a man assumes in life is not always based on his merit. A few days ago one of the ablest preachers in the world died at Denver. For months we have read his sermons in the *Rocky Mountain News*, and they were so faultless of diction, so full of facts and good hard sense that we came to admire the man. Yet we doubt if he is known to more than a few of our readers. His name was Myron W. Reed.

A few weeks ago we heard Dr. Talmage preach his Christmas sermon, which is always reckoned his best. To see this man and listen to him is to marvel how he ever obtained such a world-wide reputation. He is a word-juggler who amuses his hearers with his sleight-of-tongue performances. There is no living divine of wide reputation who indulges so freely in cant and tommyrot. His demeanor in the pulpit is that of a buffoon or of a tragedian in a burlesque comedy. He throws his arms in every direction, scampers and squats all over the stage, retreats to the wall, then comes back like a steam engine, assumes a dramatic pose and stands as still as a statue. At one moment he will lower his voice to a whisper, then he will be roaring like a

lion. His sermons are composed principally of misapplied historical incidents. Stew down his ocean of noise and you will not have a quart of common sense. Yet Talmage's sermons have been printed in almost every country and in almost every language, while Reed lives and dies comparatively unknown. It is one of the saddest thoughts that merit does not always triumph. Fraud and Hypocrisy too often parade in pomp and splendor, while Merit and Worth tremble in misery and rags.—*Clarksburg (W. Va.) News*.

That is about as good a description of Talmage as we ever read, and proves the editor of the *News* can distinguish between fame and merit. And right here we will say that we were greatly surprised a few weeks since by seeing a page or more of the *Progressive Thinker* taken up with one of Talmage's sermons. We think Brother Francis must have been away from home and the paper, for that week, run by some printer of the Talmage faith. The *Progressive Thinker* is one of our most valuable exchanges, and is generally filled with valuable reading matter.

# EDITORIAL DEPARTMENT.

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REV. A. H. TYRER.

REV. A. H. TYRER, whose portrait is the frontispiece of this number of the magazine, was born, the last of a family of eight children, in the County of Lancaster, England, Jan. 5, 1870, of Christian parents, by whom he was destined, at an early age, for the church. Before a common school education was completed, in his fourteenth year, his father met with business misfortunes, which destroyed, it seemed, forever any hope of his being able to enter the church. For four years thereafter he worked in the office of a printing establishment.

When young Tyrer was seventeen years old he removed with his parents to the backwoods of Canada. At that time he still entertained some hopes of becoming a clergyman. Backwoods life did not altogether suit him, barring the fact that the conditions of entrance into the ministry were simpler and less expensive than in England. After full consideration he decided, as he says, to "put himself through ministerial training." Away from all educational advantages—fifteen miles from the nearest village—with no one to apply to in case of a difficulty, he undertook the task of preparing for the ministry. Through the long evenings of a Canadian winter he worked hard. The following June he took his third class teacher's certificate, and, after attending a model, taught school for three years. During all this time he had to support his aged parents.

Five years ago the subject of this sketch applied to the Episcopal Bishop of Oklahoma for work in his jurisdiction; he was appointed to the care of South McAlester, Indian Territory, and adjoining mission. One year later he was ordained, and a year thereafter had to leave that climate because of the malaria. Returning to Canada his ill health continued and he took a voyage to England. After a five months' visit he returned to Canada last January year (1898). Applying for work to Bishop A. R. Graves, D. D., of the missionary jurisdiction of the Platte, he was appointed in May, 1898, to the pastorate of St. John's Church, Ord, Neb. This position he held until deposed from the ministry by Bishop Graves in January of this year.

Mr. Tyrer's religious opinions, he says, have been rather heretical from early years. As a child of nine he remembers trying to write "poetry" in which a recurring couplet was

"And for our sins He will condemn us never,  
For His mercy doth endure forever."

And as years progressed his speculation increased. The Doctrine of the Trinity was to him a great stumbling block. However, he says he tried to convince himself that speculative theology was a secondary matter to church work, and that an influence for righteousness was the main thing. His mind, he declares, has been disabused of this misconception. He finds that an influence for righteousness is the secondary matter and speculative theology is the all-important thing.

On coming to Ord the young preacher found church matters in a poor condition, the congregations averaged, before his advent, so he is informed, from three to fifteen or twenty. From the beginning of his ministry at Ord, however, there was a steady growth. He shortened the long form of Episcopal service and gave more time to the sermon, and preached, he says, according to his convictions. And the services were appreciated. The congregations grew larger and larger. Ord is only a small village of 1,300 inhabitants, with five churches; the result of his preaching was an attendance of eighty or ninety during the past year. The members of the church were delighted with the success and evident good accomplished, and did not hesitate to write the bishop to that effect.

On Christmas day last, the bishop came up to see how things were prospering. He read two of Mr. Tyrer's sermons, in one of which the Rev. Tyrer discredited "Adam and Eve" on scientific grounds, in a sermon on the origin of sin; in the other he questioned the morality of the doctrine of forgiveness of sins. In both sermons the views expressed were not in accordance with the bishop's, and at the evening service the bishop denounced the young preacher as an ignoramus and forbid him to preach except such sermons as he might provide. This Mr. Tyrer refused to do. A few days later the subject of this sketch resigned from the ministry and was deposed from the ministry and church accordingly.

Since severing his connection with the Episcopal Church, Mr. Tyrer has conducted services in a large hall in the village of Ord, and has organized an independent church, where he preaches the Gospel of Humanity to a very much larger congregation than he had before. At least one-half of the members of the old church have joined the new movement, and we are glad to learn, for the benefit of our young friend, that the "collections" each Sunday are much larger than at the Christian church, so that, it seems, in Ord the live gospel of mental liberty pays better, financially, than the dead gospel of mental bondage.

We publish as the leading article in this number of the magazine an

article from the pen of Mr. Tyrer on "The Work of the Iconoclast," which shows that this young evangelist of modern ideas is bound to keep up with the procession of advanced thinkers. He may conclude (but we doubt it) that he has come to a stopping place—that he will never become more radical than he is now, but we believe he will continue to advance still further, in fact, will never cease to go forward in the path of progress so long as his life lasts. We welcome him to the communion of Free Thought, where there are no boundaries but those that are coextensive with the facts of the Universe, and no bishops to stay the enunciation of Truth.

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#### GIBBON'S "DECLINE AND FALL OF THE ROMAN EMPIRE."

**T**HE subject of the great historian was an event which involved the destruction of an empire and an old civilization, an event for the consummation of which centuries were required, which affected the lives and interests of a larger number of the inhabitants of the earth than any other political and social transition in the history of man. The subject had hardly been touched by any writer of ability. The materials with which he had to work were poor. The authorities he was obliged to examine were not authors like Livy and Tacitus, but, for the most part, writers in whose works facts, distorted and carelessly recorded, were mixed with legendary stories and superstitious fancies.

Considering the scanty and wretched materials that existed, Niebuhr declared that the century between Commodus and Diocletian was incapable of historical treatment. Of the unavoidable inferiority of his first volume, Gibbon was fully aware; for he himself speaks of the "concise and superficial narrative of Commodus." The history of ecclesiastical Christianity, with its bigotry and intolerance, its persecutions and exterminating religious wars, forms, perhaps, the bloodiest and most repulsive chapter in the annals of mankind. It extended through periods when men were ignorant of nature, and their imagination was unregulated by reason. The human mind, under the sway of myth and fable, was incapable of telling the truth or of appreciating reality. Certainly Gibbon exhibited singular forbearance in giving an account of the origin and growth of Christianity, with its constant affronts to, and outrages on, reason and truth. We may excuse an occasional sneer in his narration recounting those long, dreary centuries in which the human mind expended all its might in formulating and enforcing empty theological dogmas.

Gibbon wrote history, it should be remembered, in the last half of the eighteenth century, just before the old regime, with its corrupt church and



state, was involved in the general conflagration of the French Revolution. He was one of the inaugurators of reason and naturalism. Comparative philology had not opened up an illimitable prehistoric past to the archaeological student, and man, at his different stages of development, was not so well understood as he is now. Niebuhr had not then shown the mythical character of all primitive history, although it had been indicated by Voltaire. Walter Scott had not made the Middle Ages live and breathe again, so to speak. The study of the past had not become a science. It was not then seen that society is an organic growth.

Man was regarded as having been created abruptly, and not as the subject of a gradual evolution. No Max Muller had set the Orient in a new light. There was no talk of Semitic and Aryan. Kant was living and formulating his revolutionary philosophy, it is true; but he was as yet comparatively uninfluential and unknown. There had been no Humboldts, Herders, Spencers, Darwins or Lyells; no Assyriologists or Egyptologists, no Mommsen to elucidate Greek or Roman history.

Yet the "Decline and Fall of the Roman Empire," far from being out of date, maintains its ground, and is the only solid bridge connecting the ancient with the modern world. Gibbon's historic glance took in some fifteen centuries, and in his account of the rise and establishment of Christianity with all its sects, of the invasion of the barbarians of Germany and Scythia, of the civil law, of the character and religion of Mohammed, of the temporal sovereignty of the popes, of the empire of Charlemagne, of the conquests of the Saracens and Turks, and multitude of other great events and systems, his versatility was as remarkable as were his judicial candor and truthfulness. Gibbon is a standard historic authority, and has been since he wrote, in the leading nations, Great Britain, Germany and France.

Gibbon was distinctly the champion and partisan of truth and reason, in whose interest he waged an implacable warfare against the theological spirit as it exhibited itself at the various periods of which he was the historian. He had to be somewhat aggressive to vindicate truth against ecclesiastical misrepresentation. He had to disperse the mists of fable in which numerous historic characters, such as Constantine and Charlemagne, were clothed, in order that they might be seen in a proper light as they really were. Superstition and ecclesiasticism were rampant and on the continent of Europe still powerful; and Gibbon had to make his historic pen sometimes a weapon of assault. Writing at the present time, with its greater liberality and devotion to truth, he would have had no occasion to exhibit the militancy which was necessary in his day.

Borne along with the current of Gibbon's historic narrative from the ancient to the modern thought, through so many centuries whose annals are beclouded by mythical tradition, I feel under deep obligation to the historic genius, who, by twenty years of patient delving in the confused archives of the past, at length succeeded in placing many centuries of the world's history in the clear light of a luminous historic account. It was a gigantic work to let daylight into such a jungle, and to strangle so many monsters of myth and fable that infested it.

That Gibbon was an infallible writer, that there are no errors in his great work, of course nobody claims or believes. He had his limitations and defects as an historian, but they were largely, as has been said, "the result of his chronological position." Society is a constantly growing organism; and the historian, in proportion as he is scientific in his method, since he has to deal with phenomena which can be explained often only in the light of subsequent developments, is peculiarly liable to become antiquated. The fact that Gibbon has not and is not likely to become antiquated, shows what comprehensive grasp of his subject and what historic insight he possessed.

This article may fitly conclude with a sentence from the learned and pious Dr. Albert Barnes, who says: "By unwearied study, by quiet learning, by patient toil, by a comprehensive grasp of his subject, he (Gibbon) has placed himself at the head of historians; and from Thucydides down to the present age, there has not been a man more upright, stern, honest, unbending in recording the facts of history." B. F. U.

#### CHURCH EXEMPTION FROM TAXATION.

"SCRUGGS' HARPOON," published at Talmage, Neb., is, we think, the "wickedest" paper that we ever read. Before us is Vol. I., No. 3. If it continues in the same strain and the editor don't get shot or sent to prison, Brother Moore, of the Blue Grass Blade, will have to look to his laurels; but, nevertheless, it contains some large grains of truth, which is more than can be said of many more pretentious journals. We are sure our readers will relish what it says, in its characteristic style, on the "Exemption of Church Property from Taxation:"

FROM "SCRUGGS' HARPOON."

An Omaha correspondent sends me a clipping showing where Douglas County has lost some millions of dollars by the exemption of church property from taxation. In this clipping I find:

"Now Douglas County was organized in 1857, and it will not take many mental calculations to figure out where we will be another quarter of a century. Again, this exemption business leads to other privileges;

for instance, clergymen, who are running up and down the country saving souls, travel at half fare, with no doubt an occasional free pass thrown in, so as to induce these holy gentlemen to overlook the legislative and jury bribing acts of Western railways and bear down hard in their sermons upon the poor, starving devil who steals a chicken from a hen-roost.

"But as we are in the business of exempting, why not go the whole way and allow these sky pilots to send their mail at half rates. Sermons should certainly be made half-rate matter by our legislators if the writers of them travel at that rate. What is needed is consistency in all things, and if churches and church property are exempt we should also exempt everything relating to a church. They should be presented free with everything, from the Bible to the contribution plate, and the community at large should foot all the bills, and those that failed to see the point would no doubt do so in heaven!"

The same exemption exists on church property everywhere, and if the sky-splitting palaces and perquisites were taxed as they should be the war tax would not only not be felt by any of us ungodly cusses, but Uncle Sam would be the biggest billionaire in the Cosmos. The idea of the government extending franks and favors to these silly and sly old scalawags, whom not half the people would allow to clean out the back yard of their livery stable! Preposterous as it seems, however, this is rapidly becoming a country of the church, for the church and by the church. For instance, let a man declare his honest opinion of the present day religion, and he is damned forever so far as any political preferment is concerned. Bob Ingersoll is conceded one of the brightest men in the world, yet he could not be elected Governor of any rotten borough in the United States. The religio-crank cares not for your ability; if you have the brain of Socrates and kotow not to camp-meetin' jerkers your name is Dennis. Thomas Paine, one of the most learned and sympathetic and tenderest men the world ever saw, the man who did more in his day for humanity than any other person, was hounded to his grave and is anathematized to this day as the devil's chief assistant. If he were alive now, I fully believe some of the kidney of Rev. Dr. Goody Twoface would mob him, even worse than my Baptist brethren mobbed W. C. Brann. If Thomas Jefferson were alive and a resident of Omaha to-day, the church would defeat him not only for the Presidency but for ward alderman, because Tom had sense enough and backbone enough to leave religious hoola-hoola settos to sentimental old maids, who had failed to get fixed fast to their affinity, and to fat white-tied, black-coated duffers who are too lazy to work, afraid to steal, and preach and council the maids and matrons for what there is in it.

Think for a minute of the millions piled up in the costly, pressed brick, stained glass windowed \$100,000 edifices, erected for the purpose of worshipping Him who was born in the stall of an ass, and had to turn water into wine in order to get a bracer! Imagine Christ visiting one of Omaha's principal city churches, or the churches of any other city, next Sunday. I can see the Prince of Peace and Poverty taking a hurried glance at the great display of finery and feathers, of silks and satins, of

broadcloth clad buccaneers! Do you know what I think he'd do? Why, I think he'd kick the whole hypocritical congregation into the street, blow the God-mocking building at the moon and then turn on the fire-works. I wish he's do it!

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### THE HOSPITALITY OF COLONEL INGERSOLL.

COL. ROBERT G. INGERSOLL has one characteristic that every person who has met him, for the first time, will always remember with admiration and satisfaction, and that is his hospitality to strangers. We well remember the first time we met him. It was over twenty-five years ago. We were traveling over the country as the agent of "The Index," then published and edited by Francis E. Abbott, at Toledo, Ohio. We were coming from the West and had arrived at Peoria, Ill., and intended to call on Col. Ingersoll, who then resided there. But we learned when we arrived that he was away from home. About 10 o'clock p. m. we went to the depot to purchase a ticket for Chicago, but when we got there found we had not sufficient money to pay for the ticket. We knew no one in the town, and we asked the ticket agent if Col. Ingersoll had arrived home. He said he had. We went to the Colonel's home and rang the bell, and inquired for him. The person who came to the door said he had just come home and was very tired, and had retired for the night, and she did not like to disturb him. We replied that it was quite necessary we should see him. Then we heard some one say, in a loud voice, from a distant room, "Come in here," and we were directed to his bedroom. His first salutation was: "Take that chair, my friend. What do you wish?" We explained the situation and requested the loan of two dollars to assist us to get to Chicago. Then the Colonel said: "Hand me my pants." He took out his pocketbook and gave us a \$5 bill. We said that we would return it when we got to Chicago. "No," said he, "I am always willing to give any one five dollars who is a traveling agent for an Infidel paper." We asked: "Shall I not have the Index sent to you?" "Yes, if you prefer: send me the Index so long as the money pays for it." There is nothing so remarkable about this conversation, but it was the kindly spirit that Col. Ingersoll exhibited to a poor traveling agent that he had never before seen or heard of that made such a lasting impression on our mind. The interview lasted not over ten minutes, but in that time Col. Ingersoll made an impression upon our mind that we shall never forget. When we entered the Colonel's home there was a cold storm raging without, and everything had a gloomy aspect, but when we left his house the storm seemed to have subsided and the thermometer to have run up twenty degrees.

Col. Ingersoll lectured in Chicago on the evening of March 19th, and our friend Prof. Greenhill called on us for a letter of introduction to him. After Brother Greenhill returned home he sent us the following account of his visit with the Colonel, which will doubtless interest thousands of our readers who have enjoyed his magnificent hospitality the first time they met him:

Dear Bro. Green: When parting from you on Sunday, you said: "Please send a few lines telling us of your interview with the Colonel." I do not believe I could do our meeting together justice. To me it was a splendid treat. Only once before, in my seventy years, did I meet with anything to approximate my appreciation of it, and that was a visit to Horace Seaver in Boston, thirteen years ago, at which time I enjoyed a half hour with him in his sanctum sanctorum. To begin, I must sincerely thank you for your letter of introduction to Colonel Ingersoll, as without such voucher, I doubt much whether I would have been able to reach to a tete-a-tete with him and his estimable lady. I found the Colonel in seemingly good health. His reception made me feel free from embarrassment. His treatment of me was so easy and natural that I seemed to have known him a long time, and felt at home right away. Our conversation led to men and scenes in Scotland, and I found him a very enthusiastic admirer of our National Scottish Bard. He expressed himself freely as recognizing Robert Burns to be by far the greatest man Scotland has ever produced, and as having lived far in advance of his time, and many will agree with him there. And it was remarkably pleasing to find one who was not born in Scotland using such candid expressions toward as typical a Scotchman as Robert Burns was. And, my dear Brother Green, I thank you again and again for the kind letter of introduction, that made it possible for your humble servant to meet such a fine specimen of American manhood. That meeting will remain fresh and green in memory while I live. And not the least of the sweet memories will be the remembrance of the kind and gentle manner in which Mrs. Ingersoll assisted her husband in his hospitality. She meets my ideal of the best meaning of the word Lady. The pleasure of the meeting was enhanced by the presence of our young friends, Mr. and Mrs. Reeves, who also seemed to enjoy the shining hour.

That the Colonel may be spared for many years to give his admirers such opportunities to enjoy his society, is the wish and hope of

J. A. Greenhill.

Clinton, Iowa, March 21, '99.

## THE UNITED STATES ATTORNEY'S VERSION OF THE MOORE TRIAL.

Office of the United States Attorney,  
Cincinnati, April 11, 1899.

Editor Free Thought Magazine:

MY attention has been called, by you, to some comments upon "Charles C. Moore's Trial and Conviction," published in the April number of the Free Thought Magazine; and you have requested me to state the facts as they were presented to the officers of the government, and as they appeared upon trial.

As the writer of that article evidently meant to be fair, and did not preface his comments or criticisms with gross distortions of the truth, such as have been recklessly indulged in by many writers upon this subject, either through misinformation, prejudice or some ulterior or sinister purpose or design, it seems to be consistent with discretion and dignity to comply with your very respectful invitation.

Mr. Moore was indicted in April, 1898, during the term of my predecessor in office, and the evidence was presented to the grand jury by an assistant who entertained the same views as to religion as the defendant himself. Neither the Judge nor myself ever heard anything about the merits of the case, or ever saw a copy of the defendant's paper, except those containing the questionable publications, or knew anything about the matter of his convictions, until the day he was arraigned for trial, almost one year after the indictment had been returned. He was simply charged and tried, as any other person would be, for the violation of Sec. 3893 of the Revised Statutes of the United States. He was not upon trial on account of any peculiar belief that he had or doctrine that he advocated, although he wished it to appear that he was a "martyr to religious persecution," and he refused counsel, and merely attempted to trifle with the court in a dramatic effort to convince many friends and sympathizers who were present, that he was being tried on general principles, and for a complication of offenses not mentioned in the federal statutes, and not charged in the indictment. Simply for the reason that he had no lawyer, and was conducting his own defense, he was given the widest latitude, and was not confined to the ordinary ethics of court procedure or the technical rules of evidence. He admitted the mailing of the said publications, and made no defense whatever as to their legal import—the only

question in the case. There was no defense that could have been presented, except that none of the four extracts from the "Blue Grass Blade" which were introduced in evidence contained language "obscene, lewd or lascivious" within the construction of these words as defined by the District and Supreme Courts of the United States.

Would such publications tend to promote social impurity as measured by the standard of laws and customs adopted by the majority of the people? This was a question for the jury; and Judge Thompson in his charge, fully, fairly and clearly explained the law and its meaning as interpreted by co-ordinate and superior courts of the land.

The jury—and there were only three churchmen out of the twelve—found that the language published in the Blue Grass Blade of the issue in question was obscene, lewd and lascivious, and consequently brought in a verdict of guilty. The language used was scarcely capable of any other interpretation under the law.

Moore was tried as any other offender, regardless of his position or beliefs. The law is no respecter of persons; and in this court the rich and the poor, the great and the humble, the believer and the unbeliever, may all stand with equal rights and equal privileges, but none with special privileges, before the bar of justice.

I respectfully call attention to the following important deductions taken from the decisions of federal courts relative to the section under which Moore was charged, indicted and convicted, to wit:

1. Such a prohibition is not unconstitutional as abridging the freedom of speech or of the press.

"The circulation of newspapers is not prohibited, but the government declines itself to become an agent in the circulation of printed matter which it regards as injurious to the people. The freedom of communication is not prohibited within the intent or meaning of the constitutional provision unless Congress is absolutely destitute of any discretion as to what shall or shall not be carried in the mails, and compelled arbitrarily to assist in the dissemination of matters condemned by its judgment, through governmental agencies which it controls." *In re Rapier*, 143 U. S., 134.

The nature of the publication is a question of fact for the jury, and the true test of what constitutes obscene literature is that which tends to deprave the morals by exciting sensual desires, and lascivious thoughts, or social impurity, such as are calculated to lower that standard which is regarded as essential to civilization. The words of the statutes do not refer at all to language that is merely coarse or vulgar. *Swearingen vs. The United States*, 161 U. S., 451. *Dunlop vs. The United States*, 165 U. S., 500.

You will thus observe that you made one important error in the post-script to your article in the April magazine.

When Moore was called for sentence, he assumed a defiant attitude, and stated that he had published the articles and was glad of it, and that he wished to be punished by imprisonment, rather than by fine.

The object of punishment is two-fold, as is well known, and nothing remained for the court except to impose an apparently severe sentence in this case.

However, as Moore is an old man, and one whose punishment seems to rest more heavily upon his excellent wife and family than upon himself, and for the reason that he promises to hereafter have respect for the law, and as it appears that the interests of justice may have been subserved by the punishment already inflicted, and notwithstanding the absurd abuse and untruthful comments that have been heaped upon the officers of the law, for the performance of a simple, usual and ordinary duty, Judge Thompson and the District Attorney are both hopeful that the President may pardon Charles C. Moore.

Wm. E. Bundy.

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#### FREE SPEECH, FREE PRESS AND FREE MAILS.

WE have, at last, learned, through the "Truth Seeker," published at Bradford, England, what the words are that Charles C. Moore, the editor of the Blue Grass Blade, published in his paper and sent through the mails, for which he was sent to prison for two years. And after reading them we are surprised that any sane person could find in them anything that was "obscene, lewd or lascivious." Mr. Moore states here in one paragraph what he believes in relation to the marriage institution in clean, proper and unexceptionable language, that ought not offend the most fastidious individual. There is not a coarse, vulgar, obscene word in the paragraph. The substance of Mr. Moore's statement is that he thinks there might be an improvement on the marriage institution, or something better in its place.

If we have the right to state what we believe to be true, that under the present condition of civilization the marriage institution is the very best method, taking all things into consideration, that can be devised, for the rearing of children and to produce and advance social happiness, then Mr. Moore ought to be permitted to contradict our assertion and prove, if he is able, that we are mistaken. In other words, any opinion that anyone is permitted to advocate and promulgate through the press, any other person ought to be allowed to refute if he is able to do so. If that is not permitted then there is no freedom of the press, and our boasted



liberty of free discussion is a fraud and a sham. And we will say here that, although we are decidedly opposed to the doctrines taught by those radical people known as free lovers, we believe and contend that they should have the same right to print and publish and send through the mails their opiuiions, if stated in respectful, decent language, such as Mr. Moore used in the above mentioned paragraph, as has any other class, party or sect. The way to "suppress" them is to do it by showing that their views, claims and arguments are fallacious, and their principles detrimental, and not for the best interests of humanity.

A free press, free speech and free mails are the absolute and unconditional requirements of human progress and intellectual advancement, and they must be sustained at all hazards if we would not fall back into medieval darkness.

### A HUMANITARIAN CHURCH.

—We clip the following from the New York Herald of April 3: If all the churches in this country would follow the example of this Middletown church the cause of Humanity would progress as it never has before:

Middletown, N. Y., Sunday.—This place has been mildly shocked by the subject chosen by the Rev. C. M. Winchester, pastor of the Free Christian Church, for his Easter sermon. It was, "Shall Middletown Own the Electric Railway and Operate It for the Benefit of the Citizens?"

Mr. Winchester declared that it would be the first session of an open court for the consideration of moral and economic questions. A general invitation was given to be present and take part in the debate, and when the appointed hour arrived the attendance was large enough to fittingly inaugurate the plan, although the discussion of the subject was not completed and will be continued at the same hour next Sunday.

"What I want to do is to secularize the church," said Rev. Mr. Winchester to me to-day. "Let every fellow believe as he sees fit, but try to do something is our motto."

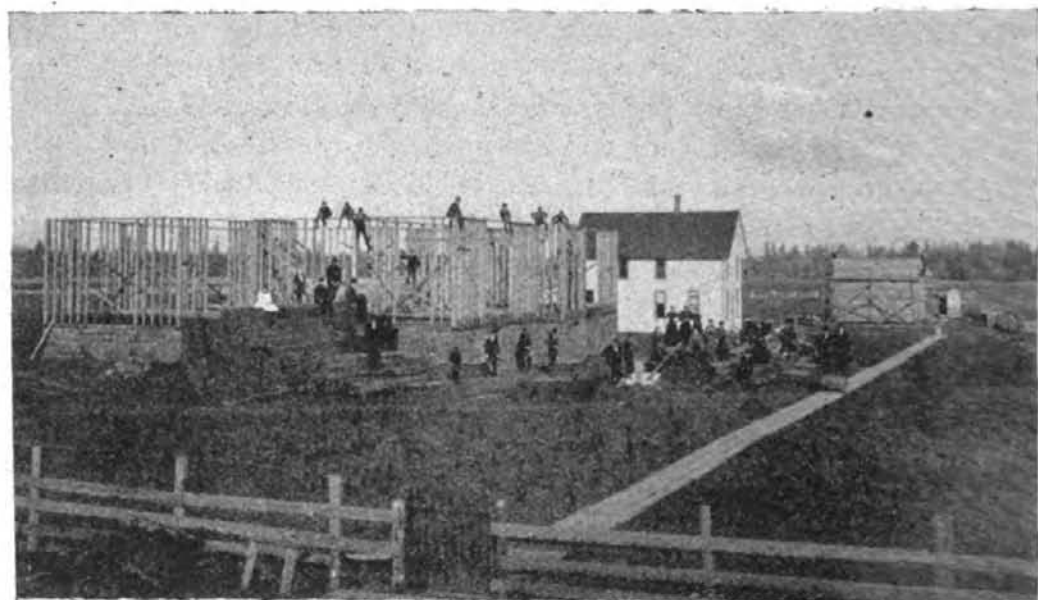
"We want to arrange to have this church open seven days in the week. Free reading will be provided, games, such as checkers, dominos, etc., may be indulged in, and there will be frequent social gatherings, not to make money or for the support of the church, but for the good and pleasure of all who enter our free and open doors. It is a waste of money to have thousands of dollars invested in brick and mortar, free of taxation, and open once or twice a week to promulgate a creed that neither the preacher nor congregation believes in."

Mr. Winchester has recently returned from North Adams, Mass., where he has been receiving treatment in a sanitarium. In the future he proposes to have a discussion of the proposition to pension all the citizens of Middletown who have resided here for a certain number of years, and reached the age of 60 or more. He has been pastor of his present church for over twenty-one years, and is an ardent prohibitionist, the church being an outgrowth of the temperance reform.

If we lived in that town we would immediately send in our application for membership. Let the good work proceed.

## THE LIBERAL UNIVERSITY.

THE following picture of the Liberal University at the present time and the explanation underneath, from the Torch of Reason, will give our readers some idea of what our friends in Silverton, Oregon, are doing:



The above cut will give our readers a faint idea of what our work is at the present time. The structure in the foreground is the stone basement and framework of the first story of the Liberal University building. This building when completed will be 70x90 feet. In front of the building is some of the lumber, while most of it is in the rear and does not show in the picture. The white building is intended for a dining hall, but is now used for school purposes. The building without a roof is the gymnasium, which is now completed so as to afford the students good opportunities for exercise and physical culture. The picture is only half the size ordered, but we give it to our readers, that they may have some idea of what we are doing and also what we intend to do.—Torch of Reason.

We are glad to learn, from a late number of the Torch of Reason, that there is prospect of having the university very soon well endowed. Our friends at Silverton should see to it that the proposed institution is duly chartered by the State of Oregon and a board of trustees appointed under the charter, that the Freethinkers of the United States have full confidence in, so that they will be sure that whatever investments are made will be in safe hands and put to the best use. If the Freethinkers of the country can be satisfied that the university will be a success, we believe the necessary funds will be forthcoming.

We will be pardoned for nominating the following board of trustees, that we are sure would be satisfactory to the great mass of Liberalists of the United States: J. E. Hosmer, President of the Board; P. W. Geer, Secretary; D. A. Blodget, Treasurer; other members: B. F. Underwood, T. B. Wakeman, John E. Remsburg, Otto Wettston, C. K. Tenney, C. B. Waite, James A. Greenhill, Susan H. Wixon, Kate De Peatt, Eliza Mowry Bliven.

If a board of trustees like the above had the full control of the proposed institution, and it was duly chartered, and by the terms of the charter it should be provided that no move, measure, appropriation, should pass until sanctioned by a two-thirds majority vote of said board of trustees, Liberals would have full confidence that the institution would prove a success. We do not intend, in the least, to dictate, by this motion, who shall constitute this board of trustees, only to show the character of the persons who should represent it. They must be men and women in whom the Liberals of this country have full and perfect confidence, and who are well-known advocates of Free Thought.

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#### "DONATION DAY, APRIL 12"—CONTRIBUTIONS.

WE must confess that we are greatly disappointed at the result of our "Donation Day" contributions, and can account for the small number that responded to the call only on the ground that the article entitled "Donation Day—April 12th" that appeared on page 233, in the April Magazine, was read but by a very few of our subscribers. Out of a number of thousand subscribers it would seem, by the returns, only about sixty-nine saw the article, for that is the number that up to this date, April 22d, have complied with the request therein stated.

A number of our friends have sent in their contributions since April 12th who gave it as the reason for not sending it before that they did not see the article until the "Donation Day" had passed. So we conclude that is the explanation why so few of our friends complied with our request. And we can readily account for the readers of the magazine not seeing the article in question in time—they did not get the April number of the Magazine until a few days before April 12, and when they read the article that day had passed. Therefore, we desire to say to all those friends who overlooked the article, or did not see it in time, that they may send in their "Donation Day" contribution any time before May 15th, and it will be duly acknowledged in the June Magazine. And we earnestly request each of our subscribers who did not send in a "Donation Day" con-

tribution, before they forget it, to refer to page 233 of the April magazine, and read the editorial in question carefully. We can assure them that it is the most interesting article in that number, and is destined to save the Free Thought Magazine, if strictly complied with. Hoping that no reader will fail to see this article, we give below the contributions thus far received from our "Donation Day" call:

## CONTRIBUTIONS.

D. B. Stedman, \$5; James A. Greenhill, \$5; E. C. Maynard, \$5; Carl Burell, \$2; L. H. Carpenter, \$2; J. H. A. Lacher, \$1; Dr. G. N. Jennings, \$1; Maj. J. A. Olmsted, \$1; E. J. Colegrove, \$1; Dr. I. S. Curtis, \$1; C. K. Tenney, \$1; Dr. S. W. Wetmore, \$1; F. A. W. Salmon, \$1; Wm. McNicoll, \$1; Jonas R. Ellison, \$1; S. N. Bolton, \$1; a Michigan friend, \$1; David B. Page, \$1; Wm. McDonnell, \$1; L. P. Maxam, \$1; J. B. Belding, \$1; Joseph A. Conant, \$1; Henry J. Smith, \$1; Maria Parson Schofield, \$1; Jos. Haigh, 50 cents; John Wolf, 50 cents; Mrs. E. S. Kent, 50 cents; Emily C. Jones, 50 cents; Mrs. U. L. Parker, 50 cents; Frank H. Nicholas, 50 cents; James McGinnis, 50 cents; T. Blackwell, 50 cents; Edward Kraft, 50 cents; John Rhoads, 50 cents; A. J. Moser, 50 cents; Anna Boyd, 50 cents; A. R. Waller, 50 cents; Charles Mapes, 50 cents; O. W. Casey, 50 cents; J. J. Hill, 50 cents; W. H. Conley, 50 cents; Wm. Cughan, 30 cents; Wm. Crossland, 25 cents; J. C. Watkins, 25 cents; H. Mericle, 25 cents; H. C. Hiles, 25 cents; J. H. Biglow, 25 cents; H. Austin, 25 cents; A. G. Descent, 25 cents; A. Pinkerton, 25 cents; M. L. Studebaker, 25 cents; J. J. Alford, 25 cents; J. H. Fetherston, 25 cents; total, \$49.45.

## SUBSCRIPTIONS AND BOOKS.

W. E. Franklin, \$6; G. T. White, \$2.75; L. H. Vang, \$2.25; A. G. Descent, \$2; J. J. Alford, \$1.75; J. W. Bowman, \$1.50; Dr. J. J. Kerr, \$1.11; Chas. Haughton, \$1.10; Kate Unthank, \$1; D. D. Bunn, \$1; I. Adams, \$1; G. L. Gallickson, \$1; Mrs. R. J. Tallman, \$1; T. Theo. Colwick, \$1; J. Trowbridge, 75 cents; J. H. Biglow, 75 cents; S. Pond, 55 cents; P. F. Chambard, 40 cents; C. H. Russell, 35 cents; total, \$27.26.

## ALL SORTS

—Baby—Oh, mummy, don't take away the candle. Mother—But, darling, you know that God is always with you. Baby—Mummy, please take Dod away and leave the candle!—Judy.

—We notice that our friend, Otto Wettstein, has made application for a "chair" in the Oregon University. If

he procures the position no "spooks" need apply for admission.

—"Johnny, are your people going to take you with them on that trip across the ocean?" "Yes'm." "Aren't you afraid?" "Nome. Ain't afraid of nothin'. I've been vaccinated an' baptized." —Chicago Tribune.

—John Alexander Dowie, a faith-cure doctor and pastor of Zion Temple, Chicago, has opened up a bank which he calls the "Zion City Bank." Over an arch inside the bank is this inscription: "Jesus said: 'Trade ye herewith till I come.' Luke xix., 13."

—The Protestant ministers of New Brunswick, N. J., have given to the world another evidence of clerical intolerance and selfishness. They have formed themselves into an organization and issued a manifesto in which they decline to officiate at funerals on Sundays.

—The truth sometimes comes to the surface even in a Sunday school—by mistake, of course. A little girl, when asked by her teacher, "What does the Bible say about lies?" answered, "Lies are an abomination to the Lord, but—but a very present help in time of trouble."

—The New Voice, of New York is now, we think, the best appearing paper published in the United States. Only a small part of this journal is now devoted to liquor prohibition, and the balance of the paper is filled with most valuable reading matter on a variety of subjects.

—Eager Listener—And are those cannibals really ignorant creatures, utterly devoid of taste and refinement? Returned Missionary—Yes, quite devoid of taste, I assure you! There was my colleague, for instance; a fat, coarse-grained man, and yet—ah, I trust he is in the better world!—New York Journal.

—Mrs. Stanton, now over 80 years of age, is younger than some people at one-half those years, but she realizes that in the course of nature her time cannot be long on this earth. She writes to a

cousin of hers to visit her and says: "I am now on the banks of the Hudson, but shall soon be on the banks of the Jordan, where it will not be as easy to reach me."

—Kate A. Unthank, of De Soto, Kan., writes: "I feel just like thanking you for the assistance you are rendering our Kansas Free Thought women, Editors Semple and Knox. \* \* \* \* 'The National Reform Association,' by J. E. Remsburg, in the same number, should be put into pamphlet and scattered all over the country."

—The National Reform Association, at a convention held recently at Boston, adopted a resolution declaring a belief that—

Jehovah's displeasure has been incurred by the disrespect shown in omitting Christ's name from the United States constitution and that very much of the disquietude and peril of the nation was attributable thereto.

—The funeral of the late General Garcia, the Cuban patriot, was conducted at Washington by Archbishop Ireland. It seems, however, that General Garcia was a member of the Masonic fraternity, which is under the ban of the church, and Catholic circles are now considerably agitated over the scandalous conduct of the Archbishop.

—Col. Ingersoll lectured at Carlinville, Ill., last Tuesday night on "The Liberty of Man, Woman and Child." The entertainment was illustrated by the manager of the opera house making away with the proceeds of the lecture.—Chicago Record.

It was no doubt the largest receipts the manager had ever taken in, and he could not resist the temptation to play a little joke on the Colonel.

—The Open Court Publishing Company announces the immediate publication of Alfred Binet's *Psychology of Reasoning*, which has just been translated from the second French edition by Mr. Adam Gowans Whyte. The book is probably one of the best of the popular resumes of this branch of modern scientific psychology, and has been widely noted in England and America.

This publishing company is bringing out some of the most valuable books that are being published.

—The Rev. T. H. Hoagland, secretary of the Young Men's Christian Association of Paterson, N. J., must have been born with clothes on. In ordering from his presence a committee of Scotchmen, who were trying to hire the Y. M. C. A. hall, to give a concert in, he took occasion to say that the national dress of Scotland was immodest, and that those who wear it should be prosecuted by Anthony Comstock or some Christian organization.

—Because Mrs. Robert Osborn, a young society lady of New York City, committed the horrible crime of giving "musical teas" on Sundays at the Waldorf-Astoria Hotel, the Woman's National Sabbath Alliance prayed that her future entertainments would all be failures. But the Lord evidently has little respect for the Woman's National Sabbath Alliance, for according to last reports Mrs. Osborn's musical teas have since become quite a fad.

—Billy—So yer didn't get nuthin' but a jack-knife and a sled for Christmas? Tommy—Dat's all I got worth speakin' of. Dere wuz a suit uv clothes, and a overcoat, and a hat or two, and some underclothes, and a Bible, and a book

of poems, and some stockin's, and gloves, and collars and cuffs, and a few other trifles like dat not worth speakin' of.—Puck.

—Mrs. Billus—Y-yes, John is at home, but I hardly think he's in a suitable frame of mind to see you.

The Rev. Dr. Fourthly (making a pastoral call)—He is in no serious trouble. I hope?

Mrs. Billus—Why, no; but he took one of the furnace registers apart a little while ago to fix it, and he's trying to put it together again.—Chicago Tribune.

—Little Henry was in the habit of ending his prayers every night with a request for a baby brother to play with, but at last he gave up in despair. A few weeks later his mother called him and showed him twin babies. He looked at them in wonder for a moment, and exclaimed: "Well, it's a mighty lucky thing I stopped praying, or we might have got three."—Exchange.

—"Why I Am Not a Christian," by D. B. Stedman, that we published in the April Magazine, we have put into pamphlet form for general distribution. It is just the pamphlet every Freethinker wants to hand his Christian neighbor, or to an orthodox clergyman. It states good reasons, that cannot be successfully answered, why any honest, sincere, intelligent person cannot consistently be a Christian. It is a conservative statement of the objections that Freethinkers have to Christianity that will not offend any honest Christian. But it will set him thinking. It will open his mental eyes if they are not sealed up solid by orthodox superstition. It should have a large circulation. The price is 10 cents a copy,

or 12 copies for \$1. To any one who desires to use them for missionary purposes we will sell twenty copies for \$1.

—If you only knew them you would find that the men to whom this word applies are the noblest men, the straightest men, the furthest off from being liars, the most honest in their business, faithful and loving and true, doubting because the evidence to them is not sufficient, and because they feel that they must be honest with themselves and tell the truth, or else, if there is another life, they won't be worth saving. If that is what agnosticism means, I am an agnostic myself, and I want all the world that cares to know it.—Rev. M. J. Savage.

—William F. Miller, a Salvation Army evangelist, was committed to jail by Magistrate Kramer in the Lee avenue police court, Williamsburg, this morning for failing to provide a bond of \$208 as a guarantee that he would pay his wife \$4 a week for her support. Mrs. Miller said that she had been married for thirteen years, and that in all that time Miller had not contributed a cent to her support. Miller told the magistrate that providence had always provided for him and that he expected his family would be cared for in the same way.

That man Miller seems to have faith equal to a bushel of mustard seed and ought to be able to move the Rocky Mountains with one little prayer. But his wife, poor sinner, prefers a little more worldly goods.

—Evangelist Moody, preaching to the inmates of the Colorado State prison, said: "We are naturally bad, the whole crowd of us." For once in his life, at any rate, Moody evidently found himself in thoroughly congenial society. "The first man born of woman," he continued,

"was a murderer. Sin leaped into the world full-grown, and the whole race has been bad ever since." What a lovely philosophy! But it was disproved on the spot. Moody announced that he had a free pardon from the Governor for one of them. It was for a woman, who naturally cried for joy; and most of the other prisoners wept sympathetically with her; which makes it quite clear that a liberal discount must be knocked off Moody's dismal estimate of human nature.

—We sent him ter de heathens  
Ter lay de gospel down;  
Dey chopped him inter mincemeat,  
En sol' him by de poun'!

O believers,  
Dat's a bitter cup;  
You go to he'p the heathen,  
En de heathen eat you up!

We sent 'em out another one,  
En still dey treat him rough,  
En sen' us dis ongrateful word:  
"Dis one ain't fat enough!"

O believers,  
What dem heathens mean?  
Dey want de missionary fat,  
En grumble ef he lean!

—Atlanta Constitution.

—Some of the clergymen in England and America have been discussing what they consider an ominous indifference to religion on the part of people in general, especially the laboring classes. One eminent gentleman considers this indifference a sign of self-righteousness, another thinks it betokens deep-seated hostility to the churches, and another sees in it only a general apathetic tolerance. None of them, however, seems to be able to

discover the cause or to suggest a remedy.—Washington Times.

The "laboring classes" are getting a little common sense, that's why.

—Benny, the 4-year-old member of the family, had been trained to believe in the deep-water form of baptism.

This is believed to be the reason why he was trying to plunge the household cat into a bucket of water.

The animal resisted. It howled, and scratched, and clawed, and used violent language.

Finally, Benny, with his hands covered with scratches and with tears in his eyes, gave it up.

"Darn you!" he said. "Go an' be a Methodist' if you want to!"—Chicago Tribune.

—The Advance (Congregational) is puzzled how to reconcile two statements about the Bible which it finds in the same Roman Catholic paper. One, it says, condemns the reading of the Bible, and the other, a letter from the Pope, offers an indulgence of 300 days to all faithful Catholics who will read the scriptures at least a quarter of an hour each day.

The first statement referred to is a protest of Nelson G. Green, on behalf of the Catholic Club of New York City, asking Gov. Roosevelt to reject the clause of a proposed education law which sanctions the reading of the Bible in the public schools. Of this clause Mr. Green says: "The Bible without note and comment is no safe guide to good morals."—Chicago Journal.

—When William J. Bryan's eldest daughter was 4 years old she was sent to Sunday school. The infant class teacher talked to them about the death of St. Stephen. The next day Mrs. Bryan went out calling, accompanied by her little daughter. After several calls had

been made the child asked: "Mamma, where are you going next?" "To see Mrs. Steven," was the reply. "Oh! I am so glad you are going to see poor Mrs. Steven," the child said, in a sympathetic tone. "Why do you say poor Mrs. Steven?" the mother inquired. "Why, mamma, don't you know they have stoned Mr. Steven to death?"—New York Tribune.

—The church has always opposed education. This is particularly true of the Catholic church, which has never favored education, except enough to make a Catholic—no more. A recent example of Catholic opposition to genuine education occurred in Peru. Catholicism is the state religion of that country, and the Catholics have finally succeeded in forcing the board of public instruction to close the high school at Callao on the pretext that its teaching is opposed to the Peruvian constitution. This school was founded by American and British capital and was the only school in Peru in which more time was given to scientific and historical studies than to religious absurdities.

—One of the Liberal University's friends expects to soon put ten thousand dollars into the only institution that stands for moral, scientific, secular Free-thought. This means the greatest of success, for when we begin to succeed others will see things in the light that success always sheds upon an enterprise, and they will come forward, some with larger and some with smaller amounts, until we will have what the present generation demands of a great university.—Torch of Reason.

We hope this announcement will prove true. Messrs. Hosmer and Geer and their Oregon friends, by their indefatigable efforts to establish a free university,



deserve success. We must admit we had not much faith in the undertaking at first, but we did not know what persistent and untiring workers the persons were who had charge of the undertaking. Success to the Liberal University.

—Etta Semple, the editor of the Free-thought Ideal, appears to be a poet, and she "takes up the white man's burden" in her paper after this manner:

Take up the white man's burden?  
No other race has bred  
So deep a load of sorrow  
Nor on such horrors fed.  
They wait in heavy harness,  
This load of fear makes wild.  
They worship still this Phantom  
Half god and yet half child.

Take up the white man's burden,  
In fetters chain the mind,  
Lest men should use their reason  
And Truth and Justice find.  
By open speech and simple  
An hundred times made plain  
No other race but white man  
Hath forged the god-man's chain.

Take up the white man's burden  
In horror dread to die  
And picture out a demon  
To hurl you from the sky.  
Go lave in tears of sorrow,  
Go forge a tyrant's rod,  
Go ask, what is this burden?  
We answer, the white man's god.

—Such a letter as the following is very encouraging to a poor editor:

"Tonica, Ill., April 3, 1899.

"My dear Mr. Green: "I shall be glad to take twenty copies of the pamphlet 'Why I Am Not a Christian,' if it is printed. That is a valuable article, so is the one following 'The Message of the Law.' I should like to know something about the authors of them.

"I will send Mrs. Semple 50 cents for

the 'Free Thought Ideal,' and try to remember April 12. The April number of Free Thought Magazine is the best I have ever seen. Please let me know when my subscription expires and oblige, yours truly,

"George N. Jennings.

"P. S.—On looking over the article 'Donation Day,' I see you say 'on or before,' so I inclose my donation (\$1) in this, instead of waiting till the 12th."

—Rev. M. J. Savage claims that the church has taught that it was a virtue to lie, but he says he will be damned first. It would be well for humanity if all other clergymen would swear off lying, but we cannot expect it. Lying is their stock in trade. To preach a sermon without a lie in it would be like the play of Hamlet with Hamlet left out. Here is what Brother Savage says:

And the Church carried this matter so far as to make it a virtue—note, I say it with perfect carefulness and weighing the responsibility of my words—a virtue to lie. An English bishop within this present century has said that a man had better lie—i. e., deny his doubts and his real belief—than utter beliefs which would disturb the faith of the members of the Church. It may be a virtue to lie; but, if it is, I am going to practice a vicious course. I will not lie, though all the churches on the face of the earth tell me it is God's will that I should. I will appear before the throne at the last day, and say, "O God, even if what they told me was thy command, I refused to lie; and I appeal to thee as to whether I was right." I will take my chance of eternal hell on that issue.

—Once upon a time sickness came to the family of the poorly paid pastor of a country church. It was winter, and the pastor was in financial straits. A number of the flock decided to meet at

his house and offer prayers for the speedy recovery of the sick ones and for material blessings upon the pastor's household. While one of the deacons was offering a fervent prayer for blessings upon the pastor's family, there was a loud knock at the door. When the door was opened, a stout farmer boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.

"I've brought pa's prayers," replied the boy.

"Brought pa's prayers? What do you mean?"

"Yes, brought pa's prayers, an' they're out in the wagon. Just help me and we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, corn-meal, turnips, apples, warm clothing and a lot of jellies for the sick ones.

The prayer meeting adjourned in short order.—Lincoln County News.

That boy's pa was probably an infidel.

—What would strengthen the faith of a Freethinker as much as anything we know of would be to read a good, sound orthodox paper regularly. We have one on our exchange list, the Sunday School Times, published by John D. Wattles & Co., Philadelphia. How a person possessed of ordinary judgment, with education enough to read, can peruse that paper and not become an Infidel we cannot understand. Here is the first paragraph of the leading editorial in its issue of Feb. 25:

Not what we desire from God, but what God desires for us, is for our good. What this is we do not know, but God well knows. Let us therefore tell God what we want, and ask him to do as he sees to be best, and then let us rest trustfully in his decision. This is the way to

pray; this is the way to trust. God is God, and we are human. We can make known to him our desires; and we can rejoice that he will give or withhold according to his love and wisdom.

That is, if a blind man prays to God to restore his eyesight and his eyesight is restored, then God is to have the praise; but if his eyesight is not restored, God deems it for the blind man's good that he remain blind, and God should be thanked for not answering the prayer.

—Dr. J. M. Peebles, one of the ablest and most distinguished spiritualists in America, has this to say in the Progressive Thinker:

Sadly do I say that some spiritualists seem to enjoy being humbugged, and they will pay a dollar for admission into a pitch-dark, promiscuous and badly aired seance, when they would not pay 10 cents to hear a magnificent and beautifully inspired lecture from the lips of W. J. Colville or that eloquent old pioneer, Lyman C. Howe. Is it strange, I ask, that so many harps are hung on the willows, that so many enlightened and long-established spiritualists are attending Unitarian and other liberal churches? Cannot the dullest intellect see—divine the signs of the times?

These people are like some orthodox Christians, who will not read anything in opposition to their creed for fear of having their faith shaken. They care nothing for truth for truth's sake. They are so selfish they are willing to assist others in deceiving them if it will give them comfort. A good man who was a spiritualist wrote to us in substance a few years ago: "Please discontinue sending me the Magazine. It is an able publication, and I like many things in it, but I am a spiritualist, and spiritualism is a great comfort to me, and I am fearful that I may see something in the

Magazine that will shake my faith in spiritualism." This man was as honest a man as we ever knew, but he was looking for comfort rather than the truth.

—Des Moines, Ia., Feb. 22.—(Special.)

—The Rev. W. N. Coffey, a student of Drake University, was bound over to the grand jury to-day by Justice Aylesworth on the charge of grand larceny. Coffey waived examination and will be before the grand jury to-morrow. He confessed Tuesday evening after a five-hours' cross-examination by the trustees of the University Christian Church, at whose mission at Ninth and Shaw streets Coffey has been preaching.

Mrs. H. A. Magart, at whose home Coffey has been living for three years, is the person from whom Coffey took the money. Coffey says the amount of money he took was between \$500 and \$600.

It is said that Coffey was engaged to three young women, and it was for this reason that he was forced to steal money. —Chicago Tribune.

Why would it not be a good plan to have the Rev. W. N. Coffey elected chaplain of the Iowa State's prison when he gets there? It is usual, we believe, to set prisoners to work at the trade or occupation they have learned before going to prison. It would be a saving to the State, and the Rev. Coffey could speak to the criminals from personal experience.

—"To me it is marvelously strange that the world at large is so utterly indifferent to bird life, and that governments will spend millions to protect the seals of a far distant sea and never lift a finger to stay the destroying hand of a greedy few that profit by the slaughter of our native birds, the birds of our door-

yards even, selling the skins of their victims to thoughtless women who hope to prove more attractive because of a gaudy headgear."—From "Clear Skies and Cloudy," by Charles C. Abbott.

These "thoughtless women," doubtless, are mostly Christians, and they get their authority for killing birds from their Bible, for did not God say to Adam, who represented the human family: "Have dominion over the fish of the sea and over the birds of the air and over every living thing upon the earth," Gen. ii., 28. And then this God which they worship, when he "repented that he made man," sent a flood to kill all the innocent animals then living. How the friends of dumb animals can have any respect for the God of the Bible who caused thousands and tens of thousands of animals to be slaughtered that he might enjoy, through his nostrils, the odor of their roasting we cannot see. There is no villainy but which is upheld by the Bible. We challenge our orthodox friends to name one.

—Fred W. Seward, son of William H. Seward, who was secretary in the cabinet of Abraham Lincoln, writes these sensible words to the New York Tribune:

If we are to solve the "Philippine problem," we should begin by disabusing ourselves of false notions and crude ideas about it. There is no united Filipino republic fighting for independence. For the most part, the Filipinos do not know what a republic is or what independence means. We are not going there to crush a patriotic people struggling for liberty. We are going there to liberate a race that has groaned for centuries under native tyranny, veneered over during more centuries by Spanish half civilization and misrule. The task is a great one, but it is one worthy of

the energies of the people of a great republic, founded on the belief that "liberty enlightening the world" is not a phrase but a fact.

And the greatest tyranny under which they suffered was the tyranny of the church, and when they are liberated from this oppression we should see to it that public schools are established in every portion of that country, entirely free from superstition. The missionaries that we should send to those islands should be the best class of school teachers, and it would be well for our government, for the first five years, to employ and pay as many teachers as could be employed there. And in every way we should show those people that we are their friends and not their enemies. If that course is taken this costly war will not be a failure, but a blessing.

—One of our own statesmen has introduced a bill in the legislature making it unlawful to chew tobacco in church. In his speech on the floor he stated that West Virginia had best place itself on the side of the Lord and squelch this terrible habit which is an abomination unto the Lord. But the principal objection to the law is that it will drive both the devout and penitential users of the naughty weed from church. This objection was raised on the floor of the house, and it was a cold and indigestible wad in the digestive apparatus of the bill. There is only one way to get out of the quandary. Provide a good rack or stall on the outside of the church. Have this stall filled with small pigeon holes large enough to hold any quid of the naughty weed, from the school boy's nibble to the heroic load of the avuncular old farmer. Let every member of the church who indulges be given a check for his respective repository, and to satisfy the more supercilious have certain boxes which will be operated by lock and key. Let every member pay

for his box just as he would for his pew. This will be a fruitful source of revenue for the church and for this reason we think it will meet with the approval of the ministers.—Clarksburg (W. Va.) News.

It seems to us that a person who feels it his duty to sit for an hour and listen to an ordinary orthodox sermon ought to be permitted to chew tobacco or gum, or anything else that will relieve his nerves and occupy his brain, if he has any.

—While drinking whisky was the fashion all about him, Abraham Lincoln never forgot his dead mother's request to close his lips against intoxicants. Once, when he was a member of Congress, a friend criticised him for his seeming rudeness in declining to test rare wines provided by their host, urging as reason for the reproof, "There is certainly no danger of a man of your years and habits becoming addicted to its use."

"I mean no disrespect, John," answered Mr. Lincoln, "but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding to-day as it was the day I gave it."

"There is a great difference between a child surrounded by a rough class of drinkers, and a man in a home of refinement," insisted the friend.

"But a promise is a promise forever, John, and when made to a mother it is doubly binding," replied Mr. Lincoln.—Exchange.

It was good in Mr. Lincoln to keep his promise to his mother, but if no such promise had been made we think Mr. Lincoln would have been a tem-

perate man, for he had great power of self-control and good judgment, and would not voluntarily have done that which he knew would be an injury to him.

—William Hart, M. D., of Greenwood, Ill., writes in a private letter:

For sufficient reasons I should not now order the Magazine sent me but for that remarkably well-considered and well-written article by B. F. Underwood in the March number—that turned the scales in your favor. It was indeed rich reading and fixed my attention from beginning to end. More than once while perusing it I had to pause to admire his exquisite taste in the choice of words and felicity of expression. I have learned for years to esteem the author.

—We have been reading with a great deal of interest the "Life Work of Susan B. Anthony" that was noticed in our "Book Review" pages in our April number. We there learn that Mrs. Elizabeth Cady Stanton was in her young days very radical. There was a woman's temperance convention to be held in Rochester in 1852, and Mrs. Stanton was invited by Miss Anthony to be the president of the convention and deliver an address. In reply to the invitation Mrs. Stanton wrote:

As to my own address, if I am to be president, it ought, perhaps, to be sent out with the stamp of the convention, but as anything from my pen is necessarily radical, no one may wish to share with me the odium of what I may choose to say. If so, I am ready to share it alone. I never write to please any one. If I do please I am happy, but to proclaim my highest convictions of truth is always my sole object.

At this convention Mrs. Stanton was chosen the president. At the morning session the convention was composed

entirely of women, there being some five hundred present.

The report says:

In accepting the presidency, Mrs. Stanton made a powerful speech, certain parts of which acted as a bombshell, not only at the meeting, but in the press, pulpit and society. The two points which aroused most antagonism were:

1. Let no woman remain in the relation of wife with a confirmed drunkard. Let no drunkard be the father of her children. Let us petition our State government so to modify the laws of marriage and the custody of children, that the drunkard shall have no claim on wife or children.

2. Inasmuch as charity begins at home, let us withdraw our mite from all associations for sending the gospel to the heathen across the ocean, for the education of young men for the ministry, for the building up of a theological aristocracy and gorgeous temples to the unknown God, and devote ourselves to the poor and suffering around us. Let us feed and clothe the hungry and naked, gather children into schools and provide readings-rooms and decent homes for young men and women thrown alone upon the world. Good schools and homes where the young could ever be surrounded by an atmosphere of purity and virtue would do much more to prevent immorality and crime in our cities than all the churches in the land could ever possibly do toward the regeneration of the multitude sunk in poverty, ignorance and vice.

"The effect," says the report, "of such declarations on the conservatism of half a century ago can hardly be pictured."

—The Middletown (N. Y.) Sunday Forum has been for some time an ably edited Democratic journal. Each issue contained an able lay sermon, written by "Pastor Carey," advocating advanced ideas in relation to the Bible, religion and science. It published so much truth,

on that line, that the bigots of Middletown became alarmed for the cause of orthodoxy, notwithstanding the columns of that paper were always open to the orthodox clergy and others who desired to reply to the heretical doctrines, and so they influenced one Thomas Pendell to purchase the *Forum* and change the day of publication, and give the readers nothing but "sound orthodoxy" and "sound democracy" (?). Here is the true Christian style with which the new editor introduces himself to the public and to his readers:

▼ We wish to state very plainly right here that with the retirement of those heretofore in control of the paper will come a complete change in the nature, scope and objects of the publication—as complete and absolute as it lies in our power to make it.

Heretofore we have noticed that the *Forum*, in its weekly sermon and otherwise, advocated the doctrines of evolution; we now expect it will teach the doctrine of special creation. Heretofore that paper discarded the miracles of the Bible. Mr. Pendell will insist that they were all true, just as stated. It will swallow the Adam and Eve story, including the snake, declare it to be the gospel truth that the whale swallowed Jonah that Jesus manufactured wine out of water, etc., for he says:

The *Forum* will cease to be an advo-

cate of any doctrine not wholly and entirely in accord with the teaching of the Holy Bible.

It will be interesting to learn what kind of democracy is in accord with the teachings of the Bible. It cannot be Jeffersonian democracy, for Jefferson was himself an infidel.

To make himself sound with the preachers and churches of Middletown, the editor states that—

Its present publisher is a believer in God and the paper's policy will hereafter be to advocate Christianity and Christian principles whenever the opportunity offers.

When will the opportunity offer? we would like to ask our democratic Christian apostle.

The new editor declares that—

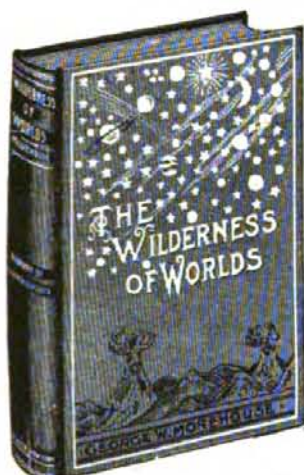
Those who wish to peruse the vile stuff published heretofore in these columns will have to rely on their files of the *Forum*, for such printed sewer filth will not hereafter appear in the publication.

We wish the Rev. C. M. Winchester, whom we mention in an article on page 289, to inform us if this brave defender of the faith, the new editor of the *Forum*, is a good representative of the brand of orthodoxy and democracy that is to be found in Middletown, N. Y. If that be so, Brother Winchester has good missionary ground to work in. He need not go into any heathen country.



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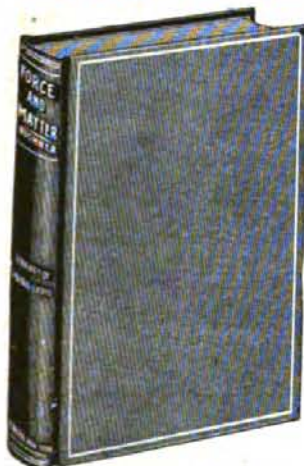
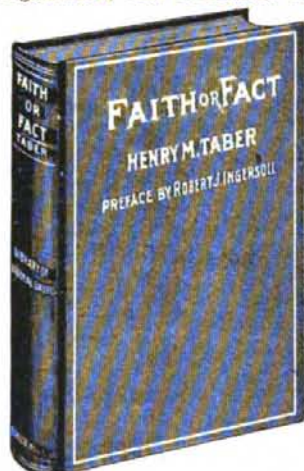
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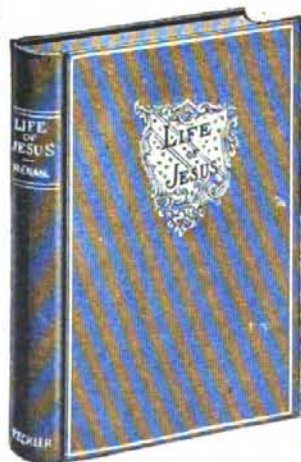
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"None of the miracles with which the old histories are filled took place under scientific conditions. Observation, which has never once been falsified, teaches us that miracles never happen but in times and countries in which they are believed, and before persons disposed to believe them. No miracle ever occurred in the presence of men capable of testing its miraculous character."



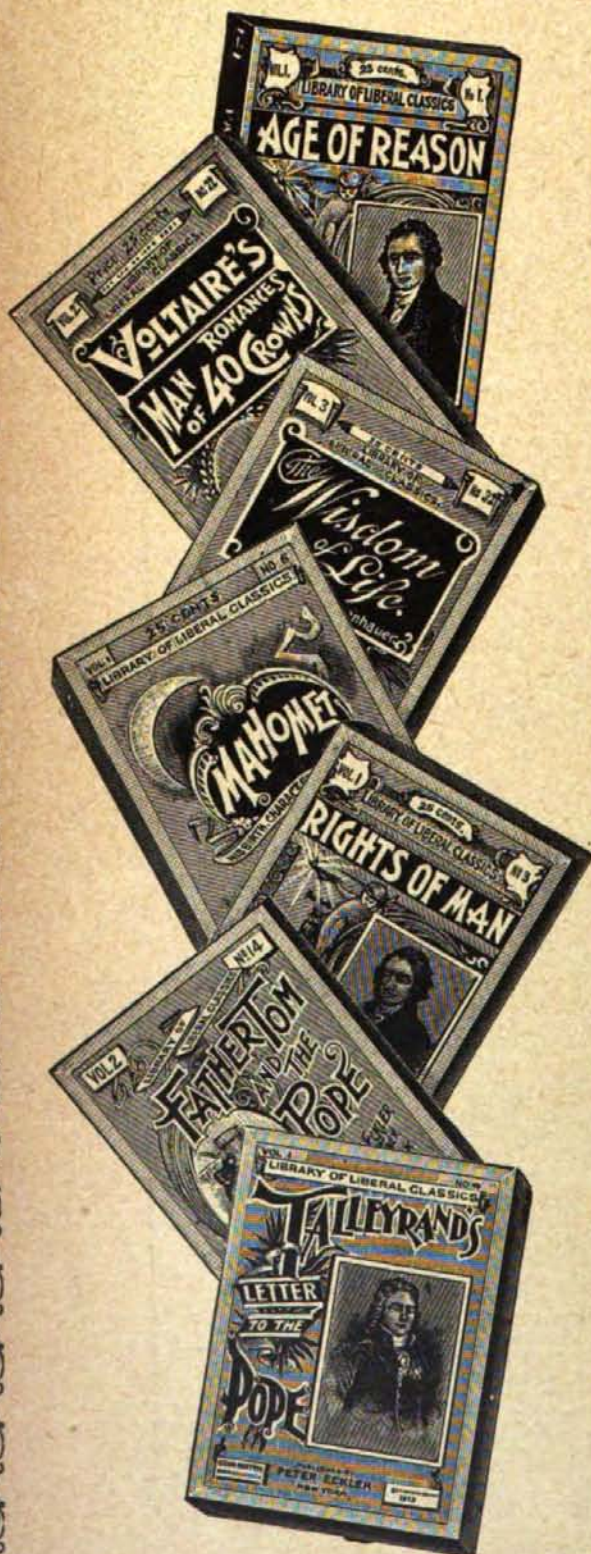
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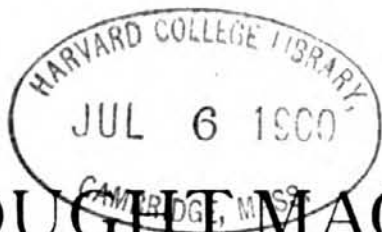
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J. E. C. Reichwald





# FREE THOUGHT MAGAZINE

JUNE, 1899.

## COSMOGONY.\*

BY PARISH B. LADD.

IN the dark and fathomless abyss of eternity sleep the primordial peoples of Arabia, Elam, Chaldea, Assyria, Egypt, Phoenicia, Scandinavia. Although dead and gone, they are now talking to us through their hieroglyphic, their hieratic and cuniform writings, from the ruins of ancient

cities. The ruined tombs, crumbling palaces and extant pyramids filled with vast libraries are inviting us to read the history of our progenitors, who lived and flourished thousands of years before the alleged time of the mythical Moses, the legendary hero of the exit of the children of Israel from the land of the Pharaohs. It has been only about 3,300 years, as we are told, since this Hebrew patriarch shuffled off this mortal coil and lay down to sleep with Abraham, Isaac and Jacob. If the so-called Mosaic account had been the work of that hero of Hebrew legends written 3,300 years ago, we should have before us a work of but yesterday, as compared with the writings which now speak to us from the ruins of long-



PARISH B. LADD.

buried cities. Let us bear in mind that the critics have cut down the so-called Mosaic account about one thousand years, and ascribed the Thora, the Pentateuch, the Ezra and Nehemiah during the Babylonian captivity. All learned men now admit that the so-called five books of Moses, in their present form, do not date back of the captivity, above 2,300 years ago.

\*Ancient traditions and writings concerning the origin of the world and its primogenial pair.

We were taught to believe, and many believed as they were taught by the priests, that Moses was the author of the five books ascribed to him; that he wrote them at Sinai under the direction of Thoh, Jahoch, or Jehovah, the god of the Hebrews and Christians, about 1230 B. C. They also believed that the account of the creation of the world—of Adam and Eve—of the births, lives and deaths of the patriarchs from Adam to Noah was true as told in the Thora. Scholars, men of real learning, did not believe these stories, they were repugnant to common sense and at war with science, but they had no historical evidence to refute them, and so the religious world, and especially the priests, for a time forced them onto the people. In the language of Gibbon, "They were considered by the people as true, by the philosophers as false, and by the magistrates as useful. Science was the first child born to array itself in opposition to these world-wide beliefs—beliefs, as we now know, resting on no foundation other than myths and borrowed legends; even Moses by the more learned men being consigned to the realms of fable.

We are now living in a brighter age, an age of comparative free atmosphere, an age of doubt. From doubt there has been born an army of critics, men of genius, men of daring, men who refuse to down. Among such men there were many bold spirits, men who believed that the ruins of Egypt, Assyria, Babylonia, Chaldea, Elam and Phoenicia contained the history of bygone ages; consequently they sent some of their brightest scholars into those lands to explore for hidden truths. As a result of the indefatigable energy and perseverance of these explorers, we of to-day are basking in the sunshine of history which carries us back ten or more thousands of years, a long time, according to the Bible, before the world was created, back to a time antedating the Mosaic cosmogony four or more thousand years. At this very remote period we find on the banks of the Nile and in the valley of the Euphrates a high order of civilization—a civilization, according to our best archaeologists, thousands of years removed from barbarism. The Egyptian priests pointed out to Herodotus the inscriptions showing a long line of worthy kings running back 12,000 years, and then claimed that the gods, meaning the priests, ruled the country millions of years before Moses, the first civil ruler. At that early date the Egyptians and Chaldeans were not only making history, but reducing it to writing, and preserving the writings on stone, clay and papyrus rolls; many of these writings have been unearthed, carried off and stored away in the capitals of Europe, where they lay as mere curios, collecting dust, until quite recently, when a few men of genius sat down to study them. The key once found a vast storehouse of the most vital facts was thrown

open to the world. To-day these writings, or many of them, may be found and read in the libraries of the nations of Christendom. Most of these writings are dated thousands of years before the alleged time of Moses; they contain, among other things, records of deeds of land, bills of sale of slaves and personal property; wills and probate, contracts for labor, adoption of children, marriage rights and relations, bank accounts, drafts, notes, bills of exchange, systems of school teaching, in short, everything was done in a manner varying but little from that of our time among civilized peoples. They had their works on astronomy, on mathematics, medicine, history, travels, novels, ethics, divination, astrology, religion, and, more elaborate than all else, man's duties and obligations to the numerous gods, with long discussions as to the attributes and demands of the gods, even including the relations of the trinities. In addition to the national divinities, each nome and most of the cities of Egypt had their local gods, with their trinities or triads.

The system of triads, says Prof. Maspero, in his "Dawn of Civilization," began in primitive times and continued unbroken up to the last days of Egyptian paganism. The principal person in the triad was the pater of the nome, followed by the wife and son. In the triad the son's power was limited; when Isis and Osiris were his parents he was Horus, a feeble reflection of his father. The two become so confused as to appear as two aspects of the same god, who, says the above author, "united in his own person degrees of relationship mutually exclusive of each other in a human trinity. Father, as he was the first member of the triad; son, by virtue of being the third member; identical with himself in both capacities, he was at once his own father, his own son, and the husband of his mother." This is about the view taken by the Christian priests of their triad.

From the decipherment of these hieroglyphic, hieratic and cuneiform writings we learn that all of the peoples and nations of antiquity possessed, in common, traditions concerning the creation of the world; of a first man and woman who were created pure; they were placed in a paradise where happiness reigned supreme; they transgressed, sinned, violated a divine command, ate forbidden fruit, i. e., commenced to acquire knowledge, to learn the truth, to study truth; the gods became jealous, fearing man would become wise and be as one of them; the heavenly host took offense at this, turned the pair out of the garden and defended it with a flaming sword to prevent a re-entry.

This common tradition tells us that in the course of time the world became wicked; the gods brought on a flood and destroyed all living

things on earth, except a small family and animals to save the seed to replenish the earth.

These foolish, childish stories of the ancients did not purport to be true; they were simply given to illustrate the workings of nature; they were used as symbols, allegory, pure myths. At the time when biblical stories of these things were being copied the Hebrews were in Babylon as exiles; these stories were at that time in second copy in the king's library at Babylon, and, of course, were accessible to all scholars, Hebrews as well as natives; they were familiar household words, recited to amuse children and even grown people; children and ignorant people understood them literally, while the more intelligent knew them to be mere figures of speech illustrative of natural phenomena. During the Babylonian captivity Ezra, Nehemiah, et al., as copyists, or, more properly speaking, redactors, gathered material from tradition, from the king's library, and from household recitals, put it in book form, took it to Jerusalem, and passed it off on the illiterate Hebrews as divine history coming from Moses, who, according to tradition, had then been dead about a thousand years. These old Babylonian legends did not purport to be other than allegorical representations of nature. The tradition drawn on so largely had its source in the mythology of Egypt, where the Hebrews learned the mythical legends of the Egyptian gods. On examination of the elaborate works of the great Egyptologist and Hebrew scholar, Gerald Massey, we learn that to a large extent the sacred writings of the Old Testament are but copies of Egyptian myths.

We will now review the traditions of the ancient peoples and nations, and furnish brief sketches of these cosmogonic myths as found on the stone, clay and papyrus. On the Phoenician fragments which have come down to our time, it is related that Colpias and his wife Baase were the first pair; that they gave birth to Protogonos, a man, and Aeon, a woman; that the woman, Aeon, ate the forbidden fruit; that they had children, Genos and Genea, who, being overcome by the heat of the sun, offered up prayers to that orb under the name of Bulsamen. With the Lybians, the first man was created by the excessive heat of the desert; his name was Iarbos and he lived on acorns. We learn from the inscriptions found on the monuments of Egypt that the first man was made from sun-dried mud of the Nile. As emblematic of this first man, the inscriptions show a man at work with the potter's wheel making a man out of clay.

In the cosmogony of the Peruvians, a first man is shown who was



called Alpa-cornasca. The Tahitians have a tradition of a first man who was made out of red earth.

The oldest Chaldean legends make the first man of earth and call his name Admi. This account was, by the Hebrew priests, literally copied into the Kabala. In the Chaldean account, given by Berossis, the first man was made out of clay; being inanimate, the god Belos cut off his own head, when the other gods took the blood which flowed from the cut, mixed it with earth and formed the first man. The Chaldean account, taken from the inscriptions, gives the generation of gods from primordial chaos; then follows the six successive acts of creation, which were copied almost literally by the Hebrew priest Ezra into the Hebrew Genesis and accepted as of divine origin by all Hebrews and Christians. The more learned priests and robbers have, since the deciphering of the cuniform characters, given up the so-called Mosaic account of creation. A Greek legend says that Prometheus assumed the form of one of the lesser gods and created man out of clay.

The oldest Greek legends say that the first man, by act of the gods, issued from hot earth.

In the oldest Greek poetry Prometheus finds man already made, inanimate, and into his statue forces intelligence by the use of fire stolen from heaven, for which theft he falls a prey to the wrath of Zeus. From Scandinavian mythology we are told that the first man and woman were made of wood. Odin and his two brothers in their rambles stumbled over an ash and an alder tree, being inanimate. Odin gave them souls and made them husband and wife. With this people occupying a frozen region, hell necessarily was a vast subterranean pit filled with icebergs. The place of torment in any religion has always been located in a place the most to be dreaded. Had Christianity been born in Scandinavia, its hell would undoubtedly have been among icebergs. With the Bactrians and Persians, according to the writings of Zoroaster, the god Ahuramazda created the world and man in six successive periods of time, occupying in all 365 days; the man and a bull were the last created. The man was called Gayamaretan. The two created beings lived 3,000 years in perfect happiness, when Angromainyus, the devil, killed the bull, out of whose carcass sprung the animal and vegetable kingdoms; thirty years thereafter the devil killed the man, out of whose body grew a double plant which became man and woman joined at the back. Ahuramazda separated them and gave them pure lives. They were called Mashya and Mashyana. From this pair, tradition says, all human beings have descended. Closely allied to this story is one related by Berossis, taken from Chaldean ac-

counts, where one being with two heads, embodying both sexes, issued out of chaos.

According to some of the visionary theories of Plato the first human being was possessed of three sexes, masculine, feminine and hermaphrodite. It was out of this third sex that Plato evolved his logos, from which the Christians a little later borrowed their Holy Ghost. In one of the Phœnician cosmogonies their androgynous (hermaphrodite) represents, according to Plato, the division of light and darkness. Not only in the Talmud, but by some of the learned Hebrews, it was asserted that Adam and Eve were created as one being of double sex, afterward separated by Jahoch (Jehovah).

Such was the tendency among the early Hebrews to follow pagan traditions.

#### THE FALL OF THE FIRST MAN.

With all of the ancient religions, older than the Hebrew, tradition ascribed to the first pair purity, happiness and eternal life; these blessings were lost by disobeying the injunction of the gods not to eat forbidden fruit.

The belief in an age of eternal happiness before man committed the first sin was, says Lenormant in his "Beginnings of History," common among all of the Aryan peoples. Ewald tells us that his tradition was adopted by the Hebrews into their system as it appears in their Genesis. In all the ancient systems evil was represented by a serpent, who was the fallen angel, the personification of darkness; the demon night, fighting against daylight and darkness at war; dark night contending against the light of the sun.

This was the source of good and evil, gods and devils, in all the ancient religions; it was day and night at war. In all its original childish simplicity this pagan myth survives and to-day permeates and controls the Hebrew and Christian religions. The average Christian of to-day, while he does not know it, is calling on, and praying to, our great solar orb to overthrow the dark night. The forbidden fruit, as we now learn from the inscriptions taken from the ruins of Egypt and Chaldea, was but emblematic of man's desire for knowledge, his efforts to learn the truth concerning nature and nature's laws. The priest, speaking through his gods, forbids man the right to learn the truth; he tells his votaries that knowledge is dangerous; that they must not read books published by sceptics and scientists; that ignorance is the road to salvation; that if man persists in studying nature, reading works of science, eating forbidden fruit, the gods will drive him from the garden of happiness. The cherubim,

with the flaming sword, which the Hebrews borrowed from the Egyptians, was emblematic of nature standing sentinel to prevent man from returning to a state of childish ignorance.

How transparent is all this; it is the everlasting, persistent strife of the priesthood to keep man ignorant and religious that they may live and fatten on the toil of others. With the Hindus, Yama commits the first sin, is driven from the garden and falls into the hands of Angromainyus, the evil one.

In the *Vendidad*, we read Ahuramazda accuses Angromainyus of enticing man from good to evil. A similar legend comes from Scandinavia, where the immortal Idhunna, in paradise, is enticed by Locki, the evil one, to eat the forbidden fruit; having transgressed, by eating the apple, he is carried off by Locki.

With the Hindus this forbidden fruit was the soma plant, which gave an intoxicant and drove all care away; in time it was worshipped as a god. This god with the Greeks become Dionysos; in Egypt he was Bacchus. Garuda having recovered this plant from the demons, who stole it, gave it back to the gods; for this pious act Garuda was given a flaming sword and became a cherubim to guard the plant and keep the way of life. With the Babylonians the tree was guarded by two Genii, while with the Accadians, as with the Hebrews, it was typical of knowledge. In the inscriptions of Chaldea this tree is represented with fruit on it, a woman reaching out her hand to pluck the fruit, a serpent behind her, and a man at her side. The inscriptions give the name of the man as Admi, or, as some have rendered it, Admu. It was emblematic of earth and water, or, as some contend, the heavens and the earth, the source of life, the sun pouring his rays on the moist earth and producing life. It represented the fructifying, the fecundating principle. With the Egyptians Apah, the serpent, makes war on the sun god Ra, and is killed by a dagger, in the hands of the god. It is the old myth, light fighting darkness. In the 39th chapter of the *Book of the Dead* (one of Egypt's sacred books) a desperate conflict is represented between light and darkness. The whole story told in the Bible, when read by the light of these ancient records, appears, most clearly, to have been borrowed from them. By a comparison of the Hebrew sacred scriptures with the deciphered hieroglyphics of Egypt and the cuniform characters of Chaldea, it will be seen that most of the Hebrew Bible is but a copy from the myths of those countries, principally from Egypt. See Gerald Massey's "*Book of Beginnings*." Mr. Massey furnishes us with a long list of Egyptian myths running parallel, or, as we

say in law, on all fours, with every important feature in the so-called Mo-saic account of creation and the flood, also in the story of the Exodus.

The six days of creation, the rest on the seventh, and the six days' flight from Egypt and the rest the seventh are identical with the flight of the God Typhon in the Egyptian myth. Typhon, like Moses and Christ, traveled on the back of an ass. After a most thorough research we fail to find any credible evidence to sustain any part of the Hebrew story of the Exodus. Moses, Aaron, Joshua and Gideon were in all probability myths.

It is now conceded by all scholars that the Hebrew account of creation and flood, including all of the fabulous stories contained in the so-called five books of Moses, are but borrowed legends, copied from a system of myths and allegory in common use among the oriental nations of antiquity.

The death of Abel at the hands of Cain has its parallel among the myths of Chaldea; it was symbolic of the eternal war between day and night, light and darkness; so the Christian story of Christ and the devil is naught but this old myth; the story of the casting out of devils was but an allegorical figure of light overcoming darkness, the rising sun subduing night. The Pelasgians had their divine child, their savior, who sacrificed his own life to save his people; he was born of a goddess and placed by her side; like the child of Zeus beside Rhea, Sasipolis beside Llihya, Tychon beside Tyche, Iachos beside Demeter. All these myths run in the same groove, have the same origin, all traceable to the same source, the sun god Amen Ra at dawn chasing away darkness. People in all ages have adored the sunlight and feared darkness. It is the most natural thing in the world; what a man can see he can defend himself against; but danger lurking in the dark he is not prepared to meet; so fear in the dark takes the place of courage in daylight. How much more so this must have been felt by primeval man in a state of profound ignorance, when every phenomenon of nature was, to him, an evil or a good being. It was with primitive man in his savage and semi-savage state that all of these religious myths took root; the soil was propitious, the roots penetrated deep and became so firm that even our civilization has not been sufficient to eradicate them. The gods and devils, myths of day and night, are everywhere about us; they are fed from the pulpit, groomed and exercised weekly by the priesthood. It is the night, the darkness, the imaginary demon which holds so many weak-minded people spellbound. Cicero says this myth dates back to the remotest antiquity; it has ever been used by the priests to frighten the ignorant.

## GENEALOGY FROM ADAM TO NOAH.

The biblical pedigree of the ten patriarchs running from the mythical Adam to the mythical Noah was, say the authorities, copied from the myths in vogue among the Arabians, Elamites, Phoenicians and Canaanites, where the round number ten was conspicuous among all their progenitors. The Hebrew accounts, in giving the names of the ten antediluvian ancestors, fail to agree with themselves; many of the names in those accounts are the same as in the pagan myths. The three sons of Lemek, Yabal, Yubal and Tubal have their parallels in the mythic genealogies of Phoenicia, where the first pair begot Protoganos, Aion begot Genos and Gena, from whom descended three brothers, called Light, Fire and Flame. We might go through the entire catalogue of pagan myths showing parallels, but time and space will not permit (see Lenormant). Berossis, the Babylonian priest, gives the names of ten antediluvian kings of Chaldea. In the biblical account the patriarchs begin with Adam and end with Noah, who is saved in the ark. In the Chaldean account the patriarchs begin with Adoros and end with Hasisadria (authors in rendering the cuniform text do not agree on this name), who was saved in the ark. In the Zoroastrian and Hindu accounts there were ten antediluvian patriarchs. The Chinese, beginning with their first man, give us a line of ten emperors. The Germans and Scandinavians had their ten patriarchs, ancestors of Odin. So we find ten mythical kings of Arabia. From the hieratic writings of Egypt we find ten kings of a mythical origin, who first ruled that country. Because of a similarity of names, it is claimed that the Hebrews borrowed their system of ten patriarchs from the ten antediluvian celestial patriarchs of Chaldea. This round number, ten, according to some writers, had its origin far back in the night of barbarism, when the count of the ten figures on the hands was the highest number known; it was generally used to express a vast but indefinite number. With the Chaldeans the number ten was understood to represent ten cycles of years. When we have once learned the truth from history that all of the so-called sacred writings of the Hebrews and Christians are but borrowed legends, resting on allegory and myths taken from tradition and the cuniform and hieroglyphic writings of Asia and Egypt, we shall find it, not only the shorter road, but more easily comprehended by most people than the system of reaching these conclusions by the sciences.

When authentic history is thrown into the priest's face he has nothing to do but surrender or exhibit his ignorance; if it be ignorance, then it is not worth the while to waste time on him; if he be an historian and honest,

he will concede the truth; otherwise he virtually says he had rather remain a standing lie than earn an honest living. Viewing the matter in this light we prefer the historical method in combatting religious errors.

Alameda, Cal.

## THE NINETEENTH CENTURY EXODUS.

BY ROBERT N. REEVES.

**M**ODERN ORTHODOXY is a sort of Pharaoh's land from which every year there is an exodus of independent, intelligent preachers. Hardly a day passes but we learn of some clergyman giving up his creed, or at least having a squabble with the elders or trustees of his church over



ROBERT N. REEVES.

points o' faith. In some cases the preacher's independence is upheld by those who call themselves orthodox.

Less than three months ago Rev. S. P. Cadman, of the New York Metropolitan Temple, declared at a meeting of the Methodist ministers of that city: "The inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men." This statement was applauded by the ministers present. Think of the shock John Wesley would have experienced had he been present and heard that applause.

Twenty years ago such a statement would have immediately brought about a heresy trial; now it is applauded

by the clergy. Such statements are becoming quite common.

A year ago Rev. T. B. Gregory, of Chicago, said: "With its stupid infallibilities the church paralyzes the intellect and transforms us into driveling idiots. Humanity has advanced only as it has turned its back upon the church and gone on without her."

In the Presbyterian Church Prof. Briggs, Dr. McGiffert and Henry Preserved Smith have stirred up controversies that will end only in the liberalizing of the present Presbyterian creed. Already this is apparent. Last year the Rev. Charles C. Hall, addressing the Alumni of Union Theological Seminary (Presbyterian) declared that the seminary should be "intellectually free and independent."

Dr. Lyman Abbott, the successor of Henry Ward Beecher in Plymouth Church pulpit, has given up the inspiration of the Bible and now claims to be a "Christian Evolutionist," whatever that means.

From Middletown, N. Y., comes the news that the Rev. C. M. Winchester has withdrawn from his church and established a church without a creed or dogma.

But it is not alone the preachers who are becoming Liberal. In some instances the congregations have progressed while their pastors have stood still. Rev. J. W. Currens, pastor of a Presbyterian church at Maywood, Illinois, was recently ejected from that church on account of his orthodoxy. It seems that this pious gentleman, when he accepted his call to Maywood, found an infidel playing the organ and a Unitarian conducting the music. He informed these people, who were very popular with the congregation, that while he was pastor their services would not be required. Then he opposed the giving of oyster suppers, concerts and other forms of innocent but worldly amusement. At this the congregation rebelled; and, as a consequence, the Rev. Mr. Currens is no longer in the employ of the Presbyterians of Maywood.

The Protestants, however, have not a monopoly on this progress in thought. The Catholics, too, are beginning to think. They are fast dividing into Liberal and anti-Liberal factions. Dr. John A. Zahm, professor in the Catholic university at Notre Dame, Indiana, has come out openly in defense of the Darwinian theory of evolution. And, instead of being excommunicated and anathematized, is summoned to Rome and honored by the Pope. Of course Dr. Zahm attempts to reconcile Darwin's teachings with those of Catholicism. He has to do this in order to be true to the "traditions" of his church. Still his acceptance of evolution is a great stride toward progress—especially for a Catholic.

All over the country are now to be found preachers who are famous for their heresies; and the average preacher has come to look upon a good old-fashioned heresy trial as a blessing received only by the favored few. It is the best certificate of a preacher's intellectual caliber, and he who has once stood trial for his heresies has fame and fortune at his command.

The change that is taking place in religious thought is well indicated by the fact that last March, after Colonel Ingersoll had delivered his lecture in Chicago on "The Devil," an enterprising reporter set out to get the opinions of various clergymen, and was surprised to find how few of them radically opposed Mr. Ingersoll in his views.

One preacher, a Congregationalist, said: "Colonel Ingersoll has not

kept up with the age. He does not know what is being preached to-day." Another preacher, a Methodist, declared that, "He (Ingersoll) says what hundreds of other men say, only he says it with more rhetorical ability."

These are surprising admissions from theologians, and yet they are exactly the ones to be expected from them. It is the way they have treated every scientific question and every scientific man since first the warfare began between religion and science. First, they resort to abuse, persecution, slander; then, as the opposition grows stronger, they attempt to reconcile; and, finally, when they are driven into a corner, and find there can be no reconciliation, they hold up their heads in hypocritical surprise and exclaim: "Why, that's exactly what we have always said!"

When Ingersoll started out to preach his gospel of science and humanity he was the most maligned man in this country. He was slandered and libeled by Christians of all creeds. He was called a "stupendous fraud," a "notorious blasphemer," and other old stock epithets which the orthodox seem always to have on hand. Then, as Ingersoll's ideas became more and more popular, the clergy began to say of him, "He is a smart man, but he does not believe what he says." And now, when they find that this kind of talk—their arguments—does not prevent the spread of Mr. Ingersoll's ideas, they tell us that Mr. Ingersoll is fighting "a man of straw," and that he is "behind his times."

In all ages and in all races priests have acted in the same manner. Their nature does not change with time. Let us take one instance:

About the third century of the present era, the Christian Archbishop of Alexandria, Theophilus, destroyed the images worshipped by the Egyptians. One of the great temples of the Egyptians was inhabited by a favorite god, Serapis. The Egyptian priests and people believed that any man who dared lift a sacrilegious hand against this god would not only die but heaven and earth would at once fall in ruins. A bold soldier, at the command of Theophilus, placed a ladder against the image, climbed to the top, and, with an ax crushed in the head of the god and sent it crashing to the ground, while the Egyptians looked on in terror, praying and cursing. After the god was entirely dethroned and its temple razed to the ground, the very priests and populace who trembled most at the destruction of their god, treated it afterward with most contempt, even assisting in dragging its mutilated form through the streets to be burnt in an amphitheater.

Darwin, Huxley, Bradlaugh, Ingersoll and others have not been hammering away at the sacred creeds, dogmas and superstitions of modern priests in vain. And now that the work of these great thinkers



is being crowned with success the priests step in and assist in the work of destroying the very creeds in defense of which they have showered down so much malediction upon the heads of the world's great men.

Freethinkers should honor the priest—and by priest I mean Catholic and Protestant—who is intelligent and independent enough to leave behind him the absurd superstitions invented by ancestors. But every priest should also be honest enough to admit that his independence has been brought about by the scientists and infidels and not by the church. He should be intelligent and honest enough to know that theology does not progress. And every Freethinker should be generous enough to grasp every sincere ex-priest of orthodoxy by the hand, congratulate him upon his emancipation, and say to him as Sainte-Beuve once said to a friend: "You are now of the religion of Democritus, of Aristotle, of Epicurus, of Lucretius, of Seneca, of Spinoza, of Buffon, of Diderot, of Goethe, of Humboldt. It is good enough company."

### BIBLE IMMORTALITY.

By H. P. Hanson.

**W**HEN contemplating our existence, the question, Whither goest thou? invariably comes to our mind. Immortality cannot be demonstrated either by science or analogy, but what the sciences have failed to do the Bible undertakes to accomplish. It should, however, be remembered that if the so-called Sacred Book contains discrepant statements in regard to man's future, that is an incontrovertible proof of its questionable authority when applied to questions of the hereafter, or any other question for that matter, for, as Thomas Paine says, "Disagreement proves falsehood positively."

Present-day Christians seem all to agree that man consists of two elements—the corporeal and the spiritual. Here on earth the two elements co-exist, but at death the spirit leaves the body and is carried to heaven, or hell, as the case may be. Although of an immaterial composition, it retains the form of the lifeless body. The power of individual recollections is not impaired, consequently it possesses the ability of recognizing beings with which it has previously associated.

The location of heaven is not definitely known. All believers agree that it is a place of great and unparalleled happiness. The inmates rest in one another's bosoms. Psalms are sung to the glory of God, whose God is so perfect without hymnology that he was content when man was not in being. The requisites for entering this place of bliss are faith and good works, but even these were of no avail, were it not for the mercy of God, who, however, had no scruples in permitting his angel to annihilate, in a single night, one hundred and eighty-five thousand human beings within the Assyrian camp, and who did not seem to hesitate in al-

lowing his agent, Moses, to consign to debauchery thirty-two thousand virtuous maidens.

Situated within the range of vision and speaking distance, is hell par excellence. A narrow but impassable gulf divides it from heaven. Satan is the chief presiding officer, and he wields the gavel with a master hand. His densely populated kingdom, unlike terrestrial ones, is a huge lake of fire; the principal ingredient being brimstone. Hissing flames and immense clouds of smoke ascend continually. The chief sinners occupy the nethermost depths. In this place of blistering heat they who are excluded from heaven are destined to carry out a monotonous existence during all eternity.

And now, kind reader, a word to you at this juncture: For the sake of a case we will suppose that you upon death will be among the saved and enter heaven, though this, according to Scripture, is very unlikely. Could you with equanimity view your father or mother, son or daughter, brother or sister, friend or lover writhing in the seething caldron a stone's throw distant? Could you, when considering the everlasting torment of immediate or near kin, consistently praise the mercy of God? I think not.

But let us proceed. When Time shall fold his wings "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The hour has come "in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "The Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. \* \* \* Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The resurrected bodies will be reunited with their souls. But the judgment, view it as we may, is a mere farce, as the departed spirits have already undergone one punishment or reward in their respective places of abode. That an omniscient and omnipotent being could be mistaken—that God by accident could have consigned the spirit to hell when it by rights ought to lave in the sunshine of heaven, or that certain spirits through chance should claim the wrong bodies, thus making it necessary to have a heavenly jury to look after affairs, is inconceivable, hence we see the mockery in the celestial tribunal.

A new heaven and a new earth will spring up in an instant for the special accommodation of the saved. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away," and one good Calvinistic prelate, as Dr. Woods Hutchinson says, "has specially dwelt upon the watching of the tortures of the damned and

congratulating oneself upon escaping therefrom, as one of the joys of heaven."

The wicked also will enter upon a higher plane of suffering. Previous to the resurrection they had experienced a lingering thirst; now there will be wailing and gnashing of teeth. Sulphuric flames continue to rise, increased no doubt by the exuding fats of the bodies that have again been brought into coalescence with their souls. Such in the main is the New Testament doctrine of man's future. To those whose reasoning powers have not been crucified upon the cross of faith the principles contained in this doctrine are alike abominable. The claims of eternal punishment, and of heaven and hell as a place of harps and a place of fire, are repugnant to all ideas of justice and common sense. That a God of mercy could destine everlasting suffering for beings created in his own image is incomprehensible.

Before turning to the Old Testament, and by it attempt to probe out the future, let me call attention to the second verse of the first chapter of Paul's epistle to Titus. The would-be inspired writer there makes the surprising statement that God promised eternal life before the world began. It would be pertinent to ask to whom this promise was given, there being no life possessing object in existence at the time, but as the Bible expounders seem to have a loathing for relevant questions we will make no unwelcome inquiries; but if God concerned himself with the future to the extent of promising eternal life before the world began, at a time when no one could be benefited by such a promise, we would necessarily suppose that he spread this promise broadcast for the satisfaction of man after he had come into existence. We shall now see if such is the case.

Six thousand years ago, more or less, God, after having spent eternity in the most culpable negligence, suddenly began to exhibit great activity. The earth, as if by magic, sprung up out of mere nothingness. After six days of hard toil (toilsome because it is said that he "rested" on the seventh day), all things on earth and in the universe had come into being. Man was clothed in immortality, but owing to an insurrection in heaven this was knocked into smithereens. Satan had been the leader of the insurgent forces in the celestial war—a war in which no one could be either slain or wounded, the combatants being of the spiritual kind, and after his expulsion from heaven he introduced himself to Eve in the form of a talking serpent. By his machinations sin was inoculated in man. God was outwitted. Previous to the Fall he had stated that disobedience would be punished by death. "The day thou eatest thereof thou shalt surely die." But the serpent episode did not bring about an immediate physical death—only the hasty expulsion from Eden. Therefore we must infer that God's sentence, "The day thou eatest thereof," etc., really meant the taking away of the garment of immortality, and that man in the future must die in the manner that he does to-day. But if God promised eternal life to all mankind, before the world began, as Paul says he did—if he had preordained the continued existence of the soul as a conscious entity within the purlieu of Hades or the New Jerusalem, or if he knew anything about the resurrection of the lifeless body on the Day of

Judgment, here would have been the time and place to announce it. What is more, a search in the Old Testament will nowhere reveal future life such as it is described in the writings of the post-Christian era. For a proof of this statement permit me for a moment to quote from an article that appeared some years ago in one of the religious journals of Missouri. The writer of the article referred to, after discussing the origin of sin, continues:

"According to the Scriptures, no method for atonement of sin was invented or proclaimed till the coming of Moses about fifteen hundred years after the flood; and three thousand years from the creation. Nor was there any written law whatsoever to condemn sin, till the same was handed down to Moses; and even the requirements of this law made the punishments for sin immediate, and inflicted in this life, and many of its violations demanded capital punishment; this is a great evolution or advancement from the condition of God's relation to man in the beginning; for in the case of Cain, who slew his brother Abel, and where God was the judge himself, the punishment was not death, but banishment only, so if the law of Moses was received from God a great evolution had taken place in the mind of God himself; for the law handed down to Moses demanded life for life, an eye for an eye, and so on with the various members of the human body. \* \* \* There is no direct reference in the Word of God through Moses, either to future happiness or future punishment; for the doctrine of immortality had not then been originated; and according to all the teachings of Moses mankind were to receive all their happiness and punishment in this life; and in demonstration of this idea we have the following passages from the Old Scriptures:

"Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner.'

"Solomon, the wise man, says, in comparing man and beast, 'As the one dieth, so doth the other; yea, they all have one breath; so that a man hath no pre-eminence above a beast.'

"Shall mortal man be more just than God.'

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.'

\* \* \* "So there are no attributes or agents remaining after death capable of retaining consciousness, or an immortal existence. Every candid and considerate reader who gives latitude to his thinking powers must conclude after this manner. The Mosaical Hebrews' heaven was undoubtedly the land of Canaan; for God had promised them this land for an everlasting inheritance, and up to that age of the world I find no emphatic proof of the doctrine of the immortality of the soul among the Jewish nation. The doctrine of immortality was evolved a few centuries before the coming of Christ. \* \* \* The immortality of the soul, taught by Christ, was rejected by at least one-half of the Jewish nation, because it had not been taught by Moses and the law, and they held these above all other doctrines."

We may not agree with the above writer in all he says, but he clearly proves that immortality is not taught in the Old Testament, but in place

of this it teaches mortality. Even theologians of world-wide reputation admit this. Prof. C. H. Cornill, of the University of Breslau, Germany, says in "The Prophets of Israel," page 166, "The most remarkable of all in this fragment (Isaiah, chapters 24-27), is, that the resurrection of the dead here appears for the first time as a postulate of faith, though indeed only the resurrection of the pious Israelites." This postulate of faith, he adds (page 174), becomes a dogma in Daniel, but strangely enough this book really does not belong to the Bible; Dr. Cornill says (same page), "I must remark that according to the Jewish canon this book (Daniel) is never reckoned among the prophetic writings."

So, after all the dogma of the resurrection, and the therewith allied belief in the immortality of the soul, is not taught in the Old Testament proper.

From what has been said it will be seen that the Bible is hopelessly contradictory in regard to man's future. The Old Testament teaches the immediate and continued cessation of consciousness upon death; the New Testament on the other hand vouches for everlasting torment, or the eternal abode within the wonderful city where the streets are of gold and each gate is a pearl. What are we to believe? We cannot believe both. Let us, therefore, renounce our allegiance to the Book of books, so-called, that repudiates its own teachings. It has been the means by which thousands, nay, millions, of honest persons have been kept in mental serfdom. Let us earnestly look forward to the time when the last remnant of superstition and falsehood fostered by the Bible and its adherents, has been rooted out and cast into the lake of fire and burned, figuratively speaking; and to this work we should lend our power, be it great or small, so that the object in view might be accomplished at the earliest possible moment.

But it may be asked: Is there a future life? Is there an immortal and spiritual element that will continue to exist after the decay of our mortal bodies? If so, is it to be punished or recompensed according to the deeds done in this life? These great questions of the most interesting character have been answered variously, and it is not my intention to give an answer at present, but I will let each reader decide for himself. Any person, be he either Christian or infidel, of a good, moral character, need have no fears for the future.

Jacksonville, Iowa.

## THE QUESTION OF THE CONTINUED EXISTENCE OF MAN.

BY J. MONROE ANDERSON.

"Seize upon truth wherever found,  
On Christian or on heathen ground;  
Among your friends, among your foes,  
The plant's divine where'er it grows."

THE first question that naturally arises is, how, and where, did the idea of immortality originate? In attempting the solution of this question, I will assume that man could not have attained this idea without, first, having made considerable progress in mental development. And I



J. MONROE ANDERSON.

will also assume that this progress never could have been made had not man been surrounded by environments that compelled this development. Where, then, in all the wide world can be found environments capable of procreating mind in the virgin brain of the human race? When we have found such a place, capable of generating and nurturing mind, we can safely assume that we have found the place where the idea of immortality was born. There is just one such a place in this world, where the environments are of a kind that would of absolute necessity generate and nurture mind, in the dormant brain of an infant race, and that place is on the banks of the sacred Nile. The

delta and low bottoms of the Nile are exceedingly fertile when irrigated by the annual overflow. And, therefore, would, when we consider the mild and placid climate, with its serene and cloudless skies, be the ideal place for the birth of the human mind.

On the narrow bottoms of the Eternal Nile, surrounded by desert sands, Nature gave her first great lesson in irrigation. But man would not, and could not, have profited by these plain lessons had not absolute necessity quickened his understanding. If the Nile had not occasionally failed to overflow its banks, and because of that failure brought famine into Egypt, mind never would have been born in the human brain. Here under these benign conditions the earth brought forth an abundant har-

vest year after year. But occasionally the Nile failed to overflow its banks, with water for the thirsty earth; then famine was the result. At such times as this it would be noticed that only the lower and wetter portions of the earth produced.

Slowly and painfully man learned that the earth would not produce without water. So he proceeded to do for himself what Nature sometimes failed to do for him; he began to practice irrigation; mind was born, and its development followed as a necessary sequence. Here, then, man first began to exercise his brain by thinking. It was here that he first learned to reason and reflect. Here, too, he saw his shadow by day and by the lovely light of the moon. He noticed that this shadow went wherever he went, it stopped when he stopped, it was ever with him. He saw the reflection of himself in the placid bosom of the pool, when he stopped to quench his thirst; it approached him when he approached it, and it receded from him when he receded from it. Now, man of necessity would, in this primitive state, reason, when reason was an infant, that what he saw was his other self; that it was his spirit. Here, too, existed, when famine and pestilence was in the land, the best possible conditions for inducing the trance state. Now, when in a state of trance, brought on by pestilence and famine, a man would be likely to see visions of peace and plenty, hear divine music, and see, perchance, his father and mother, possibly wife and child, who had died of hunger; he would see them feasting with the angels in this celestial paradise. Here, then, is the place where, and the time when, the idea of immortality first dawned in the brain of man.

For countless centuries this idea has been cherished, by priest and tyrant, by king and peasant, by sage and philosopher, by all the scoundrels, and by many of the good men and women that have lived to adorn the race.

Now, it would be impossible, as well as unnecessary, for me to undertake to name all who have been identified either in affirming or denying this proposition. I will, therefore, confine myself to the statement of such facts as have come into my possession, on both sides of this question. Gibbon says that:

"The writings of Cicero represent in the most lively colors the ignorance, the errors, and the uncertainty of the ancient philosophers with regard to the immortality of the soul. When they are desirous of arming their disciples against the fear of death they inculcate, as an obvious though melancholy position, that the fatal stroke of our dissolution releases us from the calamities of life; and that those can no longer suffer who no longer exist."

Yet there were a few sages of Greece and Rome who accepted and

taught the doctrine of immortality. But it is a historical fact that, in the investigation of this sublime inquiry, their reason had often been guided by their imagination, and their imagination had been prompted by their vanity. Gibbon affirms that:

"When they viewed with complacency the scope and extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculation, and when they reflected on the desire of fame, which transported them into future ages, far beyond the bounds of death and of the grave, they were unwilling to confound themselves with the beasts of the field, or to suppose that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration."

Thus favorably prepossessed they called to their aid the science of metaphysics. And they soon persuaded themselves that none of the properties of matter could be applied to the operations of mind. Therefore, regarding mind as a distinct entity, or soul, they thought that it must be a substance distinct and separate from the body, pure, simple and spiritual, incapable of dissolution, and susceptible of a much higher degree of development, and of virtue and happiness, after its release from its corporeal prison. From these premises the philosophers who trod in the footsteps of Plato deduced this very logical and justifiable conclusion, viz.: They asserted not only the future immortality, but the past eternity of the human soul, and were apt to consider it but a portion of the great ocean of mentiferous ether, that is supposed to pervade and sustain the universe. "A doctrine of this kind might serve to amuse the leisure of a philosophic mind or, in the silence of solitude, it might sometimes serve to impart a ray of comfort to a desponding soul, but removed as it is beyond the senses and the experience of mankind, it is ever liable to become obliterated by the commerce and business of active life."

"We are sufficiently acquainted," says Gibbon, "with the eminent persons who flourished in the age of Cicero and of the first Caesars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future state. At the bar and in the senate of Rome the ablest orators were not apprehensive of giving offense to their hearers by exposing that doctrine as an ideal and extravagant opinion, which was rejected with contempt by every man of a liberal education and understanding."

Therefore, since there can be nothing found in philosophy that can extend farther than feebly to point out the desire, the hope, or, at most, the probability, of a future state, we will have to look to revelation for the discovery of the proof, if any such proof exists.



The so-called revelations of the Christians, of the Mohammedans, of the Mormons, and of all other religions that have ever existed, are simply historical records of phenomena that may or may not have happened. Therefore, to the philosophical mind, they are not only no revelations at all but mere heresay testimony of the most suspicious kind. Then, since there cannot be found in all the sacred writings of the world any evidence in proof of immortality, that in the slightest degree would appeal to the judgment of any one possessed of sense or reason, we will have to confine ourself to the revelation of modern Spiritualism.

Now, what has Spiritualism to offer in proof of immortality? We have all read and heard of much better phenomena than we ever expect to witness. And what we have read of and heard of will have to take its place with the revelations of the Christians, the Mohammedans, and the Mormons. So, then, if we have to depend on revelation for the proof of immortality, and in revelation is the only possible place to expect to find such proof, the proof of immortality will have to be revealed to each one of us, or we will have to forever remain in doubt.

The desire to live is almost universal; it is the result of the great law of natural selection. Among the infinite number of animals that have lived on this planet those and those only that have a strong desire or instinct to live would be likely to survive. Then, in this terrible struggle for existence, the law of heredity would fix and intensify this love of life. So you see that the desire to live, and the consequent desire for immortality, is the result of natural law. Yet most of us are exceedingly anxious to discover some facts that would prove that this desire for immortality will be finally gratified.

Suppose, now, we seek out some one that has the reputation of being able to woo back to earth, and clothe again with flesh and blood, the denizens of that vague and shadowy domain where all the past lies buried. We will not have to travel far, or long continue the search, before we find what we seek. So we will make the conditions favorable and pay our dollar. Now, suppose we receive the following written communication: "Will you let me, oh! mortal brother, address you? I am sure you cannot say nay. It seems odd to me that a few will persist in asserting the fact, as they call it, that I was not a believer in Spiritualism, when it was so well known that my later years were guided by grand and mighty spirit influences, brought me through mediums. My death was no surprise to me. It had been foretold, and I knew my slayer. Poor Booth! He long ago atoned for the crime and had my forgiveness. He was but an instrument for Jesuit powers behind him. Death to me was life and joy and

peace. With my boy and others I wander here and there, freed from cankering care. I mingled with the friends I had known and with my soldier boys. The deep desire for my country's good I brought with me to the higher life. Mrs. Surratt, poor woman, suffered, died—but she still lives!

“The grave has long held my mortal remains, but my spirit lives, and I am fully myself, enlarged and glorified. Changes since I left the body have been many. Evidences of immortality have increased. Countries are being better governed. I hope for much in the future. A congress of beneficent spirits is banded together above you for good, and we hope by co-operation to bring to honest, truth-loving mortals the harvest they desire, and which many of them even now deserve. You are one of the chosen workers. I thank you, and may you continue brave and fearless in your good work of disseminating the truth and defending the right.—Abraham Lincoln.”

Now, if this communication was genuine, and not a forgery; if Abraham Lincoln, who we all know has been dead for a third of a century, wrote or dictated this message, it would demonstrate that Lincoln is not truly dead, and would prove beyond the shadow of a doubt that man is immortal.

Now, the fact of the matter is, that the man of sense and reason very properly demands that all such communications be produced under such conditions that would make their fraudulent production absolutely impossible. And it would also be proper to further demand that the communicator should prove and demonstrate his, or her, identity. For, in a question of this kind, upon the identity of the witness, hinges the proof. And no honest judge ought to be expected to accept the testimony while the identity of the witness remained in doubt.

Now, I do not pretend to have said all that may be said in favor of immortality, but I have given you what I consider the strongest points in its favor. And I regret that I have not been able to furnish you with absolute proof. For my own desire for continued existence is sufficiently strong to make me gladly and willingly accept any proof that would satisfy my reason.

And now, if I were a lawyer defending a case, and the plaintiff had as completely failed to establish his, having shown nothing but the desire to win, I would rest my case with the court, without offering any evidence in rebuttal, or making any plea whatever, knowing before what the decision would be. But as I have promised you that I would give both sides of this question, I will briefly examine the other side.

If there is a well-established fact known to man, it is the fact that

everything that lives must die. And it is also equally well established that there exists no compound, neither has there existed, or ever will exist, any combination of matter that can forever resist its own dissolution. And the conservation of energy is another well-established fact. This doctrine, accepted as true, is that the sum of energy in the universe is fixed and invariable. This energy may be manifested in a great variety of ways; it always involves the expenditure of force. Energy often becomes latent or potential. The potential energy stored up in vaporization is physical and molecular energy; the potential energy stored up in uncombined potassium oxide and water, or calcium oxide and water, is molecular, and when either two substances are brought together kinetic, thermal or heat energy is set free, as in slacking lime for mortar.

The general term, matter and force, includes in its universal embrace all there is in the universe. So you see that matter and force is at once the thing acting and the thing acted upon. You will also see, that matter and force, regarded separately, are continually changing their form; that no combination of matter, or form of force, can forever resist this change. Therefore, since matter and force includes everything in the universe, and throughout its countless and varied changes it alone eternally persists. It alone must be eternal. Either a beginning or an ending of matter and force is absolutely unthinkable.

What is man but an organized embodiment of matter and force, that surely had a beginning, and will as surely have an ending? All the elements of which he is composed, that is to say, that portion of matter and force found in his body, always existed and always will exist. But it did not always exist as an individual called man, neither can it forever remain locked up in that organism.

Man as an organized individual began to exist in time; that individual force called conscience was evolved subsequently by this organism; none of us are conscious of having existed as an individual before we had a body, neither are we conscious of ever having any other body, at any time, or in any other sphere. Therefore, it follows as a legitimate inference that this body, that is but an organization of matter, can no more resist disorganization than other compounds of matter can resist decomposition. And it just as logically follows that conscience, the function of this organism, will cease to exist as such with the dissolution of the body that gave it birth, and became dissipated into other forms of force.

That the body dies, and dissolution and dissipation follows, is now a universally recognized fact; and the cessation and dissipation of con-

scious force, while not so universally believed, is equally well established.

Yet there are persons, otherwise bright and intelligent, whose love of existence is so strong that they persist in deluding themselves with the fancy that there exists somewhere in their general makeup that vague and shadowy, hypothetical something they call soul or spirit, and that this imaginary thing is their real self, and will, in some mysterious way, elude the laws of Nature and live on forever. But so transparently weak and silly are all the so-called proofs of immortality, such as the desire to live, hearsay revelation, the dreams of the hypnotic subject, and those messages we receive from unidentified witnesses, that the thinker, who seeks the truth, no matter what his desires may be, will not, in the face of the plain teachings of Nature, and the demonstrable fact of the instability of every compound of matter and every form of force, accept such shallow proofs of such infantile reasoning as conclusive.

The law of necessity is manifestly apparent in all of Nature's workings, and all her laws are inexorable. Yet there is no more apparent necessity for man's continued existence after death than there is for the continued existence of a leaf after it has become detached from the parent stem by the frosts of approaching winter. In the spring-time other leaves will clothe the forests, and when we are gone other men will take our places.

“What matters it? For when we go  
New men will take our places;  
And, in a million years or so,  
Will come new lands and races;  
And when, within some later time,  
The earth dies, dropping sunward  
From out the womb of the sublime,  
New worlds will hasten onward.  
A moment in Eternity,  
Our life is but a feather  
Blown from us.  
Through the long to-be  
We'll all be dead together.”

And now, my friends, I want to say to you, candidly and without disguise, that for years I have investigated without prejudice, and in all this time I have utterly failed to discover, either in science or philosophy, one single fact that even tends to prove that man is immortal. And I wish also to state, in the same spirit of candor, that up to this very hour revelation has completely failed to furnish me with the needed proof. And I

may also truthfully state that I have reached this conclusion in direct opposition to a strong personal desire for continued existence; and that I now proclaim it solely in the interest of truth, believing that it is man's duty to ever seek the truth, and when he finds it to proclaim it to the race.

Although I have abandoned all hope of heaven, or fear of hell, I am neither melancholy or despondent. I still have confidence in my fellow-men. Although my own home has been invaded by the destroyer of all life, and the queen of my heart torn from me, yet I am not a victim of despair. For, no matter what the "Fates" may yet have in store for me, my life has been a success. Is it the accumulation of vast wealth? Is it to hold office or rule over creatures like yourself? Or is it the laudable ambition to drink at the fountain of knowledge until Nature's most profound secrets have been revealed to you? Does that constitute success? No. It is the love of a true, great-hearted woman, and the miracle her love can work in the heart of man, where two lives blend and grow into one harmonious whole; that alone is success.

Such is my view of life, and thus have I believed. I accepted the order of things I found without complaint, and I attempt their improvement without despair. And it might be written on my tomb: "He loved, and was loved, and that alone constitutes success."

Why should those who take this sublime view of life fear the future? Though celestial heavens and lurid hells no longer excite our wonder or tickle our vanity, the useful still remains. The world is still here, with its seasons of swelling bud and blooming flower; with its harvests of waving grain; with its autumn of fruits and its serene and lovely days; with its winter, and firesides, where bud and blossom the virtues of our race. Men and women and children are here, with all their desires and wants, with their hopes and aspirations, and with their longing desire for love and sympathy, that ever needs to be gratified. All these remain; let the phantoms disappear, we will believe in them no more; let them return to, and forever remain, in that vague and shadowy realm where all the past lies buried.

Oakville, Ind.

## LOOK TO THE SCHOOLS.

BY G. W. MOREHOUSE.

A NEIGHBOR tells a story of a preacher, a good feature of which is, that it is true. The preacher was in the last stages of consumption, and a donation for his financial relief had led to one "brother" bringing a bushel of potatoes, another a basket of apples, and so it went until a grand total of nearly ten dollars was reached. A disgusted young outsider a few days later went around with a subscription paper, raising forty-eight dollars, to which he added a dollar, and took the forty-nine dollars to the bedside of the suffering man. The preacher carefully examined the list, and counted the money, and what do you suppose he said in gratitude for the kind act? With a feeble gasp, he ejaculated: "Can't you make it fifty?" Is it any wonder that the generous young man became a Free-thinker?

What has this to do with the school question? Nothing at all except to show that in season and out of season the controlling orthodox disposition is to look for the main chance and let no opportunity escape.

The small success attending revival efforts, of late, has compelled church managers to look more to the education of the young for new recruits. This matter is rightly considered so important that such thorough-going organizations as the Catholic and Lutheran churches expend large sums in establishing and maintaining parochial schools. "As the twig is bent, the tree inclines," and with secular schools alone superstition would be left without supporting roots and feeders. If they could control the public schools in the interest of their creeds, parochial schools would not be necessary. Public opinion is jealous of the encroachments of the Catholic church.

Long familiarity has lulled us to sleep as regards the dangers threatening our public schools from such old neighbors as the Methodists, Baptists, Presbyterians, etc. While the sentinels of liberty and of total separation of church and state have been slumbering, insidious inroads have been made. Many schools supported by taxes levied upon all alike have become recruiting stations for the dominant neighboring churches.

In many cases the Bible, prayer and many other direct superstitious instructions have been introduced and tolerated. It is not, however, to these well-known evils that I wish in this communication to direct special attention; but, rather, to the necessity for Liberals to attend the annual

district-school meetings. Right here is the most important point of attack along the whole line. Our superstitious friends are aware of this fact, and turn out in numbers just sufficient to gain control without attracting public attention. Only a few citizens take interest enough to attend the school meeting, and it is an easy job to elect a fair working majority, not too strong, of the school board, say, of Methodists or those who will vote with them on trade or social grounds.

From the applicants for positions as teachers those are favored who are recommended, not for fitness for teaching a public school, but as possessing "good church and social standing." Then follow the Bible readings, prayers and general religious influence. Freethinkers would do well to remember that the class of teachers referred to adroitly introduce religious influence in various ways, even in schools where they fear to introduce the Bible and prayer, and that in this respect many text-books in use are not above criticism.

Money appropriated to secure permanent foundations for an intelligently conducted state is thus surreptitiously pilfered by the church. To be sure, this is not honorable, nor yet honest conduct, but "the ends justify the means" in the minds of many of the faithful. There are, to their credit be it said, some worthy Christians who are strongly opposed on principle to all attempts to introduce religion into the public schools, believing it to tend to a union of church and state, dangerous to liberty and the stability of republican institutions. They will act with Secularists when a decisive vote is being taken.

I have known the best, highest grade and most popular teachers to lose their positions for no assigned reason, and for no other apparent one than the fact that they were not habitual church attendants, and therefore were of no use, either by precept or example, to "Our church." I have known their places to be supplied by inefficient teachers. Further, I have known pious members of the school board to so far forget their duty as public officers of the district they were supposed to have been chosen to represent as to vote to hire teachers for the simple reason that they would be useful to their church, and would sing in the choir.

Those thinkers who have reached the heights of Naturalism should see plainly their duty to attend school meetings, and thus do their best to help their less fortunate "brethren" out of the mire of Supernaturalism. The young mind is plastic and the public school system is yet, and should forever remain, a mighty lever. But to compass this end eternal vigilance is necessary.

Sectarian influence in the common schools has already been so long

tolerated as to have gathered some momentum. A simple superstition woven into the warp and woof of life by the loom of time sways our feelings and actions, for weal or woe, when gigantic facts are powerless with their unfamiliar appeals. Through the crystallizing influences of fixed habits we submit to accustomed wrongs and continue strangers to the truth. New truth requires stronger propaganda than old error—or her cause is lost.

One liberal member of a school board, if he have the courage of his convictions, may check, expose or thwart many pernicious schemes. We must not forget to use tact, and not waste valuable ammunition and imperil our cause by ill-advised attacks on friends, allies, or non-combatants; but let each shot be aimed at active enemies. Many an army has gone to hopeless defeat because of bickerings, misunderstandings and jealousies in its own ranks. Freethinkers have been known to, but, as Kipling says, that is another story. Pull together.

If secular educational work is well done in the common schools, its salutary effects will follow, even when the misguided parents cripple their resources to send their children for a higher education to the theological college or university. It will only be through our neglect of duty if the common schools are allowed to degenerate into preparatory schools for such narrow institutions.

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#### SPECIAL NOTICE.

UP to and inclusive July 1st, we will send the magazine one year, to any two new subscribers that any one of our present subscribers may send us, for \$1. They must be persons who have never taken it before. Friends, if you have not the time to go out and procure two new subscribers, and desire to do a little missionary work, send us two names of semi-orthodox persons, who will read the magazine, and \$1; or, if you prefer, send us \$1 now and the two names so soon as you can obtain them. At this very low price of 50 cents a year, we ought to add 1,000 names to our list before this month is out. What do you say?



# LITERARY DEPARTMENT.

## GOOD OR BAD.

CARL BURELL.



CARL BURELL.

THERE was a woman who went  
to the bad,  
As bad as bad could be,  
For a woman can be almighty bad,  
And almighty bad was she;  
Though she lived a life of the  
darkest shame,  
And died in a drunken brawl,  
Yet she was a woman all the same  
In spite of her fate or fall;  
And when from the morgue they  
took her "stiff"  
For the medics to cut up,  
The chief doc. wiped his eyes with a  
whiff,

And the medics all shut up;

For on her breast lay a golden charm,  
With brown hair woven in—  
It may have kept her soul from harm,  
Though her body went to sin—  
For there was the hair of the only man  
She loved, or ever had,  
Whom she loved as only a woman can,  
Though he drove her to the bad.  
The medics, they would not cut her up,  
But made up a purse instead,  
And hired a sexton to bury her up  
Along with the honored dead.

There was a woman who went to the good,  
As good as good could be,  
For a woman can be almighty good,  
And almighty good was she;

She turned away in the proudest scorn,  
With a look 't would make one faint,  
From as noble a man as ever was born,  
Because he wasn't a saint;  
And the man he went, as a man will go,  
When life no longer makes glad,  
Either to drink or a greater woe,  
To the woman who went to the bad.  
The woman who went to the good she died  
(The same as the other one),  
But over her corpse nobody cried,  
Though the pastor said, "Well done!"  
Now the medics wanted a "stiff" right bad,  
Nor cared for the wrong or right,  
So teacher and students alike were glad  
When she showed up one night,  
And all together they worked away,  
And laughed till they all grew faint;  
The woman they wouldn't dissect, not they,  
But they loved to dissect the saint.

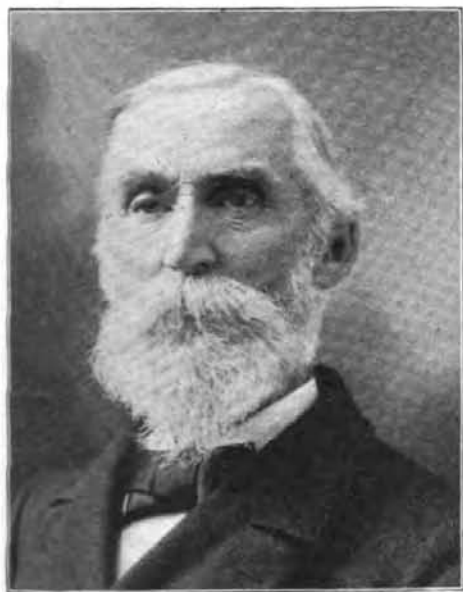
Now, if God should be like these students bold,  
And reverence the love that's true,  
Leave loveless saints all out in the cold,  
Well, what are you going to do?

East Pembroke, N. H.

## ANDREW D. WHITE'S "WARFARE OF SCIENCE" CRITICISED.

BY E. C. MAYNARD.

PERHAPS but few of the readers of the Free Thought Magazine have had access to a work entitled "A History of the Warfare of Science with Theology in Christendom," by Andrew Dickson White, late president, and professor of history at Cornell University. In two large volumes he has brought together a mass of evidence to show the mythical, legendary, parabolic and poetic character of the Bible. In his summary of several chapters is what follows:



E. C. MAYNARD.

"What matters it, then, that we have come to know that the accounts of the Creation, the Fall, the Deluge, and much else in our sacred books, were remembrances of lore obtained from the Chaldeans? What matters it that the beautiful story of Joseph is found to be in part derived from an Egyptian romance, of which the hieroglyphics may still be seen? What matters it that the story of David and Goliath is poetry; and that Samson, like so many men of strength in other religions, is probably a sun-myth? What matters it that the inculcation of high duty in the childhood of the world is embodied in

such quaint stories as those of Jonah and Balaam? The more we realize these facts the richer becomes that great body of literature brought together within the covers of the Bible. What matters it that those who incorporated the Creation lore of Babylonia and other Oriental nations into the sacred books of the Hebrews, mixed it with their own conceptions and deductions? What matters it that Darwin changed the whole aspect of our Creation myths; and Lyell and his compeers placed the Hebrew story of Creation and of the Deluge of Noah among legends; that Copernicus put an end to the standing still of the sun for Joshua; that Halley, in promulgating his law of comets, put an end to the doctrine of 'signs and wonders;' that Tinel, in showing that all insanity is physical disease, relegated to the realm of mythology the witch of Endor and all stories of demoniacal possession; that the Rev. Dr. Schaff and a multitude of recent Christian travelers in Palestine have put into the realm of legend the story of Lot's wife transformed into a pillar of salt; that the anthropologists, by showing how man has risen everywhere from low and brutal beginnings, have destroyed the whole theological theory of 'the fall of man?' Our great body of sacred literature is thereby only made more

and more valuable to us; more and more we see how long and patiently the forces in the universe which make for righteousness have been acting in and upon mankind through the only agencies fitted for such work in the earliest ages of the world—through myth, legend, parable and poem.”

As true Liberals, we all rejoice that the light of truth has dawned, at least, upon some minds; even the minds of men who yet would claim the appellation of Christian; men who figure as the exponents of ‘the higher criticism,’ rejecting ‘the fall of man,’ and, therefore ‘vicarious atonement;’ men who call Jesus Master, yet not a supernatural being; men who have learned that the Bible is not all truth, but has, indeed, some gross errors; men who yet, judging by their words, cling to the thought that there is something about the Christian Bible that constitutes it a sacred volume. Shall we sit in judgment upon them? Why not?

Again, President White says: “If, then, modern science in general has acted powerfully to dissolve away the theories and dogmas of the older theologic interpretation, it has also been active in a reconstruction and recrystallization of truth; and very powerful in this reconstruction have been the evolution doctrines which have grown out of the thought and work of men like Darwin and Spencer.”

True, Mr. White, men like Darwin and Spencer have done much to expose the false doctrines drawn from the letter of the Bible, if not from its spirit; and we believe that Scientists and Freethinkers will yet arouse the minds of men to discern the fact that the chaff of the Bible is so far in excess of the wheat that no longer will it be looked upon as sacred in its present form, but if any part of it is worthy to be preserved, it will be a very small part left by such men as the Rev. E. H. Keens.

The fact is, there is not one good lesson, not one worthy sentiment within its covers that is not the natural result of human experience, and which may be sought out by any one of average ability. And when all the dross is removed, and naught but pure gold (truth) remains, it will yet be no more sacred than any other truthful book. Truth is sacred wherever it may be found. But in our opinion not a very great amount of truth as compared with what is to be found elsewhere, can be proved to occupy a place within the pages of the Bible.

Much difficulty is experienced by the common mind in extracting truth from so much rubbish as there is within the (so-called) sacred book; besides, there are very strong objections to its use on account of its immoral teachings. If it is to be perused at all it should be understood on the part of both teacher and student that it is largely “myth, legend, parable and poem.”

And, also, that even the words put into the mouth of the “Master” are just as liable to be untrue as the words of any other man.

Studied thus it might not do very much harm; but, it would be very much better if all of it was of such a character that, like the Bible of a people whom Christians call heathen, it could be read in its entirety before any class of people because of its chastity and purity.

While acknowledging the debt that, as Liberals, we owe Andrew D.

White for his work, it is utterly impossible to suppress the thought that, for fear of men, he has restrained himself from uttering all the truth that has entered into his cultured mind. We would ask him, in all honesty and sincerity, "what matters it" if the whole truth were told?

Buckland, Mass.

## CONCERNING THE MESSAGE OF THE LAW.

BY P. A. ZARING, M. D.

**A**MONG the many fine articles in the April number of the Free Thought Magazine is one by F. W. McDaniel, on "The Message of the Law." I was much pleased with the article except that the writer clings to the belief in God and the immortality of the soul. He says, "It

cannot be amiss to attempt to secure mental repose upon a question intimately and materially related to all others." I agree with him in this, and therefore think it cannot be amiss for me to inquire a little into this belief in God and the immortality of the human soul.



P. A. ZARING, M. D.

He says, "About religion men seek positive knowledge." Some do, and I apprehend all should, but up to the present time they have sought in vain for "positive knowledge" of God and the immortality of the soul. Then they will say to the atheist, "You cannot produce any positive proof to the contrary, and since you cannot disprove the existence of God, therefore one may exist." The same argument would apply to a plurality of gods. The existence of a unicorn or a centaur might be argued in the same way.

The impossibility of obtaining positive knowledge that God exists and that the soul is immortal should be taken as conclusive proof of the negatives of these propositions.

Mr. McDaniel says, "It is assumed that universally men believe in a God, a great First Cause." If such a belief were universal it would remain only a belief, not "positive knowledge." But such a belief is not universal. There are a few dissenters who believe there never was any beginning, and hence no First Cause, and no necessity for one. If a First Cause is necessary, then we must inquire what produced that cause, etc. Of course our Sunday school teachers would tell us, "It was not intended we should know, and it is a sin to inquire." But I shall not waste time to go to confession for such sins (?).

The writer says further on, "To the reasoning man law cannot exist

without a law giver." To me it seems very certain that the laws of nature have always existed—of themselves—without any law giver. Else there was a time when they did not exist. Then perhaps the diameter of a circle was not exactly twice the length of the radius, the square of the hypotenuse of a right-angled triangle was not equal to the sum of the squares of the other two sides, the shortest distance between two places was as apt to be a crooked line as a straight one, etc.

If you can imagine a time when matter did not exist, you cannot imagine a time when the law of gravitation did not exist in all its perfection, ready to seize the very first particle that might be created. Matter is necessary to the demonstration of the laws of nature, but not necessary to their existence.

If all human laws are the products of intelligence (which may be questioned), it is not necessary to conclude that therefore the laws of nature are the products of infinite intelligence. Parallels prove nothing. The harmony that exists in nature is no proof of design. It is more suggestive of evolution—development in conformity to laws that are fixed and eternal.

Try to conceive of a time when harmony did not exist in nature, and the conclusion naturally follows that whatever was in conflict would be neutralized or destroyed by reason of the conflict, and order would be established, and without the necessity of any general superintendent. But by studying the nature of the laws that have been discovered it is easy to see that it is impossible for discord ever to have arisen.

I should like to know how many people there are who believe that "universal law is the outflow of universal intelligence" and who "call that intelligence God." There may be one in a thousand. While the great masses conceive that there is an infinite intelligence, infinite power, infinite everything, possessed by an individual about the size, and form, and feature of a man, and this individual they call God.

You cannot think of God without having in your mind the image of a man. How natural, then, for the ignorant to defend the existence of a personal God. Sometimes I think they are more consistent in this than the more learned who possess the so-called "higher ideal" of the Deity. For how can intelligence exist, whether infinite or finite, apart from a nervous system composed of organic matter?

All of the gods of antiquity were personal gods, whether in the form of a bull, a crocodile, or a man. The name or title God has always meant an individual. And if the thinking men of the present time have discovered, or imagined, a principle or intelligence which pervades the universe, they should discover or invent some other name for it. It should be neuter gender. In my limited vocabulary there is no word more appropriate than Nature. It is not right to extort from the superstitious masses the name they have always given to their personal deities. That name belongs to them by right of possession, and they still have use for it.

I agree with Mr. McDaniel that "Law is the one unalterable, resistless force of the universe." But if there were a Law Giver who had

created these laws, then this same Law Giver could alter, suspend, or repeal any law himself had made. Then they were not unalterable if there were a god who could alter them.

If there be a God and he has not given any revelation to man, I think it is about time he should, and if he had any sympathy for poor, ignorant, blundering man, he surely would. It may be said he has revealed himself in his works. Well, if he has, then he has put a very difficult book in the hands of very poor readers.

Again, "That sin exists, if by sin we mean the violation of God's laws, no man will deny." Really is it possible for man to violate those eternal laws? If I roll a stone up hill I may seem to violate the law of gravitation, but what I do is in conformity to other laws which, if understood, are in perfect harmony with one another. Then let us account for moral as for natural things. And all we do may be in conformity to some law not understood. I do not see how finite man can be said to sin against the infinite.

That crime exists I am well aware. That men trespass upon the rights of one another we all do know. But even there I feel much sympathy for the transgressor. For I believe that an infinite number of causes, combined in an infinite number of ways, produce the infinite number of sayings and doings of men. The causes being so and so the effects cannot be different from what they are. Every word we speak, every deed we do, every thought of our minds, had its origin somewhere in a past eternity, and the consequences must be just so. Any change in these causes will, of course, produce a change in the effects. Therefore, I believe, while pitying the criminal, we should punish crime for the good effect it may produce.

Is there a future life? If so, what part of us will live? These questions are forever being asked. It seems to me it were a very poor existence if only a part is to live. But if only a part, then what part? You may say the ego, the soul, the mind. This was once believed pretty generally. But science demonstrated that other animals have minds, differing from one another and from man only in degree. Then it was observed that the other animals, even the anthropoid apes, do not possess self-consciousness, and this was declared to be the immortal part. A very poor existence, I think, comprising a single faculty. But children under 3 years old, as a rule, do not have self-consciousness, and some men and women never do have it. And there are other faculties which other animals and some men do not possess. The musical sense and color sense for example.

But assume that some part of the mind, or, for that matter, the whole mind, is immortal. What is the mind or soul but the sum of the mental faculties? Each faculty has its center in the brain. The brain is organic matter and will return to the elements. Then where is the ego? When the musical instrument is destroyed, where is the melody it once produced?

Granted that the substance of a grain of sand must exist through

eternity, will that substance always be the same grain of sand? No. Granted that when we strike a blow we are using energy that has always existed, was it always that identical blow? No. And the soul, which is the energy of the brain, will surely not be annihilated, but it surely will not continue to exist as the same identical soul.

The substance of the bodies of the animalculae whose remains build the chalk cliffs and the coral reefs, will no doubt exist throughout eternity, but those animalculae as such are not immortal.

So with our own bodies. Every time we breathe we exhale particles of our bodies. Every time we wash our hands, shave our faces, or shingle our hair—in fact, every minute and every second of our lives particles of our bodies are being eliminated, and the very instant they are eliminated they cease to be part of our bodies, but apart from our bodies they will continue to exist forever.

Then, when we die, our whole bodies will be given to the worms; then the worms in their turn will die; and, finally, our bodies will be reduced to the inorganic elements of which they are composed. Then these will combine with other elements and enter into other bodies—some organic, some inorganic, some animate, some inanimate, ever changing, and forever existing, but never again will they all be gathered together into the same identical bodies. And a million years hence we will amount to no more than the animals that lived a million years ago.

This is not a very flattering prospect. And because it does not seem the most desirable, therefore people reject it. Nice, indeed, it were if we could reject everything that is not desirable, but what appear to be indisputable facts should be accepted, even though we may desire things different. Thus we can better adapt ourselves to our environments and thus make the best of our present lot.

Tampico, Ind.

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## ORGANIZATION.

Editor Free Thought Magazine:

**Y**OUR plan for organization leans toward my idea in "Plan for Evolution of Free Thought and Wisdom." Mr. Underwood's excellent article shows me very conclusively why my plan did not work; and I believe it will also reconcile me to my failure more than anything has heretofore. Instead of banding together like an opposing army, to fight the churches, we Liberals must work with the church people in all movements that are beneficial to mankind, financial, political, reformatory, educational, esthetic, social, etc. But we must ever keep a little ahead of them, in moral character and scientific knowledge, and all kinds of wisdom possible, ever lighting them up the hill of science, out of the swamps of superstition, just as fast as they are able to learn. It will be better to not go too fast, so that we can carry the churches along with us.

Darwin did not fight the churches. He simply found out facts, and proved them; and the churches slowly but surely are following his lead.



His proved facts are doing more to destroy superstition than all the Free Thought organizations put together.

My plan proposed Sunday scientific meetings in place of theological sermonizing. When the church people lay aside the Bible, as they will do when they become convinced of its fallacy, Science will be taught in the churches. Then churches will be beneficial to the people, as schools are to the children, and we Liberals will not object to their being free from taxes, and under government care, any more than we do to public schools and all public buildings used for the benefit of the whole people.

Your first plank already belongs to one society, and I think all who favor that kind of work should join that society.

As for your second plank, why, that is a good definition for Liberals, or the platform by which we should work; each of us choosing our own way, according to our abilities and surroundings; and your magazine and the other liberal and scientific publications are, or should be, our stores of supplies to work with. But to organize an army thereby would only make a fence of it; like a creed, to separate people, and begin a war.

The questions which have already arisen, whether free-lovers and other doubtfuls shall be admitted into the organization, prove that organizing will breed discords.

Mr. Underwood is right. The Liberals are too heterogeneous in quality to stand up and be counted together. He has graded them in his article and each individual knows which grade he belongs in, but most, both the good and the bad, will prefer to keep dark about it, for social or financial reasons. Part of us women would be ashamed to belong where licentiousness was allowed equality; and how many good church women would ever be induced to drop their ideal of a noble, Christian life for the loose, self-gratifying morality of those sarcastic growlers?

No, Mr. Editor, we cannot organize thus. When a definite, practical plan of work is proposed, those favoring it can unite and organize to carry it out. And then a small number of wise, determined workers can lead the masses and accomplish more than if hampered with membership of the diverse half-fledged thousands of their followers. You, for instance, succeed better with your magazine, with a few chosen helpers, than if a thousand had equal voice with yourself as to who should write for it, and what should go into the articles.

If the writing and distribution of a series of tracts should be considered necessary to educate out of superstition, or into fuller scientific knowledge, those willing to help should combine and so organize as to insure success.

My plan did not work, because too hastily gotten up, too elaborate; part was not practicable; and I attempted carrying it out alone, instead of waiting till it had been whittled into practical form, and an organization had been built up to carry it out. But if some parts have been of use in directing others into the right line of endeavor, it has not been worthless.

I have proved that many people will read such tracts who would not read Free Thought books, or attend a Free Thought lecture; and though

most declare they don't believe so, yet they remain just as friendly as before. I think character counts, and leads people to half believe you, or at least to respect your opinions.

I believe if each capable, worthy Free Thought writer would write one tract for the people, and have it printed by the thousand, at his own expense, for distribution, then invite all who will to send for a dozen (or as many as they are willing to distribute), in that way, many scientific truths might be widely taught and much superstition be abolished—much more than in any other way.

The Free Thought writers use the terms morality, and truths of science, very freely, but in such an indefinite way that each individual understands them by his own standard; and so no progress is evolved. We need articles on these subjects, by the wisest, noblest among us, to spur the rest to higher ideals, and to investigations which convince of what is right, what wrong, or what benefits and what harms, by clear-cut causes and effects.

Such ungloved handling of scientific truths will unmask the fallacies of free love, intemperance, disease, and financial injustice, as fully and beneficially as they do the superstitions of religion.

We must not confine ourselves to only one class of scientific truths, but should be large-hearted enough to wish the fullest all-round development of every individual, and be ready to help promote the general welfare in whatever ways our surroundings most require, or our abilities can be made most useful.

Teaching the people astronomy, geology, zoology, physiology, hygiene, is the convincing way to abolish superstition by truths of science, and more palatable than direct attacks on their Bible. But these and other sciences cannot be taught on Sundays in churches, in place of theology, until respected leaders in each community demand it, and this demand must be brought about by the right kind of tracts, newspaper articles and lectures. It is not organization that is needed now, but leaders wise and capable enough to know what should be done, and how to set it going.

Eliza Mowry Bliven.

Brooklyn, Conn.

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## REPORT OF CONTRIBUTIONS.

**I**T has been some months since we have made a full report of the contributions, in money, that our good friends have made to aid the magazine. Next month, in the July magazine, such a report will be published in full, giving names and amounts, except as we have been otherwise requested. Then the sum will be credited to cash.

# EDITORIAL DEPARTMENT.

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E. C. REICHWALD.

WE publish as our frontispiece in this number of the Magazine the portrait of E. C. Reichwald, the Secretary of the American Secular Union and Free Thought Federation. He says he has been a Freethinker since he was ten years old, and the reason he was so early in life converted to Free Thought will be learned in what is hereinafter stated.

The subject of this sketch was born March 7, 1849, in Milwaukee, Wis. His parents were pious people. His father was a "contractor and builder." From 1857 to 1859 he was engaged to build several churches by Christian people, and in all but one case he was defrauded out of his dues. This was before the mechanics' lien law was in operation. He went to law with the trustees of these churches which took years of litigation and much money, but to no avail. This reduced the family to poverty, and the father lost all faith in Christianity, and died in 1868 broken-hearted, and had to leave his family to shirk for themselves. There were eight children in the family, two older than E. C., and five younger. After the father's death the two older, a brother and sister, were obliged to discontinue attending school and seek employment in order to support the family.

In 1865 E. C. Reichwald came to Chicago and secured a position in a fruit commission house. With the first money he earned he bought a life scholarship in Bryant & Stratton's Business College and attended night school for three years. In 1866 one of the partners of the commission house withdrew, and with him Reichwald opened one of the first fruit and vegetable houses on South Water street. That class of business had before been carried on in State street. The firm was known as Jones & Reichwald. Before the year was up Reichwald sold his interest to Mr. Jones and opened business on his own account. In 1869 he received the first consignment of California fruit that ever came East. The freight charges were \$388. California fruit at that time was not well known, consequently no one would buy it. In 1883 the present firm, E. C. Reichwald & Bro., was organized.

One need only to look at the countenance of E. C. Reichwald to know that he is an honest man. He is honest in his business and also in his religious or non-religious views, and, therefore, as a business man

he has succeeded, and has the respect and esteem of all with whom he does business, and he is never backward in the expression of his heretical ideas, but he never offends his orthodox friends by the manner he presents them. He is not a Liberal (?) bigot and is always willing to grant to others the same rights he claims for himself.

Mr. Reichwald was one of the organizers of the Free Thought Federation, and was its secretary and treasurer while it existed. In 1895 the



two societies united, and he was elected secretary of the new organization, and has held the office ever since. When the secretary's books came into his possession they contained about 2,500 names of members; to-day they contain nearly 60,000. He is a first-class business man, and his superior business qualifications serve him to good purpose in his office of secretary. He conducts the office on business principles. He is an untiring worker in the cause of Free Thought—a cause he deems the cause of humanity, and, remembering how his father was driven to poverty and to death by the villainy of the church, he would be more than human if he did not harbor a very strong dislike to that superstitious institution and make it his particular aim in life to do all in his power to liberate humanity from its detrimental influence.

Secretary Reichwald has a large, pleasant office at 141 South Water

street, Chicago, where he is always pleased to entertain his Free Thought friends. The walls are decorated with the portraits of noted and distinguished Freethinkers and other pictures that represent the Free Thought movement, that makes it a most interesting place for out-of-town Freethinkers to spend an hour when visiting the city. Herewith we publish a pictorial illustration of the interior of Secretary Reichwald's office. The two gentlemen therein represented are E. C. Reichwald and his brother, W. G. Reichwald, his business partner, who is also a Freethinker and a very intelligent, worthy young man.

Secretary Reichwald served as secretary during most of the time of the administration of Samuel P. Putnam as president of the society, and he and Mr. Putnam came to be very warm friends, and Mr. Putnam's sudden, tragic and shocking death was a terrible blow to him—one that he will never forget. The two were seemingly of entirely opposite characteristics and temperaments, and that, doubtless, intensified their admiration for each other. Putnam was enthusiastic, ambitious, impulsive and imaginary; Reichwald calm, thoughtful and self-possessed. Putnam made his decision of what it was best to do often from the impulse of the moment; Reichwald took time to fully examine the question in the light of reason before he came to a decision. He was just such a secretary as Mr. Putnam needed to balance his impetuosity and over-confidence.

John E. Remsburg, the present president of the society, has a temperament very much like that of Mr. Reichwald. They are each men of thoughtful deliberation. They rely for success on their mature judgment and persistent efforts. They lack the enthusiasm of Putnam and the personal magnetism that made Putnam so popular with people that he came in contact with—a qualification so requisite for the leader of a great movement, but, nevertheless, we have faith that under the judicious administration of President Remsburg, Secretary Reichwald and their official associates, the Secular Union and Free Thought Confederation will become more prosperous than it has been for many years. They have each the right idea of how it should be conducted, as we have learned from conversation with them, and as there is no prospect of another national Free Thought association being organized, we believe it the duty of every friend of Secularism in this country to render these officers all the assistance in their power, and thus make the organization what its originators intended it should be, when it was organized at Philadelphia, on the 4th day of July, 1876, a society that would be the most American of any heretofore formed since the organization of this government—a society that would stand for the one great principle that distinguished the

United States of America from all other governments on the face of the earth, the complete and entire separation of Church and State.

We hope to see a great rally at the next congress of the society of the friends of Secularism from all parts of the country, for there never was a time in the history of this nation that the principles that this society represent were so necessary to be promulgated and enforced, especially in our recently acquired territory. The bigots will all unite to blast these newly-acquired countries with religious superstition. Let Liberals forget their differences and cordially join in a great effort to save them for fields in which to plant the seeds of Liberty and Progress.

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#### PAINÉ AND SHERIDAN.

EVERY illustration in the life of Paine is, I know, welcome to the readers of the Free Thought Magazine. Dr. Clair J. Grece, who purchased the original and interesting address of Paine which I sent to the Magazine a short time ago, has purchased another, of which he sends me a copy. Dr. Conway has done so much for the memory of Paine that he is to be regarded as his great biographer. He will see this last relic of Paine in the pages of the magazine if it has not otherwise reached him. It is a small thing, but it serves to show Paine's confidence and enterprise in seeking an interview with one so eminent as Brinsley Sheridan. The note is as follows:

"No. 31 King Street, Soho.

"Mr. Paine of America has the honour to present his compliments to Mr. Sheridan. Mr. P—— wishes an interview with Mr. Sheridan if he will do him the honour to mention an hour in which he will be at liberty.—Monday. (Superscription.) R. B. Sheridan, Esq., Bruton Street."

Dr. Grece thinks that, though it is quite an ordinary letter, it is one of the few documents in his own handwriting, and it is singular that it should have been preserved among papers of the great comedian and orator of the last century, and come down to this day. Dr. Grece observes that it at least serves to show where Paine (and also Sheridan) dwelt at one time in London. It is probable the letter was written soon after Paine's arrival in England in 1787, when he was prosecuting his iron bridge scheme, and he may have been asking Sheridan's countenance, who just about that time was filling a large space in the public eye through his impeachment of Warren Hastings. From the familiar terms of note, it is clear Sheridan knew who Mr. Paine was.

G. J. Holyoake.

## ARE CLERGYMEN SINCERE?

ONE day last April Abel Dykstra, a farmer living in the village of South Holland, Illinois, took down a sickle which was hanging beside a crucifix upon the wall of his farm-house, and with its keen blade cut the throat of his 5-year-old son, Peter, from ear to ear. Then, bathing his hands in the child's warm blood, he offered him up as a sacrifice to his God. When captured he pleaded in justification of his awful crime the example of Abraham's readiness to sacrifice his son Isaac; and declared that he, like Abraham, was prompted to do it by the spirit of God, which demanded that he make a human sacrifice.

This sad case of religious insanity serves to impress again upon our minds the fact that those acts which the clergy pretend to praise in the biblical heroes are revolting to mankind when performed in modern times. Perhaps there is no clergyman in the United States but what would say that Abel Dykstra was either the foulest of murderers or the insanest of insane. And yet how many of them, assuming the Bible to be historically correct, condemn Abraham for the attempted murder of his son Isaac? How many clergymen are there who dare stand up in the pulpit and say that Abraham was insane in attempting to sacrifice Isaac, or that Isaac was a fool in submitting so willingly to the fanaticism of his father? Is there any difference between the attempted sacrifice of Abraham and the sacrifice of Abel Dykstra?

Bishop Joseph Hall, a great man according to the theological standard of his day, in commenting on the Abraham and Isaac story says: "Never was gold tried in so hot a fire. Abraham did not say: 'O God, if thy commands and purposes be capable of alteration, alter this blood sentence.' These would have been the thoughts of a weak heart. Abraham knew that he had to do with a God; faith had taught him not to argue but obey. He is sure that what God commands is good, that what he promises is infallible." These sentences are in "Hall's Contemplations on the Old and New Testament;" and no doubt they have been repeated word for word (without credit) by many a clergyman since Bishop Hall's time. But where is the clergyman who will apply them to-day to the sacrifice of Abel Dykstra, the insane farmer of South Holland?

This is true, not only of the Abraham and Isaac story but of the thousand and one cruelties, absurdities and falsehoods that crowd the pages of the Bible. The clergy take these as texts for sermons and pretend to draw inspiration from them. They are positive that Christ and his apostles cast out devils, and yet they dare not say that devils exist to-day. They

are confident that Joshua stopped the sun, and yet they join the rest of the world in laughing at that dusky exponent of the Scriptures, the Rev. Mr. Jasper, who declares emphatically that "de sun do move." They assure us that faith in biblical times was a sure cure for blindness, deafness and disease, but they ridicule the Christian Scientists and other sects who attempt to practice what Christ is said to have taught. They believe that Jonah was swallowed by a whale; and that little children were eaten by two she-bears because they laughed at Elisha and his bald head; but they will not believe the more modern stories of Baron Munchausen or T. De-Witt Talmage. In short, the clergy seem to look upon the cruelties and absurdities of the Bible with entirely different eyes than those with which they view the cruelties and absurdities of modern times. They regard the so-called modern miracles, prophets and faith-healers as frauds or delusions, but no amount of logic, argument or ridicule seems capable of shaking their faith in the frauds and delusions recorded in their holy book. To them, these ancient absurdities, like wine, seem to grow better with age.

"Faith, fanatic Faith, once wedded fast  
To some dear falsehood, hugs it to the last."

Let us hope that the day will some time come when the telling of these absurd stories as facts will be the signal for congregations to arise and laughingly leave the presence of their "river to river," Bible-believing pastors.

R. N. R.

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### BOOK REVIEW.

**THE SAFE SIDE. A PERFECT REFUTATION OF THE DIVINITY OF CHRIST.** By Richard M. Mitchell. Pp. 475. Price, \$1.50.

The author says in his preface: "Wonderful discoveries have of late been made in exploring the works of God, many of which directly contradict statements in the so-called Word of God, and the conflict is increasing yearly and has caused a divergence too wide for reconciliation. Both cannot be true." By the "works of God" the author means the works of Nature.

The Boston Investigator says of this book: Mr. Mitchell has done the cause of Liberalism a great service in his noble work. He has assumed that the truth is a better guide than falsehood, and that it is safe to know the truth and to tell it. . . . His masterly presentation of the superstitions and ideas, which culminated in the declaration that Jesus was divine, throws new light on the gospels, and helps to make clear what has heretofore been dark and mysterious. "The Safe Side" is a good book to have



in your library. It is original, able, and thoroughly liberal in its treatment of the subject.

Hudson Tuttle, after reading the book, writes: A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. . . . Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. . . . In short, it is a vade mecum, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form.

This book is for sale at this office, and we will present it as a premium to any one sending us ten subscribers at 75 cents each.

**THE BATTLE OF THE PRESS AS TOLD IN THE LIFE OF RICHARD CARLILE.** By Theophila Carlile Campbell, his daughter. A. & H. B. Bonner, London, 1899. Pp. 320. Price, \$2.00.

This is a book that every friend of the liberty of speech and of the press ought to own and thoroughly study, for it will show him what bigotry and superstition prevailed in what were called civilized countries, less than one hundred years ago, and make him thankful for the liberty we now possess, acquired by the labors and sacrifices of such brave, progressive, noble men as Richard Carlile, the man who nearly single-handed and alone defied the government of Great Britain, and suffered persecution, the loss of his property, and imprisonment in behalf of the liberty of speech and of the press.

This book is just published and we have before us one of the first copies issued from the press, presented to us the author, Mrs. Campbell, the daughter of Richard Carlile, who is a resident of Chicago at the present time, and we must say that we never before perused a volume with more interest and profit than we have this one. Being published in England, the price is higher than if published in this country, but we are sure no Freethinker will ever begrudge the money he pays for it, after reading it. The appendix, of some fifty pages, that contains a full report of the trial and conviction of Richard Carlile, for publishing and selling Paine's "Age of Reason," is well worth the price of the book. This report is from the "British Press" of Oct. 14, 1819. The trial was at Guildhall, London, before the Court of King's Bench.

Theophila Carlile Campbell, the daughter of Carlile, is entitled to the thanks and gratitude of all lovers of political and religious liberty for bringing out this most valuable publication, that shows, more clearly than any argument could do, the animus of Christianity—what it did when it had the power and what it would do if ever again it acquired the influence it possessed in England less than one hundred years ago. That was genuine Christianity that prevailed then. The Christianity of the present day is greatly diluted with Infidelity, which makes it less to be feared.

The reading of this book will show Freethinkers that their work has not been in vain, and encourage them to persist in the work of emancipating the human mind from the curse of ecclesiastical superstition, known

as the Christian Religion. We have made arrangements with the author of this book to keep it for sale, and shall be glad to furnish it to our friends.

Since the above was put in type we have received from Colonel Ingersoll the following letter on Richard Carlile, which our readers will peruse with interest:

INGERSOLL ON CARLILE.

Richard Carlile was perfectly honest and incapable of feeling afraid. He knew what he wanted to do and he aimed at the center of the target. He felt that he had a right to publish and sell the books and pamphlets that he believed would educate and elevate the people. He sold Paine's "Age of Reason." He was arrested, indicted for libel, and tried.

He defended himself. He was charged with having published and sold a book in which it was stated that the Bible was filled with mistakes, contradictions and immoralities.

Carlile offered to prove that the assertion was true. The judge would not allow him to show that the Bible contained mistakes or contradictions. According to English law the Bible was inspired—and for that reason the defendant could not be allowed to show that it contained mistakes and contradictions.

Of course, with this ruling, there could be no defense, except to say that he had not sold the book. Carlile admitted that he had sold it and that the book told the truth about the Bible.

Of course he was found guilty and sent to prison for three years.

But he kept right on with his work. His wife took his place in the shop and the "Age of Reason" was still sold. So, while in jail he continued to publish his paper, called the Republican. Then his wife was arrested, tried and sent to prison. Another woman took the shop and the sales went on as before.

Poor Carlile was in prison, I think, for about nine years in all—but he never surrendered. He never apologized—never begged for mercy, never kneeled or knuckled. He faced the government—one man against a nation—stood his ground until he was victorious. His daughter has written the story of this battle, and her book is called "The Battle of the Press." Every one who feels an interest in liberty, who feels grateful to a hero who fought and suffered for freedom, should read this book. Richard Carlile was a hero—one of the best and bravest of men—one who fought and suffered for the civilization of mankind.

His daughter—Mrs. Campbell—has told the story of her great father's life modestly and well. She has told the facts. That is enough. When I read her book, I said to myself: What hypocrites were in the pul-

pit, what beasts were on the bench, what cruel wretches were the King's ministers in Carlile's day! It is enough to make one ashamed of the human race. And yet the story of Richard Carlile—of his courage, of his devotion to a great cause, is enough to make us proud of our blood.

R. G. Ingersoll.

**THE ETHICAL PROBLEM.** By Dr. Paul Carus. Open Court Publishing Company. Second Enlarged Edition. Pp. 351. Price: Paper, 50 cents; cloth, \$1.25.

The author says in the first edition: "The ethical problem has come into great prominence in these days. The importance of ethics has been brought home to us more than ever. An ethical movement is taking place affecting all the interests of humanity." He then proceeds to give a full and elaborate digest of all that is being said and done by advanced thinkers in behalf of this movement, and gives very fully the author's views on the subject of ethics. It is doubtless the most complete presentation of the subject that has ever before been published, and all who desire to be well-informed on this question of ethics, that we hear so much about these days, should carefully read this work.

In the preface to the second edition the author says: "This second edition of *The Ethical Problem* contains besides the original three lectures the entire controversy that was thereby elicited, and also the author's replies to some prominent thinkers holding different views on the subject. The history of the lectures, the occasion of their delivery, and the incidents through which the controversy originated, are sufficiently explained in the preface of the first edition, which with a few unimportant alterations is here republished in its original form. While the circumstances under which the three lectures and the ensuing controversies originated are indifferent, they served to ventilate some of the most important questions of ethics, such as the nature of conscience, the distinction between moral law and moral rules, the ultimate basis of morality, the relation of pleasure and pain to moral motives and kindred topics."

The book is for sale at this office.

**THE RUBAIYAT OF OMAR KHAYYAM.** Truth Seeker Company, New York. Price, 10 cents. For sale at this office.

The "Torch of Reason" says of this pamphlet: "Heretofore Omar Khayyam has been known only to a few who cultivated him as a literary fad and recognized FitzGerald's interpretation as a marvel of felicitous translation. But he should be known to and read and circulated by Free-thinkers, for the old Persian poet is pre-eminently one of us. His protest and satire against the dogmatic religion of his time and country is equally applicable to our time and country, for superstition is the same in all races and climes, and the Christian superstition is borrowed from Omar's day and generation and from other queer religious developments of the human mind. All Liberals should have this poem, and they will find it will bear reading and rereading. The cover for this pamphlet is from a special

and most appropriate design by W. Parker Bodfish, printed on the Victorieux cover paper.

APPENDIX TO COMMENTS OF HEBREW AND CHRISTIAN MYTHOLOGY. By Judge Parish B. Ladd, LL. B. The Truth Seeker Company. Pp. 104. Price, 25 cents. For sale at this office.

The main part of this "appendix" is devoted to "A Synoptic Review of the Evidence Touching the Existence of Christ." Judge Ladd takes the ground that the Christ of the New Testament can be treated as a real being only in the face of history and the Higher Criticism. From the point of view of history, he holds, the personality of Jesus fails to appear, and our author believes him to have been a compound of the various older myths and messianic characters. Judge Ladd examines the points upon which the church relies to prove the existence of Christ, and repels them on legal and rational grounds.

Judge Ladd, in our opinion, is one of the ablest writers in the Free Thought ranks, and our readers will see by perusing the first, or leading, article in this number of the magazine, and we are glad to say he will hereafter be a regular contributor to these pages. And we will add here that the work of Judge Ladd, recently published by the Truth Seeker Company, entitled "Commentaries of Hebrew and Christian Mythology," we consider one of the best contributions to Free Thought literature that has recently been published, and shows Judge Ladd to be a profound scholar and an indefatigable searcher after truth. Such works as he writes should be extensively circulated, for they contain most valuable information that humanity needs.

## ALL SORTS.

—Eve: Now, let us think it all over. I have to wear clothes! Adam (sourly): Yes; and the natural sequence is that I have to work!—Puck.

—Sunday-school teacher: "Jennie, do you know what a miracle is?" Jennie: "Yes'm; my ma says if you don't marry our new minister it will be a miracle."

—The readers' attention is called to Col. Robert G. Ingersoll's letter on Richard Carlile on page 350 and his biography by his daughter, entitled "Battle of the Press."

—"A Conspiracy Against the Repub-

lic," Judge Waite's book, we are glad to learn, is having a good sale. As the price is only 25 cents, every Freethinker ought to have a copy.

—The eleventh annual convention of the Oregon State Secular Union will be held at Dayville, Ore., the 10th, 11th and 12th days of the present month. Able speakers have been engaged and an interesting time may be expected.

—If any of our subscribers have Nos. 1, 2 and 3 (January, February, March), Vol. XIII., 1895, Magazine, that they will sell or part with, they will confer a

favor by notifying George J. Abbott, 44½ Bridge street, Oswego, N. Y.

—"Was my sermon long this morning?" asked a preacher who had been taken to task for running overtime, and who had carefully kept within a half hour. "No, dear doctor," was the reply of the parishioner, "it wasn't long; it only seemed so."—*Boston Watchman*.

—Mr. Roy Miller writes from 44 Lumber Exchange, Minneapolis, Minn.: "Please publish in the next issue of your magazine that I will send free, to any one writing me, an eight-page pamphlet entitled 'Past, Present and Future of the Young People's Free Thought Temperance Society.'"

—Etta Semple, editor of the *Free Thought Ideal*, announces in her paper that the Kansas Free Thought convention will meet in Forest Park, Ottawa, Kan., August 23 to 29, inclusive. We hope all the Freethinkers who can attend will do so, and make the convention a success. Mrs. Semple says they are short of funds to run the convention, and requests donations for that purpose.

—The Sunday-school class had just finished singing "I want to be an angel and with the angels stand," when the teacher, observing that one of the boys had not contributed his voice to swell the sacred refrain, said: "And you want to be an angel, too, don't you, Johnny?" "Yes'm," answered Johnny, "but not right away. I'd rather be a baseball player a good deal first."—*Chicago News*.

—Not in the Play.—Said an indignant mother to her little son: "Why did you strike little Elsie, you naughty

boy?" Dick, indignant in his turn: "What did she want to cheat for then." "How did she cheat?" asked mamma, more mildly. "Why, explained Dick, "we were playing at Adam and Eve, and she had the apple to tempt me with, and she never tempted me, but went and ate it all up herself."

—The Preacher: "And so you are always glad to have me call, are you? Well, I am glad of that. It pleases me to know that I am liked by the dear little boys."

Johnny: "'Tain't 'cause I like you, but ma always has jelly on the table when you're here and she dassent do any more than wink when I ast for three helpin's."—*Chicago Journal*.

—"The cashier informed me," said the president, "that he was strongly tempted to skip with the funds, but that he locked himself up with them and prayed over them all night and overcame the temptation."

"I know it," said the chief director. "I had a detective at his door, one at each window and one on the roof—at the chimney flue—while he was praying."—*Atlanta Constitution*.

—London, May 12.—The heads of the religious orders in the Philippines, according to a dispatch from Rome to the *Daily Mail*, have presented a petition to the Pope, in which they protest against the "American atrocities." If we can deliver the Philippines from the tyranny of the Pope and the church, and give them religious liberty, we shall confer a greater blessing on them than delivering them from the tyranny of Spain. Their greatest enemy is the church and their religion.

—Men are entitled to their opinions, and to their actions within proper and reasonable bounds. They must sacrifice certain liberties in return for the protection they receive from organized civilization; but those sacrifices are susceptible of easy identification and they should not be carried beyond the point of justice. We want no more Sunday laws. We want no union of church and state in the American republic.—Washington Post.

—The board of visitors of the Chicago Theological Seminary has taken under consideration charges of heresy brought against Dr. Samuel Ives Curtiss and Dr. George H. Gilbert of the seminary by the Rev. Dr. Carr, of Stillman Valley. A series of articles that appeared in the *Congregationalist*, the official organ of the church, forms the basis of the charges, in which the opinion was set forth that the great German thinkers performed a mighty work in placing the Bible before the people stripped of the incumbrances and the "rubbish" placed upon it by tradition.—Chicago Journal.

—Russell Sage is interested in the Briggs case. "While I have the greatest respect for Bishop Potter," he said today, "I want to say that if he admits Dr. Briggs to the Episcopal priesthood he is making a great mistake. Dr. Briggs is a renegade of the Presbyterian Church and a fraud on Christianity. I do not believe Bishop Potter will elevate to the priesthood a preacher of heresy."—Chicago Tribune.

Russell Sage is no "fraud on Christianity," he is the genuine article, notwithstanding Christ said, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." But

that passage has been "revised" since Christ uttered it—the word "rich" struck out and the word "poor" inserted.

—A few weeks ago Miss Hebard was admitted to the bar in Wyoming, being the first woman in the State to present herself for this purpose. Judge Bramel, in handing her the license, said that equity makes no distinction as to sex. He said he had for a long time believed that woman's sphere was co-ordinate with man and that there should be no taxation without representation. He made quite extended remarks along this line, indorsing woman's equality in every respect. He said that Wyoming was looked to as a State purer in politics and purer in social life than perhaps any other State in the nation.

—The New York Freeman's Journal (Roman Catholic), commenting on the reordination of Dr. Briggs, says: "This ordaining of a believer in the noninspiration and the fallibility of the Bible will cause great dissatisfaction, if not revolt, among the high church Episcopalians. It will drive further in the wedge that is separating the low from the high church, causing the low to drift into evangelical agnosticism, and the high to drift Romeward."—Chicago Journal.

The Freeman's Journal is right that wedge will finally separate the whole Protestant church and drive the bigoted portion, that cling to supernaturalism, into the Catholic church, and the progressive portion, that reject supernaturalism, into Free Thought.

—Parkersburg, W. Va., April 22.—At Spanishburg, this State, two mountaineers were surprised, arrested, and handcuffed in church by the minister and conveyed to jail after the service. The

minister was also a deputy sheriff. During the reading of the first hymn he saw the two mountaineers, for whom he had warrants, in the congregation, and, leaving the pulpit, approached the men, drew his revolver, and handcuffed them before they could recover from their surprise. He then placed them near the pulpit, finished the services, and took his prisoners to jail.

It seems from the above that down in West Virginia there is a perfect union of church and state. The ministers are deputy sheriffs and go into their pulpits to preach the gospel with pistols and handcuffs in their pockets.

—Italy has refused to take part in the Czar's disarmament congress if the Pope is to take part. Because of Italy's attitude the invitations to the congress issued by the government at The Hague were delayed several weeks. But it is now understood that the Italian government has won its point, and the Pope will not be represented. Italy, the home of the Pope, of all governments seems to respect him the least. Some years ago it denied and overthrew his temporal power and infallibility. Now it has won another victory. The position taken by the Italian government in both these disputes is that the Pope's authority relates only to theological questions and not to political ones. In other words, it wants the Pope to keep his pious church hands off the state.

—Cardinals to Report Against Evolution.—The storm of eulogy and of abuse which has raged round the head of Archbishop Ireland in Europe is not apt to cease after his return to this country if current report is true. Catholics are expecting momentarily the report of the Commission of Cardinals, appointed to inquire into the teachings of

the Very-Rev. John A. Zamm, Superior in America of the Fathers of the Holy Cross, on the subject of evolution. It is anticipated that the decision will be adverse, as Father Zamm is an out-and-out believer in evolution as opposed to special creation. Archbishop Ireland is credited with being the special friend of Father Zamm, who was formerly professor of science at Notre Dame University.—Chicago Tribune.

"The Fathers of the Holy Cross," by their "decision," will hardly be able to repeal the law of evolution, but they will demonstrate that so far as they are concerned evolution has ceased to operate.

—In a Sunday school with an enrollment of well on to two thousand members, it was publicly reported that only a hundred and seventy-four were book-takers. No special reason was given, but, of course, there is a reason, and, if it is worth while to keep a library, it is worth knowing what that reason is.—Sunday-school Times.

We will not charge anything for giving the Times what we think the reason is. There are probably very few books in the library that a child likes to read, or ought to read, and as for that matter an adult either. They are mostly full of superstitious stories, as untrue and incredible as "Gulliver's Travels," "Jack the Giant-Killer," "Bloody-Bones," "Bluebeard," or "Jack and the Bean Pole," and not half as well written or interesting as these stories are. It speaks well for the children that do not care to read such trash.

—S. C. SNOW, of Blakesburg, Iowa, writes:

I received some sample copies of the Free Thought Magazine about Jan. 1, and have been working for a club every time I went to town. (I live in the country.) I have at last succeeded. It took

me six weeks to get one man, a merchant, to read the Magazine, but when he did he came clear from the back of his store to meet me and said: "That Magazine is all right. Put my name on your club, sure." I believe the majority of your subscribers could each get up a club if they try. It is astonishing how many people never heard of the doctrine or truths your Magazine teaches, and would gladly subscribe, but unfortunately some have not the means. With such I advise two joining together, thus placing the Magazine in more homes, bringing it to the eyes of more readers.

That is the kind of persistence that accomplishes what it undertakes.

—St. Louis, Mo., April 5.—A decision was rendered by Judge Peabody in the City Police Court to-day that under certain conditions a husband has the right to beat his wife.

The case was of one Bernard Kretser, charged with beating his wife because she would not agree with him in the management of their children.

Judge Peabody said, in passing judgment: "In this case the wife was more guilty than the husband for trying to contradict and thwart her husband's will in the presence of the children, and setting them a bad example, which he had a right to rebuke.

"There are times when a wife irritates her husband to such an extent that he cannot control himself and uses his hand or fist. As long as no serious harm is done I don't believe in punishment."

Will some of our St. Louis subscribers inform us to what church Judge Peabody belongs.

—The Governor of New Hampshire, in his fast-day proclamation, April 6, made the following statement:

The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. There are towns where no church bell

sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened. There are communities where the dead are laid away without the mention of the name of the Christ and where marriages are solemnized only by justices of the peace.—Public Opinion.

Surely that is a bad state of things, and we would like to know what the pious Governor is going to do about it. He might recommend an appropriation to purchase a few church bells and set them to ringing forth on "Sabbath" morning their doleful tones throughout the hills and valleys of the State, and engage some noted evangelist to proclaim the glorious doctrine of hell and damnation in a manner that would scare and terrify the people into the churches.

—In a recent issue the New York Sun editorially indorsed the statement made by Governor Rollins of New Hampshire in regard to the decline of religion in the rural districts of New England, and says:

It is observable in other States and in the cities also to a significant extent. Dr. Shields, of Princeton, left Presbyterianism simply to gratify his secular taste. Dr. Briggs abandoned it because he had lost belief in the infallible authority of the Bible, which is its sole foundation. Dr. Van Dyke looks upon "culture" as the only salt which will save this republic. Dr. Hall's simple doctrinal sermons palled on the taste of many of his prosperous parishioners. Rev. Dr. Rainsford goes in for Sunday sport. Rev. Dr. Scudder favors church dance halls. Rev. Dr. Hillis preaches on the great novelists, and many other clergymen of prominence are concerned rather about the temporal condition and aesthetic satisfaction of men than with the old aim of religion, or the salvation of souls. The old infidelity was a feeble



eccentricity as compared with the rejection of the scientific possibility of the supernatural by the agnosticism of the period.

—There is a deacon in one of the Olean, N. Y., churches named Jones. Now Jones is a disturbance maker and keeps the church in hot water continually. On Wednesday evening the pastor prayed long and fervently for the church in all its departments and then petitioned the Throne of Grace for the individual members of his flock, concluding his prayer with "And, O Lord, send Deacon Jones to hell." The congregation was astounded; it was so unlike the pastor. After the service some of the members went to him and asked if he had not made a mistake. "No, no; I meant it," he replied. The good people thought the preacher had gone crazy; they couldn't understand, and asked for an explanation. "I fully realize what I said," replied the pastor; "I asked God to send Deacon Jones to hell. Jones would break up hell in a week."—Cattaraugus (N. Y.) News.

—Brother William Ross, of Hico, Texas, writes in a private letter: I received the Magazine in due time, and read it with increasing pleasure until I came to the article entitled "Donation Day," but when I read how few responded to that call it caused me great sadness and gave me fear for the cause of Free Thought. Still I felt a thrill of gladness when I read the names of the noble few who did contribute to aid the Magazine, which is doing so much for the cause of mental liberty. Then I blush for shame when I think of the many who, claiming to be Freethinkers, have failed to respond to your call, and I hope all

the friends of the Magazine will reconsider the matter and send in such amounts as each can afford, and as I am one of the delinquents, I herewith inclose \$1 to apply on the "Donation Day" funds. I fully realize that "the fight is on" between the advocates of superstition, myth and miracle and the friends of intellectual liberty and natural law, and I believe it the duty of all friends of humanity to do all in their power to aid the cause of truth and justice.

—Solomon Kaufman, of Washington, Ontario, Canada, sends us the following clipping from a Canadian paper that shows that the best they can do over in that country the Lord is losing ground every day and the devil will soon have the whole thing. The Lord's Day is going "and everything that is worth having goes with it." That means the ministers' salary for working on the "Lord's Day." Here is the item of news that will be interesting reading for the friends of mental emancipation:

At the conclusion of his sermon Sunday morning Rev. Dr. Dickson called the attention of his congregation to the alarming spread of an anti-Sabbath spirit, and said that the Dominion of Canada was in great danger of losing its Christian Sabbath. Indeed, the danger was so great that the action of the British Columbia Legislature a short time ago in repealing its Sunday Observance Act, which was greeted with applause in the galleries of the legislative chamber, was an indication of the sentiment that appeared to be prevailing in all parts of the country. He read extracts from a circular sent out by the Lord's Day Alliance urging watchfulness and activity on the part of all Christian people. \* \* \* Deliberate and strenuous efforts were being made by wealthy corporations to introduce the United States

Governor's recent thanksgiving proclamation:

Whereas, His Excellency, Frank W. Rollins, Governor of our State, has appointed the 13th day of April as a day for fasting and prayer, and has added to this proclamation a religious tract, in which he laments the decline of Christianity in the rural districts, and recommends conduct which shall strengthen this religion,

Be it resolved, by the Manchester Freethinkers' Association, that this proclamation is contrary to the spirit of a free government, and dangerous, tending to bring about a union of church and state.

Resolved, That His Excellency, before issuing such a proclamation, should have thought of the words of Washington: "In no sense whatsoever is this government founded upon the Christian religion." That he should have profited by the example of Jefferson, who, as President, refused to appoint Thanksgiving Day on the ground that it was a religious festival, and that he should have considered the memorable utterance of General Grant: "Keep church and state forever separate."

Resolved, That all religious proclamations by government officials are a menace to our liberties and contrary to the fifth demand of liberalism, which reads: "We demand that the appointment by the President of the United States, or by the Governors of the various States, of all religious festivals and fasts shall wholly cease."

Resolved, That copies of these resolutions be sent to the Governor and council and to the press of this city.

C. S. OSGOOD, Secretary.

Per order of the President.

—Rev. M. J. Savage we consider one of the ablest and best preachers in this country, and we read his weekly printed sermons with much interest and satisfaction. We look forward to the day when most of our pulpits will be filled

Sunday in Canada, a mere holiday for pleasure seeking. "If the Lord's Day goes," he said, "everything that is worth having goes with it, and the country will lapse into a state of semi-barbarism."

—Former President Grover Cleveland, in company with the Rev. S. J. Willets, pastor of the Methodist Episcopal Church at Scusset, a small Massachusetts village, has completed the purchase of one of the finest plover fields in the United States. A month ago Mr. Cleveland was trout fishing in the neighborhood of Scusset Harbor, and was taken gunning on the snipe marsh, killing twenty birds in two hours. He was so impressed by the advantages of the place that he resolved to buy it, and entered into negotiations with the Rev. Mr. Willets.

The tract of land embraces several acres along Scusset Harbor, and reaches from Sagamore Hill to the Cape Cod Canal property, extending half a mile inland. The price paid for the land is said to be \$10,000.

It is expected that Mr. Cleveland will establish at Scusset a private game preserve which will far excel the swamp of New Jersey in the neighborhood of Princeton, where at present he spends much of his time hunting quail.

Our Presbyterian ex-President and the Rev. S. J. Willets, of the Methodist Church, are to pay \$10,000 for a tract of land for the sole purpose of giving them an opportunity to gratify their desire to kill innocent birds and fish for their amusement. We are informed that Cleveland, on a secret visit with this pious minister to that tract, killed twenty birds in two hours. If we were a Christian we would ask God to pardon us for having voted for such a cruel, hard-hearted villain for President.

—The Freethinkers' Association of Manchester, N. H., have passed the following resolutions in reference to the

with intelligent, honest men and women, too, who will be truth-seekers and the heralds of truth, and then they will all, in place of vilifying such men as Voltaire, Paine and Ingersoll, freely acknowledge their indebtedness to them, as the statesmen of to-day acknowledge their indebtedness to Garrison, the old abolitionist, who led the way to freedom in this country. The other day we wrote to Mr. Savage, thanking him for the brave, independent and fair manner that he was discussing the question of immortality in his pulpit, and received the following letter in reply, which we are sure Mr. Savage will pardon us for publishing:

Dear Mr. Greene—I thank you for your kind note, with its clipping from your magazine. The latter I look over every month, so far as I am able, and frequently find matter of great interest. I think, if I could sit down and have a talk with you, as we did some years ago, that I might convince you of some things that now you do not feel inclined to accept. I do not wonder that you doubt them, or that anybody doubts them, until they have given years of careful study, as I have done. One thing I am glad of, and that is that doubting or acceptance does not make any difference with the facts, so that nothing is hurt that is of any importance. Most sincerely yours,  
M. J. Savage.

—Colonel Ingersoll thus eloquently, in a late address for their benefit, expressed his admiration for the occupants of the stage:

Who are the friends of the human race? The citizens of the mimic world, who have delighted the weary travelers on the thorny path, amused the passengers on the fated train, and filled with joy the hearts of the clingers on spars, of the floaters on rafts. With fancy's wand they rebuild the past. The dead

are brought to life and made to act again the parts they displayed. The hearts and lips that long ago were dust are made to beat and speak again. The dead kings are crowned once more, and from the shadows of the past emerge the queens, jeweled and sceptred as of yore. Lovers leave their graves and breathe again their burning vows, and again the white breasts rise and fall in passion's storm. The laughter that died away beneath the touch of death is heard again, and lips that fell to ashes long ago are curved once more with mirth. Again the hero bares his breast to death, again the patriot falls, and again the scaffold, stained with noble blood, becomes a shrine. When in the mimic world the shaft of wit flies like the arrow of Ulysses through all the rings and strikes the center, when words of wisdom mingle with the clown's conceits, when folly laughing shows her pearls and mirth holds carnival, when the villain fails and the right triumphs, the trials and the griefs of life for the moment fade away. The stage brings solace to the wounded, peace to the troubled.

—Lady Harberton, of England, was refused refreshment recently at a country inn because, being on a cycling tour, she was wearing bloomers. She sued the innkeeper, but a jury has decided that the innkeeper was right. Of course the jury was composed of men—"tin gods" who reside in the vicinity of the inn, and who, no doubt, often sip their "'arf-an'-'arf" with the inn-keeper.

Beyond the peradventure of a doubt, these wiseacres are all ardent cycling tourists and know just what it is to ride all day against a head-wind with a lot of cumbersome skirts that offer a large area of resistance.

The cheapest spectacle on earth is the beetle-browed "lord of creation" who fancies it is his special duty to legislate for the women of his own household and those of the community at large. It is a great pity that the mother of every such nut-headed czar didn't forget all about him, during his nursing period.

and permit him to shrivel up and blow away. Every individual of this class is additional proof that the so-called Christian enlightenment of the world is, in many spots, not yet knee-high to a grasshopper.

It is altogether likely that Lady Harborton's sense of propriety regarding what becomes a gentlewoman is a thousand times more to be depended on than that of these solons, whose one-candle-power intellects, because they are possessed by the "superior sex" that has a monopoly of all the vices of the world, are seemingly so willing to sit in judgment on the deeds of the whole race.

It is safe to assume that Lady Harborton is a lady, in the true sense of the word, but to call the men who composed that jury true, intelligent gentlemen would be presuming a great deal.—L. A. W. Bulletin.

"Christian enlightenment" was more than "knee-high to a grasshopper" with that jury; it was so high it was above the heads of all of them. Doubtless every man on that jury was a Christian, and thought, with the apostle Paul, that Lady Harborton, being a woman, has no rights that they were bound to respect.

—When all our Christian friends get to heaven we may expect another war there if they are no better than they are here. We clip the following from the Chicago Journal of May 2:

As a result of the meeting held in the Willard Memorial Methodist Church, Douglas Park boulevard and St. Louis avenue, which ended in a fight and the flight of the pastor, Rev. George H. Studley, to escape from his enraged parishioners, suit is threatened in the courts, unless Bishop Merrill is able to appease the angry worshipers. Elder C. H. Caldwell refuses to do anything in the matter, saying that the members of the congregation are a lot of kickers. \* \* \* The

church got into a fight which lasted for nearly one-half hour. Books were thrown and the members of the church called each other names not consistent with the dignity of a church. Several hand-to-hand encounters took place, and women present were busy holding the male members of the congregation from engaging in fistic combats.

No sooner had the meeting been opened with prayer and song, than Mr. Wright and his father became frantic with rage, grabbing chairs, both acting like madmen. The Wrights called Dr. Studley a liar, thief, sneak, hypocrite, infidel, and other language was used, improper even in the street; but despite all, the good pastor smiled and bore it, never raising his hand, even to defend himself, and he, with several of his friends, were ordered to leave the room under pain of punishment at the hands of the infuriated Wrights. Had it not been for the presence of George Taylor, David D. Campbell, Mr. Jory, William Best, piano manufacturers, and Mr. Windsor, there might have been bloodshed. The many combatants were separated after a half-hour's tussle, and after the melee ended the church resembled a State street barroom, chair legs, backs, neckties, hats, and coats bestrewed the floor. The meeting was without effect so far as the issue was concerned.

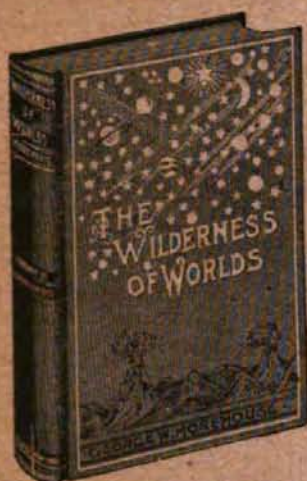
And all this took place in the Willard Memorial Church of Chicago. We wonder how Miss Willard's spirit, looking down from its high seat in heaven, enjoyed this little fracas in her "memorial church," built to commemorate her memory.

—The "Donation Day" fund has been increased since last report, made in May Magazine, \$44.10, up to this date, May 28, by the contributions of thirty-four members, whose names, with the amount each paid, will be published next month with those who shall hereafter contribute to that fund.



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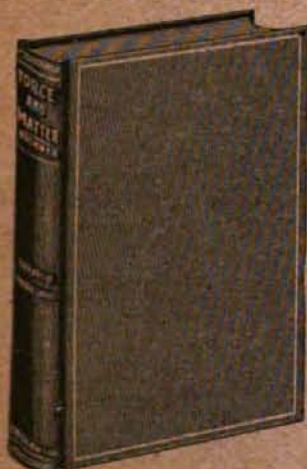
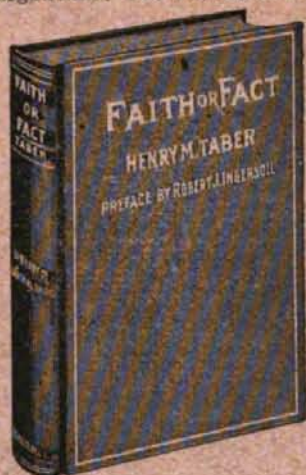
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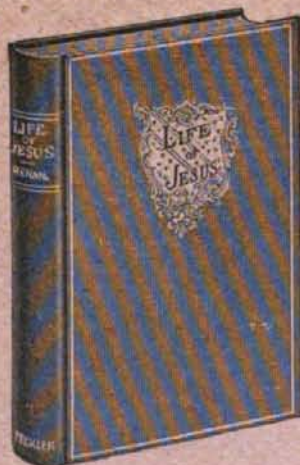
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FREETHOUGHT MAGAZINE,





Vol. XVII.

No. 7.

# 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,**  
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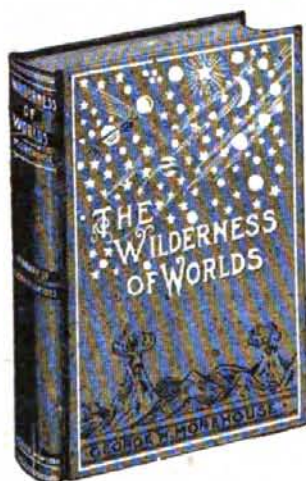
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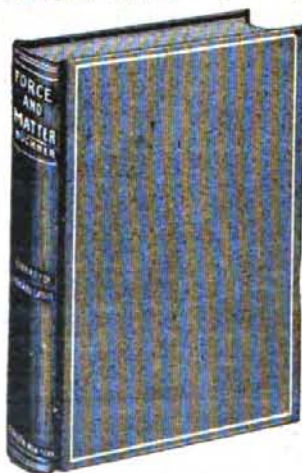
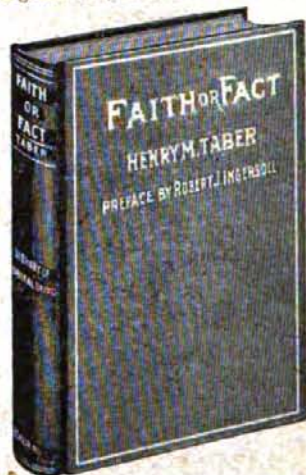
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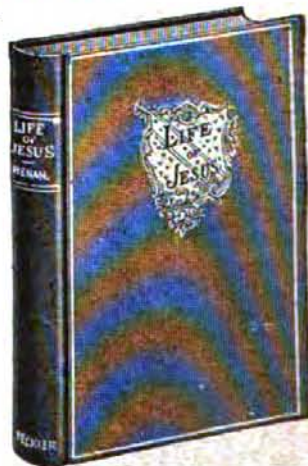
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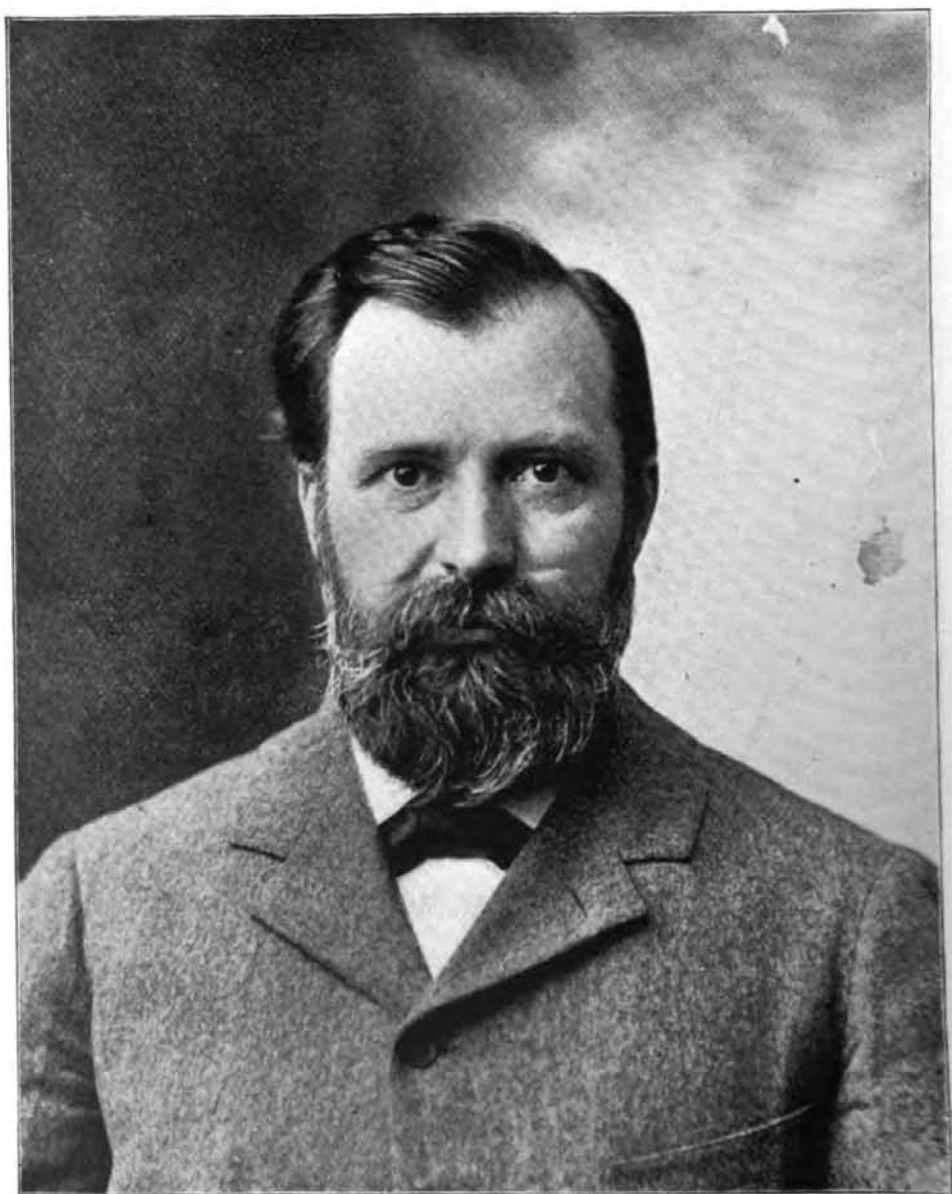


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Yours very truly,

*P. Cairns*



# FREE THOUGHT MAGAZINE

JULY, 1899.

THE LATE EDWARD TRUELOVE—A FREE THOUGHT PUBLISHER OF LONDON.

BY G. J. HOLYOAKE.

THE oldest of all the personal followers of Robert Owen in London has recently died, and was buried with honor in Highgate Cemetery, as befitted the end of the valiant old co-operator who defended their right of publicity in dangerous days.



GEORGE JACOB HOLYOAKE.

Therefore, some words of tribute are due to the memory of Mr. Edward Truelove. It was in 1843 that I first knew him, when he was bookseller to the John Street Institution, where the Social Reformers of that day had sought to found a "society of all classes of all nations." He had been a worker at the Queenwood Community, commenced by disciples of Robert Owen. His admiration of the great Social Propagandist never ceased. Mr. Truelove's interest in social improvement, which attracted him at the beginning, remained unchanged to the end of his long life of ninety years. For more

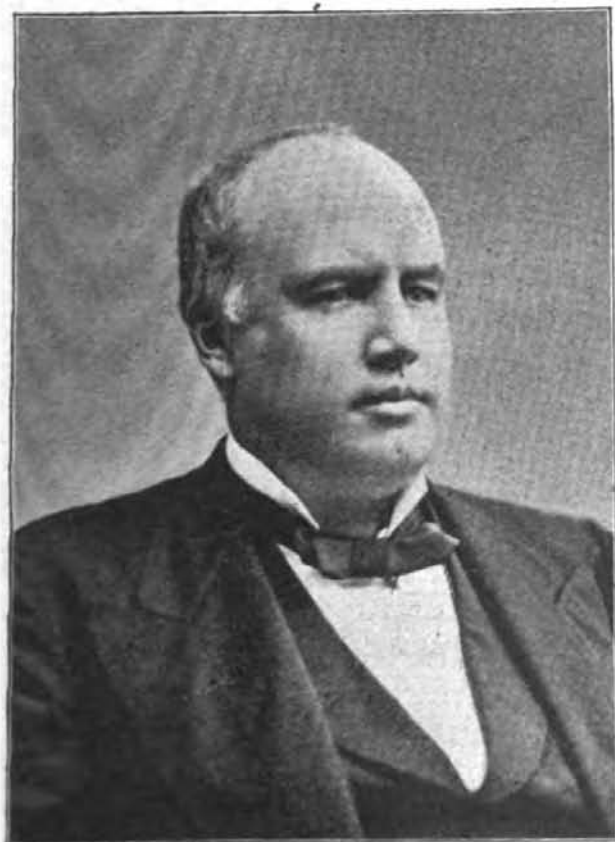
than half a century I had friendly and personal knowledge of him, and always found him not only honest in dealing but honest in principle, which is much rarer. He never explained away what he believed, nor sought to identify his beliefs with more profitable opinions, which were quite different, in order to shield himself from the consequences of his

honest convictions. He stood by the truth. It is said that "the one respect in which a child is superior to a man is its incapacity for lying." In this respect Mr. Truelove was always a child. If consistency brought peril or loss he never changed. If it brought imprisonment, which it did, he never complained. He did not seek peril—he did not provoke it; and when it came he did not flinch. Mr. Truelove was best known as a bookseller and occasional publisher. Any honest, well-intended work, originating in the byways of independent thought, was welcome to him. Curious seekers for unconventional truth turned their steps to his shop in the Strand, and when that was displaced by the erection of the Law Courts, to his shop in High Holborn. Such places are the fortress of prohibited thought—not garrisoned without danger. Pioneers of proscribed ideas driven out of society, like the plague ship into the loneliness of the ocean, could leave their exposition or defense with the intrepid bookseller, who would give it currency as opportunity offered. Mr. Truelove had not only the bookvender's passion—he had reverence for the works of the exiled thinker, and some of them, if scarce, he would not sell save to buyers who could cherish them. Disinterested as well as bold, his preference was for forbidden books which enrich the public, but not the publisher. He believed with Madame de Stael, the search for truth is the noblest pursuit of man, and the publication of it a duty. Personally, he trusted in truth as the most likely security for the present or the future. Therefore, there is praise for his usefulness and courage, and honor for his memory.

These words were my tribute at his grave. He retained his natural force of mind unimpaired. He died of no disease. His end came only by the patient obstinacy of time. A year ago Mr. R. Applegarth, Mr. A. March and myself obtained among Mr. Truelove's many friends a Tributary Fund, which made certain his enjoyment of supplementary comforts to the last.

## DECLARATION OF THE FREE.

BY ROBERT G. INGERSOLL.



ROBERT G. INGERSOLL.

WE have no falsehoods  
to defend—

We want the facts;  
Our force, our thought,  
we do not spend

In vain attacks.  
And we will never meanly  
try

To save some fair and  
pleasing lie.

The simple truth is what  
we ask,

Not the ideal;  
We've set ourselves the  
noble task

To find the real.  
If all there is is naught  
but dross,

We want to know and  
bear our loss.

We will not willingly be  
fooled,

By fables nursed;

Our hearts, by earnest thought, are schooled  
To bear the worst;

And we can stand erect and dare  
All things, all facts that really are.

We have no God to serve or fear,  
No hell to shun,

No devil with malicious leer.

When life is done  
And endless sleep may close our eyes,  
A sleep with neither dreams nor sighs.

We have no master on the land—  
No king in air—  
Without a manacle we stand,  
Without a prayer,  
Without a fear of coming night,  
We seek the truth, we love the light.

We do not bow before a guess,  
A vague unknown;  
A senseless force we do not bless  
In solemn tone.  
When evil comes we do not curse,  
Or thank because it is no worse.

When cyclones rend—when lightning blights,  
'Tis naught but fate;  
There is no God of wrath who smites  
In heartless hate.  
Behind the things that injure man  
There is no purpose, thought, or plan.

We waste no time in useless dread,  
In trembling fear;  
The present lives, the past is dead,  
And we are here,  
All welcome guests at life's great feast—  
We need no help from ghost or priest.

Our life is joyous, jocund, free—  
Not one a slave  
Who bends in fear the trembling knee,  
And seeks to save  
A coward soul from future pain;  
Not one will cringe or crawl for gain.

The jeweled cup of love we drain,  
And friendship's wine  
Now swiftly flows in every vein  
With warmth divine.  
And so we love and hope and dream  
That in death's sky there is a gleam.

We walk according to our light,  
Pursue the path  
That leads to honor's stainless height,  
Careless of wrath  
Or curse of God, or priestly spite,  
Longing to know and do the right.

We love our fellow man, our kind,  
Wife, child, and friend.  
To phantoms we are deaf and blind,  
But we extend  
The helping hand to the distressed;  
By lifting others we are blessed.

Love's sacred flame within the heart  
And friendship's glow;  
While all the miracles of art  
Their wealth bestow  
Upon the thrilled and joyous brain,  
And present raptures banish pain.

We love no phantoms of the skies,  
But living flesh,  
With passion's soft and soulful eyes,  
Lips warm and fresh,  
And cheeks with health's red flag unfurled,  
The breathing angels of this world.

The hands that help are better far  
Than lips that pray.  
Love is the ever gleaming star  
That leads the way.  
That shines, not on vague worlds of bliss,  
But on a paradise in this.

We do not pray, or weep, or wail;  
We have no dread,  
No fear to pass beyond the veil  
That hides the dead.  
And yet we question, dream, and guess,  
But knowledge we do not possess.

We ask, yet nothing seems to know;  
We cry in vain.

There is no "master of the show"  
Who will explain,  
Or from the future tear the mask;  
And yet we dream and still we ask,

Is there beyond the silent night  
An endless day?  
Is death a door that leads to light?  
We cannot say.  
The tongueless secret locked in fate  
We do not know. We hope and wait.

—Truth Seeker.

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#### MISCELLANY.

—Pearl W. Geer, agent for the Oregon Liberal University, who, for the last month, has been to work in the East for that institution, we are glad to learn, is meeting with good success. Some wealthy Liberals are taking quite large amounts of stock in it.

—"The Temperance Gazette," we are informed by Roy Miller, the publisher and editor, will make its appearance this month. It will be in the interest of the Young People's Free Thought Temperance Society. Place of publication, 914 Lumber Exchange, Minneapolis, Minn. We hope the new paper may prove a success. Reader, send for a sample copy.

—Miss Rachel Hicks, a pious Christian missionary young lady of Providence, R. I., was arrested June 23 for forging the names of Helen Gould and Edwin Gould to a promissory note for \$20,000. She presented the note to the

Union Trust Co. of that city and claimed that Miss Gould had given it to her as a contribution to the cause. But she did not succeed in getting the money and was put under arrest. Her Christian friends are laboring for her release on the ground that of late "she has been acting queerly." But suppose she had been some female Liberal lecturer advocating "Bob' Ingersoll's doctrines," what would they have said then? "Acting queerly" would not have been a sufficient excuse. But after all Miss Hicks is no more guilty than all the rest of the "agents" that are obtaining money "to send the gospel to the heathen." The whole scheme is a gigantic swindle. None of the great trusts will compare with it for downright fraud and deception. One thing can be said in favor of Miss Hicks. She tried to rob a rich person in place of the pious poor, as most of the agents do.



## THE CREATION.

BY LURANA W. SHELDON.

In the beginning God created the heavens and the earth."—Genesis i., 1.

THIS statement is the first in the literature of the Christian religion. The chronicler of this paragraph is unknown to fame, his identity being almost as uncertain as the proofs upon which he builded so gigantic an assertion. Unfortunately the seal of the city editor was not obligatory in Old Testament days, and published statements were accepted with an alacrity that must have been very grateful to the writers of fiction.



LURANA W. SHELDON.

There was nothing said by the historian about the condition of things before this biblical "beginning"—like a veritable diplomat he "begged" the question.

That there ever was a beginning is a matter of some surprise to the really intelligent thinker, but orthodoxy would not be orthodoxy were it not for its limitations.

To accept an always is sufficiently difficult, but to conceive a never is beyond human possibility, yet to argue upon

orthodox lines one is forced to suppose that nothing existed before the "beginning," consequently the "heavens and the earth" must have been created out of this material.

This theory knocks science into the proverbial "cocked hat," and relegates the imperishability of force and matter to the regions of lunacy or phantasmagoria. Radenhausen says, "The more ignorant a man is the more miracles must there be for him," but it is difficult to imagine a de-

gree of ignorance for which the stupendous miracle of creating a universe out of nothing was deemed by the "all-wise" to be really necessary.

But "even the most ludicrous follies find heads that are made to believe in them" and certainly the story of the creation was accepted with avidity, each believer vying with each other in the degree of complacency with which the miracle was "swallowed."

To solve the problem of the creation by faith was far easier than to prove it by patient labor and research along the line of natural laws in the development of matter.

To thrust the act of creation upon the shoulders of a supernatural being was but the subterfuge of laziness, the cunning of illiteracy. Feuerbach says very wisely that "he who cancels one law of nature cancels them all," and to wrest from the hands of nature the first step in the production of a universe is to take from her all credit for its succeeding development and the daily phenomena of existence of all things visible. "To start from God in the study and investigation of nature," says Leopoldt, is a phrase without thought or reason which signifies nothing, and by which nothing is obtained, but to start from nature all things are possible, and by "nature" we mean that power inherent in every ingredient of the established universe as well as latent in the eternal atoms before the centers of force combined into anything like definite contour and consistency. That theologians do "start from God" is proof not only of their absolute ignorance of scientific truth but of their utter indifference to it when by its revelations their faith in the supernatural would of necessity be shattered.

The scientist knows no spot in the entire structure of the universe where he needs the aid of a supernatural power, a creator or a God to explain the most intricate workings of the law of nature.

The only description which theology gives us of the "Creator" is that he is a "spirit," a term synonymous in the intelligent mind with the terms reason, soul and consciousness.

"And God caused his spirit to come forth upon the face of the waters" is stated as the method whereby the original workmanship of creation was accomplished.

This would seem that God was not only a spirit but something else as well—that he possessed a duplicate entity, one Ego that could act upon another.

The analogy between this supposition and the double consciousness of human beings is startling and seems a strong argument in favor of a material God as well as a spiritual.

The proof of a double consciousness in human beings is perhaps best

stated in the words of Herbert Spencer: "The mental act in which self is known, implies, like every other mental act, a perceiving subject and a perceiving object. If, then, the object perceived is self, what is the subject that perceives? Or, if it is the true self which thinks, what other self can it be that is thought of?" Consequently, in the "mental act" by which God "caused his spirit to come forth upon the face of the waters," one Ego became subjective and the other objective, rendering the orthodox conception of a spiritual creator an unthinkable hypothesis. But from theology we learn that "God is a spirit and omnipresent." As he is now so he must always have been, so he always will be, and from this simple statement we deduce the following: As an omnipresent spirit the Creator must have inhabited before the "beginning" the entire length and breadth of the original nothingness, but whether he was the offspring of this void and consequently of analogous composition with the universe which he created, orthodoxy discreetly refuses to tell us—the imagination of the historian declined to penetrate further into the subtreasury and workshop of the original emptiness. "A creative force," says Buchner, "that does not manifest itself, and that shows no sign of its presence, cannot exist;" but theology tells us that God is in everything, that the entire phenomena of existence is permeated with his presence—in other words, that the world is God, that in the creation he interwove the entire personality of omnipotence into the fabric of the universe. This theory may, perhaps, explain God's impotence in the regulation of worldly and terrestrial affairs. As a separate and distinct power he might have controlled the planets as well as matters on their surfaces better. As an inherent power his ability is handicapped. Any check to the impetus of evolution would mean a revulsion in the whole fundamental law of existence.

Schopenhauer, with his usual virility, exclaims on this subject, "A God who has allowed himself to be changed into such a bad or imperfect world must verily have been plagued of the devil."

The most astonishing peculiarity of Christian belief is that it refuses so persistently to "go behind" the power which it accepts as the original source of creation. The origin of the Creator is disregarded probably on the same grounds that the theory of creation is accepted—that of laziness. To question beyond the beginning would mean the uprooting of theories which have grown pleasant through familiarity and to accept the evidence which the period before God has to offer would mean a revision if not a total annihilation of the facts laid down in theological history.

To accept God as the Creator of heaven and earth is to brand Him an inventor of but uncertain ability. A power so magnificent that it creates

suns, moons, stars, worlds and innumerable satellites by a single word would hardly depend upon countless millions of years in which to perfect its stupendous enterprise. "Can a power," says Buchner, "which we look upon as unlimited and absolutely perfect, knowing everything and foreseeing everything, be subject to such narrow limitations and require, as it were, such protracted training and rehearsals before it can attain its object or accomplish its will?"

Jehovah as a Creator, as well as a personal God, seems to have been an idea indigenous to the Jews—subsequently incorporated into the tenets of Christianity and Mahommedanism. According to many authorities the Chinese language has no word for "God" or "Creation," and in the religions of Brahma and Buddha, from which the Christian belief is largely plagiarized, there is no mention made of a "nothing quickened into life" by the command of a spirit dwelling in imponderable ether.

"The ghost of a personal, universal spirit, interfering in natural processes, has long been banished from astronomy, physics and chemistry," says Schneider, and Lalande, the famous French astronomer, was forced to admit that nowhere in his searchings through the heavens had he ever found a trace of God. And just as the believer adheres to his theories of the beginning, so he holds tenaciously to his faith regarding the end.

At the conclusion of the cycle of life there is to come a period called death, and in that condition, as now, the God of orthodoxy holds the foremost place.

Besides being a Creator he is to be a destroyer—and, presumably, with another word he intends banishing the universe into its original non-existence and bestowing upon a chosen few the spiritual nature which transcends all flesh and makes consciousness possible, independent of the natural.

To this supposition we can only append a few more quotations, for it is fitting that only the wisest should answer the suggestions of so fearful a possibility.

"The universe as a totality is without cause, without origin, without end." (Du Prel.) "Matter is uncreatable as it is indestructible." (Carl Vogt.) "That only can be eternal which has been from eternity, and that which is eternal cannot be created or made. . . . Matter existed long before the spirit, and spirit can only exist on a substratum of organized matter. Not a shadow of proof can be brought forward to show that spirit can attain an independent existence outside of matter." (Buchner.)

Consequently the end of the world will doubtless be a "miracle" like

the "beginning," "and where once miracles are admitted," says the famous Kepler, "every scientific explanation is out of the question."

8 East 115th Street, New York.

## CREATION.

BY G. W. MOREHOUSE.

STRANGE as it may seem there are here and there people in this age of the world who deny the globular form of the earth, and great numbers who steadfastly believe that the universe has been created out of nothing. Evidence and argument are wasted in any attempt to convince either class of their errors. Once firmly seated such chronic diseases must be classed as incurable. Preventive educational measures are surely establishing an effective quarantine against their introduction among the young and healthy.



G. W. MOREHOUSE.

Relating to the whole of our planet, and to the origin of living organisms, the creationists believe in a theory which they would not for a moment endorse as applied to a part, an animal, plant or crystal coming under their ob-

servation. Experience, the convincing teacher, proves to them that each individual has a natural origin and growth in accordance with fixed natural laws, and is wholly composed of pre-existing material. Special creation is not, therefore, claimed for each individual, but is only applied to phenomena with which they are not familiar.

If we had never seen but a single plant, and knew nothing of its history, we could not comprehend the strange specimen, and the first impression would be that some superior power had specially created it. Seeing multitudes of plants and becoming acquainted with their different stages and habits of growth, we come to look upon their existence and life-history as a part of the natural order of things. The facts that have entered into our every-day life and become a part of instinctive knowledge, taken for granted, have forever left the domain of our unknown, and therefore no longer require a supernatural explanation. Who could

for a moment believe that a single tree is the product of a direct creative act, after once knowing the uniform course of vegetable growth from seed to seed again, from century to century.

To those who become familiar with the methods used during the historical period to improve the stock of domestic animals and useful plants the origin of varieties without creative interference becomes a self-evident proposition. All that is required to extend the principle is more evidence and mental capacity to rightly understand it.

The familiarity of a Darwin with the habits, growth, histology and comparative characteristics of the fauna and flora of the earth, under natural conditions, has produced the same enlightened view of the origin of species. Who can help but wonder at the slowness with which demonstrated truths, almost axiomatic in character, gain headway among people who think themselves intelligent and educated, and who have had the advantages to enable them to become so?

Throughout the whole field of investigation, experience and knowledge, as enlightenment increases, the disciplined judgment subtracts from the supernatural and adds to the natural. It comes to pass that among the well-informed few doubt the natural sequence of those things located, in space and time, near enough for familiar acquaintance. The supernatural is only necessary to explain things at a distance, or, being near, those unusually difficult to understand.

The creation myth, banished from the present time and our immediate presence, yet continues to obstruct our vision dimly and from a gradually receding distance.

The unshackled thought of the astronomers, who have become as well acquainted with neighboring celestial regions as are the shepherds with their flocks, gives the supernatural another shove outward in space and backward in time.

The chemists, in their laboratories and with their spectroscopes, unveil the secrets of the gases and relieve the world of one family of ghosts by offering natural explanation of the unseen.

The biologists, with their microscopes, have brought out into the clear light, the crystals, molecules, cells, fibres, and minute living organisms, tracing methods of motion, growth, and manifestations of life-force in this most instructive realm of the infinitely small. The revelations of the microscope are almost beyond belief to the uninitiated. The supernatural is driven down in this direction out of sight; in all directions it retires into darkness before the approaching light.

If the growth of knowledge and mental grasp continues much longer

the creation notion will, among the educated, become a thing of the past, and the perpetual, uncreated, and self-sustaining Universe, infinite in extent and duration, will feed our imagination, gratify our legitimate desires, punish our offenses, and minister to our needs.

The children of men need no longer fear an outside power. The money and the labor they waste in order to protect themselves from the wrath of that power can be devoted to education and the benefit of the home circle.

Rescued from the contribution box, the cents, the dimes and the dollars will lift the mortgage, and give the children, young and old, books, periodicals, and Sunday excursions into parks, fields and forests, and on our beautiful lakes and rivers, where they can commune with the sweet influences of Nature and hear less about those unsavory old Orientals. This creation and creator talk makes one tired. It is restful to dwell outside in Nature's temple. We rejoice in an exhilarating and expanding influence, and escape the narrowing selfishness of a dress-parade religion.

Get acquainted with Nature. No introduction is absolutely necessary. Study natural objects and phenomena, read the Bible, compare and think. Reason is our highest faculty, and it is our duty to make good use of it. The Bible theory of creation, explained by the latest, or any other theological twist, cannot stand this test. Neither can it or any miraculous story stand the test of critical historical comparison. The Hebrew creation myth is a branch of older ones, really one of a number of such, all equally crude and unreliable. The notions current during the infancy of the race are found to be as unreliable as the fancies of the individual infant, and for the same reasons. In moral innocence we may learn of babes, but their knowledge of Nature's workings is still more limited than their knowledge of geography. Some of our theological friends seem to bound their conceptions of the universe on the north, south, east and west by the ancient Jews.

In regard to this creation subject, theology offers a collection of unsupported and fanciful theories, while science displays a convincing array, an endless chain of carefully and conscientiously investigated facts—upon which the working hypothesis of evolution has been firmly established. One fact is worth more than a thousand primitive theories. All facts are large, and evolutionary science furnishes them ample room, but theology scrapes and sandpapers them to make them small enough to fit its theories.

Inquiring minds, by birth and early education biased in favor of the special creation theory, have been forced by the inexorable logic of facts to turn their backs on it, and with strengthened vision to search in the

opposite direction for the truth. As knowledge increases, any compromise upon an evolutionary creative theory will in its turn be retired, and the all-sufficient potency of unaided Nature be finally fully recognized. However reluctant some of our learned friends may be to accept this conclusion, the trend of discovery has already indicated the vacant places in the museum cabinets where, by the side of the older fossils, all shades of creation theories must ultimately rest.

Muskegon Heights, Mich.

### EVANGELISM.

BY P. A. ZARING, M.D.



P. A. LARING, M.D.

“GO FORTH into every nation  
And preach to him that hears,”  
Has proved a signal failure  
For nineteen hundred years.  
It should be time for theories,  
Unprovable by facts,  
To take their places on the shelf,  
And give their place to acts.

Just think of nineteen centuries,  
With Jesus crucified,  
While sixty generations  
Have lived, and toiled, and died,  
And that each generation  
Means many million souls,  
Who fill this planet's surface  
Between the distant poles.

To think that nineteen hundred years  
Have passed since Jesus said,

“This generation shall not take  
Its place among the dead  
Until my sayings be fulfilled,  
And ye shall live to see  
My kingdom inundate the earth,  
To each extremity.”

Then look around, has look abroad,  
Behold the heathen nations



Whose morals have not improved  
In sixty generations;  
Meanwhile in Christendom we see  
A brother 'gainst a brother,  
Just barely civilized enough  
To war with one another.

The naked tribes of savages  
(In foreign climes of course)  
Still feast upon the flesh of man  
Without the least remorse;  
While in our midst are savages  
(In clothes, I must concede),  
Who would devour your means of life  
To gratify their greed.

Our mighty cities still retain  
Each one its slummy scope.  
(Some have begun to renovate,  
Which marks the dawn of hope.)  
Among the country villages,  
And hills, and vales, meanwhiles,  
Are wretched denizens, as well  
As in the distant isles.

'Tis time to close your Bibles,  
Stop your unavailing prayers,  
And rise to meet this giant task  
Which to the combat dares.  
You've offered many, many prayers,  
The gods have answered none;  
Rely upon yourselves, and do  
The work which must be done.

An endless chain of causes,  
Each producing its effect,  
Has brought a duty on your hands  
Which you can not neglect.  
The question's not if you will do  
The thing already done;  
The question's how to make the best  
Of what you have begun.

You tried to baffle off the war,  
In spite of Fate's decree;  
Not that you shuddered at the fight,  
But at the sequelae.  
But war was not avertible  
And when the conflict came  
You fought like heroes that you are,  
And sent abroad your fame.

And now the fight is over,  
And the victory is won.  
But now the task, the real task,  
Is only just begun.  
You can not shuffle off the charge  
The chance of war has brought;  
The thing to do is govern nobly  
As you nobly fought.

Of course you were inured to fight—  
Had done the like before;  
To govern foreign savages  
Perhaps means something more.  
To fight requires courage,  
And propensity to act;  
To govern well requires thought,  
And not a little tact.

A key to this great problem  
Might be easy to obtain  
By finding out the causes  
Of the bad success of Spain;  
And wheresoever Spain has failed  
Remove at once the cause,  
And be not slow to disannul  
Her theocratic laws.

Be mindful of the int'rests  
Of the people whom you rule,  
And let your government be like  
Unto a graded school;  
First teach them to be governed,

And, though mild, be firm as stone;  
Then teach them how to rule themselves,  
And then your task is done.

And out of this great chaos  
Of priest-ridden, brutish swains,  
A happy nation will arise  
To bless you for your pains;  
Meanwhile the people governed  
(Although ruled against their wills)  
Are themselves the benefited,  
And of right should pay the bills.

Then go where duty calls you,  
Far o'er the ocean foam—  
But be forever mindful  
Of your mission field at home;  
And go forth nothing doubting,  
The promise is to you,  
What has been done in other lands  
Yourself can surely do.

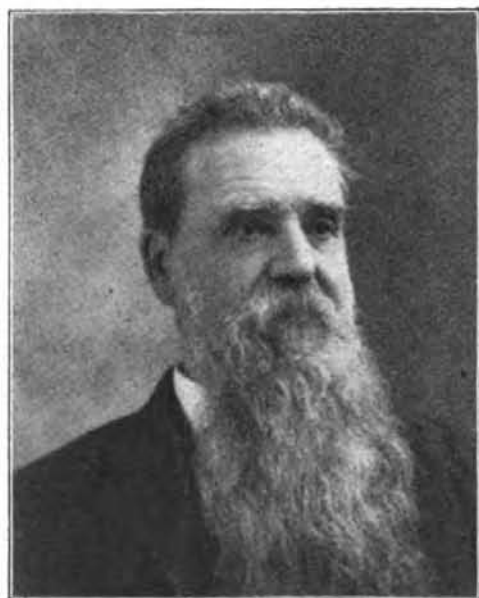
Tampico, Ind.

# LITERARY DEPARTMENT.

## THE RETROGRADE MOTION OF THE PLANETS.

BY PROF JAMES A. GREENHILL.

**I**N the Magazine for December, 1897, is a plate showing the paths of the planets Jupiter and Saturn, for the years 1898 and 1899. In the current number, on page 382, is another plate, showing their paths from January 1, 1900, to January 1, 1901.



JAMES A. GREENHILL.

The second plate is, in a measure, a continuation of the first. By an examination of them it will be seen that Jupiter is getting nearer to Saturn from year to year, and the object of this article is to explain the cause of the zigzag, or retrograde, motion which takes place from year to year, and is common to all the planets, but more especially observable in those having orbits outside of the orbit of our earth. And it will be seen, before the end of this article is reached, that knowledge of facts give us advantages that were not possessed by our ancestors, centuries ago.

The sun, with his family of planets, including asteroids, comets, etc., all the bodies that circle around the parent orb, constitute what is known as the Solar System. The orbits or paths in space in which they move round the central body, are ellipses. None are true circles. The bodies known as comets have orbits of the greatest ellipticity. The eight bodies nearest the sun, known as planets, of which our earth is one, go round the central body in orbits nearly circular. That of our earth being elongated only one-thirtieth of its diameter. Few would be able to notice an ellipse of that proportion, to be other than a circle.

The facilities we possess nowadays, with the scientific tests to which we have access, furnish proofs incontrovertible of the truth of the Copernican System. But the truth has had hard battling for many years with ignorance, and its offspring prejudice, and many precious lives have been sacrificed before it was able to hold up its head and stand erect.

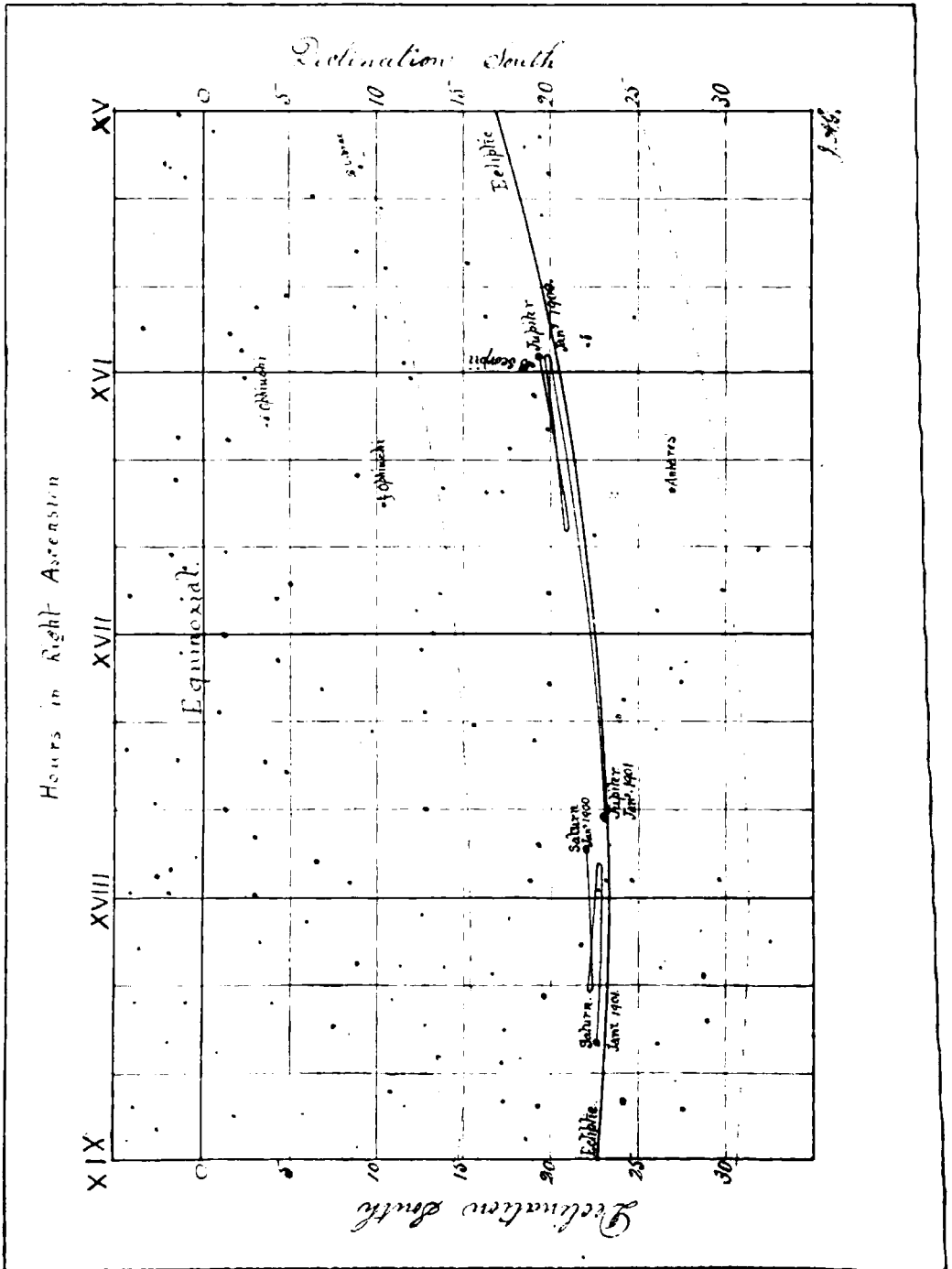
From about as far back as we have any records we find that the shepherds on the plains of Chaldea watched the heavenly phenomena from season to season. To them, in their untutored state, many phenomena, that now can be logically accounted for, must have been very perplexing.

We read in books, said to have been written by our barbarian ancestors, thousands of years ago, that our earth was considered a level plane, having four corners, and resting on pillars. That the sun, moon and stars passed overhead each day, and by some hocus pocus went through below at night, so as to get started again in the east next morning. And once upon a time a general commanding an army told the sun and moon to stand still till he would murder his enemies, and they obeyed him. And another time the sun was made to not only stop, but, as the shadow on the dial showed, to go backward ten degrees. We now know that the writers of such tales were either ignorant of what they wrote about, or else they intended to deceive. There is no other reasonable solution. They certainly knew nothing of the immense size of the sun. Nobody in our day, possessing a spoonful of brains, could be made to believe such things were true. The little children in school know better. Anyone talking such nonsense in public would be set down as ignorant, or an imbecile. If our ancestors who wrote these things were mistaken in their astronomy, what proof have we got that they were not also mistaken in the other things they wrote. And it certainly appears they were mistaken in many other things, seeing these things look unreasonable.

Neither time nor place can change the nature of an impossibility. What is impossible now was impossible then, under like conditions. There could be no stopping the sun and moon in Aijalon or anywhere else that day, any more than there could be stopping them in Iowa to-day or to-morrow. The turning of the shadow backward on the dial, admits of a second solution, viz., turning the dial itself forward, which any one could do if it were not securely fastened. No guarantee to cure boils this way. The Copernican System has played sad havoc with those wonderful tales of our ancestors, by showing them to be sheer nonsense.

About 1,750 years ago Ptolemy of Alexandria took a step ahead of those who had taught the system of astronomy that obtained before his time. He admitted the earth had a globular form, and turned on its axis; but his idea was that it was the center of our system, and had no orbital motion. He saw that the planets, Mercury and Venus, went round the sun, but was unable to grasp the fact that the earth moved through space. This is not so much to be wondered at when we take into account the danger of knowing a little more than was allowed. It is possible that he, and others, may have known more than they thought best to tell. At all events that system of priestcraft that rose from the ruins of the Roman Empire guarded all avenues to learning, and for centuries put to death all seekers for truth, that could not be silenced by any other means, using terrible instruments to punish and kill, till the advent of what we call the Reformation. And, although it does not seem that the education of the masses ever entered, as a factor, into the views against the Romish Church, still, the shackles being once broken, the bent of many minds turned toward knowledge, and Science, being the very essence of knowledge, began to reap its glorious harvest. And to-day we see a condition of things far different from, and much better than they were, when the church was dominant. We can now seek for the hidden forces in nature,

and the cause of any peculiar phenomena that attracts attention, by running the risk of being sneered at, but without fear of bodily harm, so let



us at this time turn our attention to the elucidation of the phenomenon known as the retrograde motion of the planets.

The planets, our earth included, go round the sun in what we term

from west to east. At this time let us speak of our earth and the five that are more distant from the sun, leaving Mercury and Venus out. Our earth being the nearest of the six, its orbit is shorter than the orbit of any of the other five, and as it goes through space faster than either of them, it occasionally passes between the others and the sun. When our earth is directly between a planet and the sun, the planet will be due south at midnight; and we say the planet is in opposition. To describe the apparent (it is only apparent) retrograde motion of one, is equivalent to describing that of another; the rule is applicable to all. And as Jupiter is the most conspicuous object in the heavens, in the evening, at the present time, it will be in order to select him for illustration.

On the 13th of October, last year, the planet was in conjunction with the sun. That is, it was on the opposite side of the sun from us, consequently we could not see it, because it was above the horizon in the daytime only. In the course of six weeks it began to be seen by the early-riser, because it appeared in the east before sunrise. From day to day it got farther away from the line of the sun, till, by January 28 of this year it reached quadrature; that is, the sun, the earth and the planet formed a right angle, the earth being in the angle. By this time the planet's eastward motion among the stars seemed to be slowing up, and by February 23, owing to the relative position of the three bodies, the planet seemed to stop going eastward, and in a few days was seen to be slowly moving westward. On April 25 it reached opposition. On June 27 it reached its western stationary point, where it dropped down a little, forming a loop, and commenced going eastward again. At this stationary point it was nine degrees east from Alpha Virginis (Spica). It is now seen to be going east, and on January 3, 1900, it will pass so close to Beta Scorpii that the rays of the two will blend, and they will be visible south of east, in the early morning, just before sunrise.

At the present time, July 1st, the planet Saturn is a very beautiful sight in the evening, a large orange-colored star, three hours and eighteen minutes east from Jupiter. Its opposition was June 10. It is moving west, while Jupiter is moving east. Its western stationary point will be reached August 21. It shines with a steady light, but is not so bright as Jupiter. This retrograde or westward movement is only apparent, and is caused by our earth going through space much faster than the others. And by watching their place among the fixed stars, it appears to us that they are retrograding. This can happen only when our earth and the retrograding planet are on the same side of the sun together.

Our earth goes through space at the rate of  $18\frac{1}{2}$  miles in one second of time; Jupiter,  $7\frac{1}{4}$  miles; Saturn, 6 miles, in the same amount of time. About these motions there is no guess work. Their distances from the sun, and their time of revolution around the central body are so well understood that their place in the Zodiac is known at all times, so that calculations can be made ten or one hundred years ahead, of conjunctions, oppositions, eclipses, etc., just as correctly as for next year. And if any one is skeptical, let him watch next year (1900) and he will notice that Ju-

piter will commence to retrograde April 1st. And Saturn will commence to retrograde seventeen days later. They will then be an hour and three-quarters apart, Saturn farthest east, and by the middle of November, 1901, they will be visible, for several evenings, in the west, by a little south, close together. But there will be no danger of collision. There is plenty of room for both, and each of them will act like people do who mind their own business. That coming together on the meridian at the same time is called conjunction. The conjunctions of these two are twenty years between. The next will take place in 1921, and they will meet in Leo, near Regulus.

At the present time Venus is morning star. On September 16th it will reach superior conjunction. After that it will be evening star. On the last week in May, 1900, it will be seen in great brilliancy. And on May 28th, 1900, it will be visible to the inhabitants of the United States as far north as Illinois and Iowa, by the unaided eye, at 2 o'clock in the afternoon, three hours east of the sun, on account of the partial darkness caused by the sun being eclipsed.

Clinton, Iowa, July 1, 1899.

#### DR. BRIGGS AND JONAH.

ONE of Dr. Briggs' heresies is his method of dealing with the story of Jonah. He looks on it as "an ideal story, a work of the imagination." He does not believe that there ever was a flesh and blood Jonah, who was thrown overboard at his own request, who was swallowed up by a big fish, in whose belly he abode for three days and three nights, and who was at last, in answer to prayer, vomited up on dry land by that fish. Dr. Briggs does not believe in what he characterizes as "a grotesque and extravagant miracle." He sees in the story of Jonah and the great fish only a setting forth of the ability of God to deliver from peril—from the depths of the sea—those who believe in and pray to him. This is much to be preferred to the explanation of some German rationalist that Jonah staid three days and nights at an inn at Joppa which had a fish for a sign, and that as he did not pay his bill the landlord cast him out.

But the book of Jonah is as much a part of the Old Testament as Judges or Chronicles. It is one of the canonical books. If Dr. Briggs can assert that Jonah is not a historical character, why cannot he deal likewise with Samson, Gideon, or Moses? If it is permissible for him to say that the miracles in the book of Jonah cannot be true because in his opinion grotesque, how can he be denied the right to question other miracles if he felt it his duty to do so? The translators of the King James Bible did not look on the Jonah miracles as grotesque. They believed that those things had happened as recorded. Had Dr. Briggs been alive and said otherwise he would have got himself into trouble.

It would be interesting to know how many persons will take an oath now that they believe a large fish swallowed Jonah and that he lived for three days and three nights in the belly of that animal. Mr. Moody will do so no doubt. He said once that if the Bible had recorded the swal-



lowing of the great fish by Jonah he would believe it. How many more men are there who have Mr. Moody's faith in the absolute accuracy of all the statements in the Bible? There is no doubt that most members of the Presbyterian Church, of the Episcopal Church, and of all other churches are heretics as to Jonah, and so far are neither better nor worse than Dr. Briggs.

No man who does not accept Jonah's fish and Jonah's gourd has the right to call Dr. Briggs a heretic. For if it is permissible to question the inspired accuracy of one statement in the Bible, then it is permissible to question other statements. There is no place where the line can be drawn and it can be said on this side is the legitimate exercise of human judgment and on the other side is heresy.

Dr. Briggs and other professors of the school of higher criticism do not apparently realize the confusion and doubt they are bringing into the minds of laymen. When the higher critics tell us, for example, that "we have four prose works of imagination in the Old Testament—Ruth, Jonah, Esther and Daniel"—they naturally provoke an inquiry as to where fiction ceases and fact begins if both are bound together between the same covers. When the every-day man is further told that the historical material in the Bible "must be tested and verified just the same as all other historical material," and that "there is a large use of poetic sources," both in the New and the Old Testament, he is disturbed. For the ordinary student of the Bible has not complete faith in the higher critics, and he believes that they may not always be able to discriminate sharply between truth and error; that much may still pass with them for truth which is not true, and that in any event a book which contains so large an admixture of fiction, poetry, and mistake cannot be confidently taken for an infallible guide of faith and practice. The "higher critics" have no conception of the state of doubt into which they have thrown the minds of the "lower critics," and especially the distress they have occasioned the lowliest critics of all—the common people, who have been accustomed to believe the Bible true from cover to cover because they have been told from infancy that it was sacred and inspired of God.—Chicago Tribune.

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### JESUIT SCHOOLS.

BY PROF. A. L. RAWSON.

THE statutes of the kingdom of Italy contain many acts aimed at the total suppression of the Order of Jesus, or "Society of Jesus," and banishment of its members from the country, but such is the secret power and craft of the Jesuits that they are yet in Italy and are numerous, rich, powerful, control the education of a large number of the sons of the wealthy, and have great influence with politicians. This last-named fact may account for their presence and toleration against the letter of the law.

The Jesuits keep their standing as teachers in Italy because they are permitted to teach the young men of the leading families, who, when grown, are unwilling to enforce the laws against their educators, no matter how their education may have been warped, neglected in parts, or even

in some essential lines omitted entirely, and instead their religious faculties have been over-estimated, morbidly forced and made to overshadow the better qualities of the young man. Of course, to the church the religious is the most important education. The statistics of the administration of the public schools in Italy show that 95 per cent. of those pupils who fail to pass examination for entrance to the colleges are those who have been prepared in the Jesuit schools. Studies that are in the interest of the church are put in the places of those that are required to fit a young man for the walks of life; business, science, art, the professions, all of which are neglected so the church may profit by having its catechism made familiar to the mind of the young student, and also its "Lives of the Saints," and its authoritative declarations as to the number of souls in heaven and in hell and in purgatory, or other similar "instructions" which are calculated to prepare the mind of the most talented among the young men to enter the priesthood, while all others are made contributors to the treasury of the church, if not slaves to the priest.

Education in scientific and secular schools may be likened to the solid materials of which a house is built, while religious training is like the paint on the outside walls. The churchmen say the paint is the chief end of the divine architect, while secularists prefer the solid materials wrought into good form by instructors who believe in them rather than in mere paint and show.

Signor Crispi in 1890, when he was the Premier, framed a law to check, or prevent, the re-establishment of silenced religious bodies, but the power of the Jesuits was sufficient to prevent its passage.

A curious condition now appears in Italy, where the Jesuits, who are non-existent before the law, are able to enlist the present Premier and 108 deputies in an attempt to have the Jesuit schools admitted to an equality before the law with the public, or state schools! The Jesuits have a fine grip on the people in spite of all that has been done in the past to silence and get rid of them. The "Jesuit Fathers" are highly educated and polished gentlemen, who have gained an ascendancy over the minds of the young men by infusing their subtle poison into them under the disguise of religion, and so they are able to influence to a great extent the men who were once their pupils and are now among the leaders in public affairs, and are able to keep themselves in place as educators in direct opposition to the laws and the best interests of the people.

What better proof can there be that the Jesuits are living exponents of the fact that their system of theology is a disease? They are always at work in an effort to overthrow the government of Italy, so the Pope and church may return to power. Treacherous enemies of the state are unworthy to be trusted with the education of the youth of a nation.

How ought this question to be treated here? The Jesuits are busy at work for the church, and have many allies among the Protestant churches, who strive to put God into the Constitution of the United States, and are willing to establish parochial schools, and also to divide the school money, or in some other way to attack the public school system, and give the

church a stronger hold on the youth of the nation; not that they may be better fitted for the duties of life, but be made better servants of the church. Those allies of the Jesuits who are enemies of the public schools are not conscious that they are also enemies of mankind without being aware of the mischief they do.

The only safe rule to follow in this matter is "Hands off the public schools." Keep church and state separated, because the church has in all ages of its existence been a disturbing element. The Church Militant is happy when it provokes discord and war. The church has crossed the line of separation. Drive it back by abolishing the laws which compel a recognition of the Sabbath by those who are not members of the church; pay no more subsidies of money to the church under any pretense; repeal all laws which create church holidays. Let the church remain free as it is to make laws, rules or regulations to govern its members, but it should not be permitted to extend its meddlesome rules over those who are not in the church. The church should be required to pay taxes on its property; its private schools (parochial) should be subject to inspection by the officers of the Board of Education, as all public schools are; the various protectories for children, both Catholic and Protestant, should be supported by public money and not by money drawn from the public treasury and turned over to a priest, because the priest is not a good manager when money is concerned. Theological schools are the private possession of the church and should not be touched by the state.

The church has been strong enough to place a minister at the head of nearly every college, university and academy in the land as president, but that fashion is passing, and the religious president of a college will soon be a thing of the past.

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## THE PLAN OF SALVATION—IS IT A FAILURE?

BY A. B. BARRETT.

THE so-called religious world appears to be long on beliefs and short on religion, as defined by the Bible itself. (See James, 1st chapter, 27th verse.)

What church rises to the dignity of this grand platform, the only clear enunciation of Bible religion? The preachers dare not teach it, lest the funds of the church be turned into the channels of charity. They stick to their creeds, preach their beliefs, and let the poor perish.

It would be well to stick a pin right here, because there are "millions in it." It's the saddle on which the priest and preacher ride and rob earth's credulous multitudes.

Capture one's mind and you can soon control his purse, which in nine cases out of ten is the object sought.

Beliefs are dished up in every conceivable shape, and the unthinking pay their money and take their choice.

The foundation-stone of all this "believe or be damned" business is that intangible something known as the Plan of Salvation. It is claimed that this "great plan" originated in heaven with God for its author, and

God as its victim, to be murdered some four thousand years later by cruel man, whom this same God had made, knowing at that time that he would commit the crime if given the chance to do so. In the minds of the truly cultured the shedding of blood, or the sufferings caused by torture, are looked upon with horror, while savagery and brutality gloat over their victims. The plan of salvation contemplated the shedding of blood, first of beasts and birds, and culminating in the slaughter of a God, the greatest of all crimes, and that, too, the same God who had originated the plan; that is to say, that God deliberately planned his own murder and man executed it according to the program laid down, which he was bound to do, or man, all human beings, would have been forever damned, whatever that is.

It is further claimed that Christ, who is also God, after thus planning his own murder and then creating the tools (Jews) to do it with, who did only what their maker knew and intended they should do, was innocent, while the tools alone were guilty.

Now, if I plan self-murder, make and load a gun to execute that plan, and it does it, am I not, according to both logic and common sense, guilty of murder? Most assuredly. The gun is not to blame, only the brain and intent behind the gun.

We have shown the origin and authorship of this wonderful plan as claimed by the church; let us next consider its results. The central thought of this wonderful plan is blood, for, "without the shedding of blood there is no remission of sins." That is, the crime of murdering the innocent must be committed in order to beget love to God in the minds of the guilty, growing out of the remission of sins. It is said that great is the mystery of godliness. It does look so, indeed.

"Jesus paid it all, all to him I owe," is a tear-starter that will ring on down through the ages of credulity, while ignorance and sympathy, instead of reason and a belief in natural law, shall sway the human intellect.

Reader, pause one moment and think. Do reason, education, thought and reflection, all the better and higher instincts of your nature, convince you that such a plan, dripping with the blood of countless millions of innocent victims, whose lives were as precious to them as yours is to you, was heaven born; born of love, tenderness, goodness, wisdom and mercy, the crowning attributes of Jehovah? Does it not seem clear that such a plan could only have originated in the savagery and brutality of the age in which it was written, when men were little more than brutes, and women, lovely women, virtually slaves?

Read the first and second books of Kings and I think the ear-marks of its paternity will appear. All that part of the Bible was evidently man-made, and reflects no credit on its makers.

Can we conceive of anything with God for its author as being a failure? We dare not belittle Jehovah by so doing, and yet this great plan of salvation, which caused rivers of innocent blood to flow, is the most stupendous failure of the ages. It saves the drops, but damns the ocean of humanity. Let the Bible answer, "Strait is the gate and narrow is the way, which leads unto life, and few there be that find it." Said

to be words of Jesus (Matt. 7: 14). The great plan an admitted failure by its alleged author. Oh, what a travesty on reason and common sense to claim that God was the author of such a miserable failure, so frightful in results. I cannot command language to express my utter detestation of such an idea. Murder, blood, failure, hell! Think of it! These are the pillars on which this so-called "great plan of salvation" rests. Can it be from God, the source of all good, creator of worlds and systems of worlds, beside which this earth is a mere grain of sand on the ocean beach? Can it be that such inequality, such cruelty, such blood-curdling results ever originated with Him who hung millions of worlds in space, established natural law to govern all, causing seed time and harvest, that all may be fed?

Is it not more in harmony with reason that we believe in and worship a God of love, not of hate; of mercy, not of cruelty; of kindness, not of vengeance; who never created weak, foolish creatures and then burned them forever, because they were weak and foolish? (See parable of the ten virgins.)

Is it not more in accord with the intelligence of the age that we forever discard the cruelties, the fables, the contradictions, the impossibilities, the obscenity, the silly requirements, the mysteries of the Bible, evidently the work of men, and base our religion wholly on love, on all the good that is in or out of the Bible, not on the death of Christ or anybody else, not on miracles, dreams, visions or other nonsense, but on facts? Such a religion would elevate and ennoble humanity, while any system of beliefs embodying the theory of eternal pain, the fall of man, that "all are vile, conceived in sin," will degrade, will lower the plane of thought and belittle its supposed author—Jehovah.

I heard Evangelist Penn say in Evansville, Ind., "that a little girl eight years old, pure as the driven snow except that she had committed one sin, only one, stolen a dime, stood in precisely the same relation to God that a vile wretch, a heinous sinner who had murdered his own mother for money, did. Both were sinners, and both alike would be swept into hell." Think of it.

He received \$100 cash, free board, and the smiles of the sisters thrown in, for preaching such infernal rot.

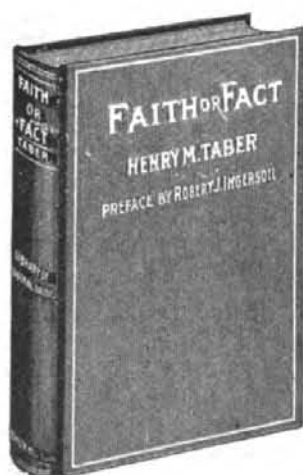
He was illustrating the practical workings of this "glorious plan of salvation" so profitable to the clergy, so expensive for the pews. What kind of a God do people worship, anyway?

Lonoke, Ark.

# EDITORIAL DEPARTMENT.

## HENRY M. TABER'S "FAITH OR FACT," AND ITS SUPPRESSION.

HENRY M. TABER first became known to us in January, 1890, when we received an article from him for the then Freethinkers' Magazine, entitled "Christian Civilization and Christian Morality." That article ap-



pears on page 45, in Volume VIII., over the signature of "Agnosticus." He wrote a number of articles after that, over that nom de plume, but we suggested that it was hardly dignified enough for such able articles as he was writing for the Magazine, and that he had better sign his own name. After that he complied with our request. From that time up to the time that he died he was a regular contributor to this magazine, and one of the best friends the Magazine had. We think that he financially contributed, during the seven years, to aid the Magazine, some five or six hundred dollars.

In the January, 1898, Magazine we published an obituary notice of Mr. Taber, and as, since then, many new names have been added to our subscription list, we will here quote a few paragraphs from that notice for the benefit of those new friends that may not have known our friend Taber:

"Henry M. Taber died at his home, No. 42 West 12th street, New York City, on the 24th of last month. Mr. Taber was an able, honest, consistent advocate of Free Thought and one of the best friends this Magazine ever had. For the last eight years he had contributed nearly every other month an article to these pages, and the Magazine owes its present existence to his liberal financial support. His articles were always highly prized by the readers of the Magazine and they added very much to its popularity. For the last two years we have been urging Mr. Taber to put some of these articles into book form, but being a very modest man he insisted they were not of sufficient value, but he finally consented, and a few months ago some thirty of them were brought out in a beautiful volume of 347 pages, by that popular Liberal book publisher, Peter Eckler, of New York. No Liberal book recently published has met with so large a sale as this one, which is entitled 'Faith or Fact.' The generous reception that the book received from Freethinkers everywhere was very

gratifying to Mr. Taber, and gave him much satisfaction during his last days by convincing him he was leaving behind a book that would accomplish a good work in emancipating mankind from bigotry and superstition."

We know from letters that we received from Mr. Taber after "Faith and Fact" was published, that he was very proud of his book—thought that he, in writing and publishing it, had done something that would prove a valuable aid to humanity, and would continue to liberate the human mind from the thralldom of ecclesiastical superstition for many years after he was gone. He considered it the work of his life, and the contemplation of it through his painful last sickness gave him great consolation. But now, we learn, from Peter Eckler, the publisher of "Faith or Fact," that the plates from which this book was printed are to be destroyed and the book suppressed, and after the present edition is exhausted no more will be obtainable. And we are informed that it is the heirs of Henry M. Taber who are guilty of this vandalism. And the reader will be surprised to learn that these heirs are the children of Mr. Taber.

We will now, before further commenting upon the suppression of "Faith or Fact," quote a little more from our obituary notice:

"Henry M. Taber was born at Westport, Fairfield County, Conn., February 8, 1825, and was brought to New York City when but a few years old. His father came from New Bedford, Mass. He was not a professor of religion. His mother was a daughter of Stephen Morehouse, a Connecticut farmer; whose views on religion could be surmised from the fact that on his library table could be found such books as the 'Age of Reason.' Young Taber was reared under the most thoroughly religious training, going to Sunday school both as pupil and teacher, and was a constant attendant on church and week-day religious services. But he somewhat early developed a habit of doing his own thinking, and had long conversations, forty-five years ago, with a pious sister, who thought her religion (that of the Presbyterian form of worship) the only true one. Henry endeavored to show her that religion was but a matter of education and environment, and that had she been brought up in an Episcopal family she would doubtless have been a "High Church Episcopalian;" or if brought up under Roman Catholic influences, she would have been a bigoted Romanist; or even if her lot had been cast in a Mohammedan country, surrounded by Mohammedan influences, she would, unquestionably, have been a good Mohammedan.

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"In 1855 Mr. Taber married a daughter of Rev. William W. Phillips, D. D., Presbyterian clergyman; from 1825 to 1846 pastor of the First Presbyterian Church in Wall street, New York City, and after 1846 to the year of his death in 1865, in Fifth avenue, between 11th and 12th streets. He continued his church attendance up to the time of the death of his wife,

nine years ago, going, as he stated, simply for the pleasure of her company."

Although Mr. Taber discarded orthodoxy many years before his wife died, he was very careful to do or say nothing that would bring her distress of mind, and he knew she would not understand him, as she was the daughter of a Presbyterian clergyman, and was, as it were, born a Presbyterian and so educated from her birth. He esteemed her very highly and the esteem was mutual between them. He wrote to us in a private letter:

"To hear Christian people claim that it was Christianity, and Christianity alone, which endowed my late wife, whose memory I revere, with certain estimable traits of character, I regard as unjust, impertinent, pharisaical and insulting to her memory. She was the true and noble being that she was because it was her nature to be so, and Christianity had no more to do with it than it had to do with the virtues of Marcus Aurelius, the excellencies of Socrates or the accomplishments of Hypatia. Unselfishness, charitableness, gentleness, kindness, generosity, justice, were characteristics possessed by her to a most remarkable degree, and which characteristics (I know from my own large experience with them) are rare among orthodox Christians."

Mr. Taber was not converted to Liberalism entirely by reading orthodox books, but by hearing orthodox clergymen preach and try to defend their doctrines. As we once heard Colonel Higginson say: "I was made an Infidel by reading a work entitled 'A Defense of Christianity.' Mr. Taber once wrote to us:

"I have entertained at my house very many Presbyterian clergymen, and I attribute my present views more to contact with them than to any other cause, they being utterly unable to explain, on the basis of reason, a single one of the dogmas that they contend for with such intolerant zeal from the pulpit. I could both amaze and amuse you with replies to questions put to such guests—men of great learning. Such, for example, as the President of Princeton College."

There never was a more honest man lived than Henry M. Taber, and he was so recognized by all who knew him. He held many very responsible financial positions. At the time of his death he was one of the directors of the Continental National Bank, also of the Continental Trust Company, and of the Home Insurance Company; also a trustee of the Manhattan Savings Institution. He was one of the advisory committee of the United States Lloyds in the city of New York. He was a member of the Chamber of Commerce of the State of New York; vice president of the Richmond County Gaslight Company. For many years he had been the president of the Board of Trustees of the Utica Cotton Company, and, although an infidel, the church that he attended preferred to trust



him with the funds of the church in preference to any of their pious members, for he was for many years previous to his death trustee of the First Presbyterian Church of New York City, holding the office of treasurer and president of its board of directors.

Mr. Taber through honest industry accumulated a large property, and died, we learn, a millionaire, leaving most of his property to his three children. We will admit that we were a little disappointed that he did not leave something to the Liberal press of the country, for we know he felt a great desire to see the Free Thought cause prosper, for he wrote to us:

"Thoroughly impressed with the absurdity of religious beliefs, especially of the dogmas of Christianity, and believing that prosperity, intelligence and happiness would be much more extensively diffused were the world rid of such beliefs and dogmas, I shall devote as much of the remaining years of my life as possible to do what I can toward lessening the influence of a religion which is founded in superstition and nurtured in bigotry, and which holds so many millions of human beings in mental bondage."

And only a short-time before Mr. Taber's death we met one of Mr. Taber's most intimate friends, and this friend took pains to step into a room with us, away from the company present, and say to us in substance: "Mr. Taber is a great admirer of the Free Thought Magazine, and when he goes I am sure the Magazine will be well taken care of." What we shall more fully state hereafter may explain why such provision was not made. It was our conviction for a number of years before Mr. Taber died that he would leave a large sum to the Liberal press of this country, as his wife had gone before him, and his children were strongly opposed to his heretical views, so much so that we learn that they were not very congenial company for him, so that for some time before he died he spent nearly every Sunday afternoon at the home of Colonel Ingersoll, where he was always more than welcome.

Now, a few words about these heirs, the three children of Mr. Taber, who have melted up the plates from which "Faith or Fact" were printed, so that the book "shall do no more harm to the cause of Christ," as they would probably express it. We shall have nothing harsh to say about these children of our late friend, Henry M. Taber. On the other hand, we affirm that in one respect they at least are like their father—they are perfect honest in their views—there is not one hypocrite among them. They are sincere, consistent Christians, and think by destroying these plates they are doing a most worthy act in the sight of their God and one that they will be rewarded for at the "great day of reckoning." So were the Puritans honest and sincere when they hung Quakers and

burned witches. So was John Calvin honest when he burned Servetus. These honest Presbyterians expect that their happiness will be increased in heaven when they look over the battlements of heaven and see their father suffering the pains of the damned. And they will be glad to say to him:

"Father, we told you so when you was on earth—that you would suffer, especially for publishing that book, 'Faith or Fact,' and we are pleased to inform you that we destroyed the plates before we left the world, so that the book could not bring, by its baneful influence, other souls down where you are."

They may have some fears that they may not be able to get their mother to enjoy the suffering of her husband as they will, for she knew so well his good qualities, but they intend to read to her the Presbyterian confession of faith, that teaches that the torment of the ungodly husband in hell will add joy to the godly wife in heaven, and they hope the lesson will have the desired effect; but they have no doubt that their grandfather, the Rev. William W. Phillips, D. D., will greatly enjoy seeing his son-in-law, who wrote "Faith or Fact," writhing in hell fire, especially when he remembers that he got "that enemy of God, Bob Ingersoll," to write a preface to the book.

But we are glad to say that these pious heirs will not be able to entirely destroy the noble work that their father left behind him. The articles in "Faith or Fact" were all first published in the Free Thought Magazine, and most of them we have in pamphlet form, and the heirs of Mr. Taber have no interest in them, or the plates from which they were printed, and we shall continue to publish them so long as there is a sale for them, and we think it will not be long before we shall decide, with the aid of our Liberal friends, to bring out a large volume containing all of Mr. Taber's writings, entitled "The Gospel of Free Thought." The destruction of Mr. Taber's book by his pious children will have a tendency to greatly increase the circulation of our book, so that we can say in Bible language, which only needs a little revising to be appropriate in this connection: "Surely the wrath of man shall praise thee." (Psalms 76: 10.)

We will close this article by quoting Colonel Ingersoll's opinion of Mr. Taber, that he sent us a few years ago:

"My Dear Friend: You ask me to tell you about Henry M. Taber, and I answer as follows:

"Henry M. Taber is one of the best of men. In business he is just, honorable, faithful, reliable. He keeps his word and does as he agrees. For integrity, no man's reputation is better than his.

"He is an excellent citizen; loves his country and its institutions; taking an active part in matters of public importance—trying to make the people better and happier. He is on the right side and always has been, so far as I know. He was a kind, faithful and loving husband; and he is a good, affectionate father and grandfather. In addition to this he is a free man—thinks for himself and gives to others the result of his thought.

"He is an exceedingly modest man, remarkably careful of the feelings of others; gentle in speech and action. Long ago his brain was shocked by the absurdities and his heart by the cruelties of the Bible. He came to the conclusion that the 'Scriptures' were written by uninspired men, and that man should be governed by experience, observation and reason, instead of faith, ignorance and superstition.

"He became a free man. He is a close and clear thinker; a natural logician; a lover of truth; a friend of his race; a good, honest, intelligent, brave and successful man. Besides, he is my friend. Yours truly,

"R. G. Ingersoll."

#### GOVERNMENT BY PRESBYTERIANS.

THE Presbyterians of the Reformed Synod, which met at Mansfield, Ohio, last month, set apart a day for special thanksgiving and fasting. They gave thanks to God because he is making so many good Presbyterians. They do not use those exact words, but that is what they mean. To use their exact language, they are thankful because their "enthroned mediator has opened up a pathway for the missionaries under the dominant influence of Protestant powers."

This is, indeed, good news to all Presbyterians, especially when we remember that, according to their logic, Christianity means Protestantism, and Protestantism means Presbyterianism. But there are some things for which the Presbyterians assembled at Mansfield were not thankful, and therefore they fasted, giving the following five reasons for doing so:

"1. The continued failure of our beloved land to make the needed constitutional acknowledgments of God, his Christ and his law.

"2. That the President of the United States, though a member of a Christian church, makes no reference to Christ in his thanksgiving proclamation.

"3. The love of war, growth of acts of violence and the continued license of the liquor traffic.

"4. The growth of impiety, as seen in many ways, especially in the increase of Sabbath desecrations.

"5. The low condition of the church's treasury."

These questions are brought forward so often by Christians that perhaps a few words from us in reference to them would not fall amiss.

Presbyterians are probably fair enough to admit that "the continued

failure of our beloved land" to place God in the Constitution has, in no way, interfered with the progress of our land. All Christians must admit that our country without God or Christ in the Constitution has prospered commercially, politically and educationally, while many countries of Europe (particularly Spain and Russia), in whose laws "God, his Christ and his law" are interwoven, are countries in which there is the least liberty and the most ignorance.

The founders of this great republic knew what they were about when they kept the name of God out of the Constitution. They knew that there were many people in this country at that time who did not believe in a God. They knew that there were many more who, while they accepted God, rejected Christ; and they knew that there were still more who accepted God and Christ, but differed among themselves as to Christ's laws. That was over a hundred years ago. Since then the progress of science and education has greatly increased the number of people who do not believe in "God, his Christ or his law;" and there is, therefore, less reason for now placing God's name in the Constitution than there was in the days of Washington, Jefferson and Paine. Let us, then, keep our Federal Constitution, in this respect, at least, as its immortal framers made it. Let us keep religion out of our laws. And, by all means, let us keep a Presbyterian God out of our Constitution.

In regard to the Presbyterians' second cause for complaint, we believe that President McKinley did right in keeping the name of Christ out of his Thanksgiving proclamation. We are only sorry that he did not keep God out also, and give thanks to Columbus, the Pilgrim Fathers, or some one who deserved it. We elect Presidents upon political issues, not religious ones, and no President should have the privilege of forcing his individual religious convictions upon a people made up of Freethinkers, Jews and Christians. If, as the Presbyterians say, President McKinley, a Protestant, should make reference to Christ, then it follows naturally that a Catholic President should make reference to the Virgin Mary, or a Mohammedan, should one be elected, to Mahomet, or a Mormon to "Joe" Smith or Brigham Young, or a Presbyterian Protestant to—Calvin.

We believe, however, that the words of Thomas Jefferson in answer to a clergyman who asked him to appoint a day of national fasting, are as true to-day as when he first penned them. Said Jefferson:

"I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises. \* \* \* I am aware that the practice of my predecessors may be quoted. \* \* \* Be this as it may, every one

must act according to the dictates of his own reason, and mine tells me that civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his constituents."

As for war, crime, and drunkenness, of which the Presbyterians complain, we believe that on the whole these are decreasing, and will finally be driven from the world, but education and not religion will do it.

In regard to the fourth cause, we do not know what the Presbyterians mean by "Sabbath desecrations." If Sabbath desecration means to sit quietly at home and read a book, or if it means to ride a bicycle or take a buggy ride through the country, or a walk through parks, fields and meadows, then we are heartily in favor of desecrating the Sabbath. It is the kind of desecration that makes noble men and women, and happy, healthful children. The old-fashioned Sabbath, with its psalm-singing and its solemn-faced preachers is dying out. People want recreation on Sundays, not sermons on salvation and damnation. They do not like to be told, after working hard all the week in shop, office, factory and field, that they are a lot of miserable sinners, who are sure to be damned eternally unless they believe something they do not and can not understand. Grant the people liberty to think, educate them, give them laws that are free from the hand of the priest, and they will abandon the churches and fill the parks and libraries. As to the low condition of the church's treasury, we, not being church members in good standing, cannot, of course, speak authoritatively on that question, but presume it may have been caused by "Sabbath desecration."

R. N. R.

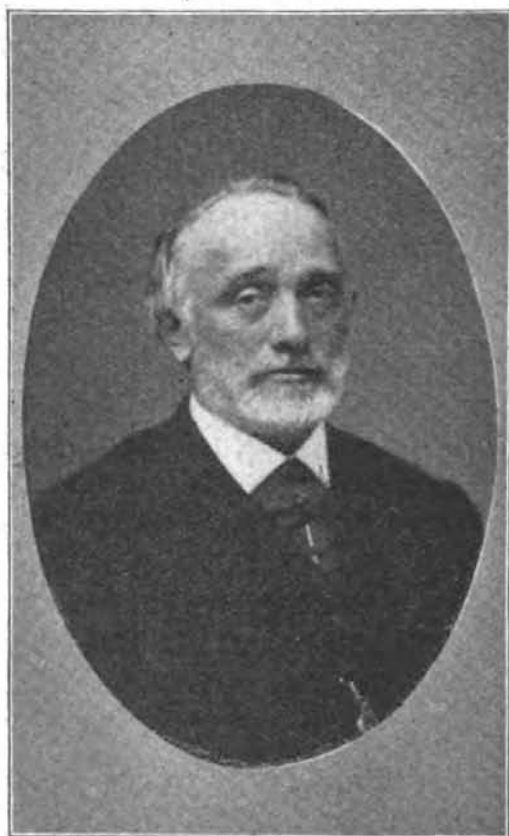
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#### READER,

Send us a club of ten new yearly subscribers, during the month of July, at our special low rate of 50 cents a year, and we will send you, all charges paid, a copy of the cloth edition of Henry M. Taber's "Faith or Fact." A club of ten at our special low rate can be obtained without much trouble.

## THE LATE DR. BUCHNER.

DR. LUDWIG BUCHNER, whose death occurred at Darmstadt, Germany, May 1, was the most popular exponent of "materialism" of the present century. "Force and Matter," the work by which he is best



DR. L. BUCHNER.

known, twelve editions of which were issued in twenty years, made his name familiar to students of philosophy and religion in all enlightened countries.

There was nothing especially new in this work. It presented but little more than Vogt, and even earlier writers, had stated before. But Buchner had the faculty of exposition. His style was lucid, as well as vigorous, and his spirit was that of a partisan and popular advocate. He wrote for the people, not scholars. He avoided abstruseness and adhered to the philosophy of "common sense," in this respect resembling Thomas Paine, whose conclusions, however, were very unlike those of

the German philosopher. In the controversy growing out of his book, several distinguished German, French and English philosophers took part. To his critics Buchner replied with vim and spirit, and in a way which gave him prestige among the mass of readers, without, it must be said, increasing his popularity among recognized philosophical thinkers.

One of the ablest replies to "Force and Matter" was by M. Janet, of Paris, who opposed the materialist with that clearness and simplicity of style characteristic of French writers, and with an amplitude of thought and logical acumen which made a deep impression and somewhat checked Buchner's influence in France and in other countries.

Buchner's weak point was his inappreciation of the Kantian philosophy, and of the other great systems of thought. In the later editions of

his principal work, he endeavored to meet his critics, but he showed his limitations most in his lack of psychological knowledge and in his inability to assimilate fully the modern spirit and method of considering philosophic and religious problems.

His early acceptance of Darwinism helped him greatly, but he never quite understood the implications of mental evolution, and therefore continued to discuss "innate ideas" and cognate questions from the old standpoint of unevolutionary thought.

The conception that intellectual and moral intuitions exist in the individual as the accumulated results of ancestral experiences, Buchner did not present in his discussions of conscience and other mental faculties. In fact, there was in "Force and Matter," prominently so in the earlier edition, too much eighteenth century thought and too little of the latest well-matured thought to render the work of much enduring interest. This is not surprising, for even John Stuart Mill's philosophical writings are marked by the same deficiency.

Buchner in his later work, "Man—His Past, Present and Future," gives a concise statement of Darwinism, with many valuable original notes. This work is merely a restatement of the thought of more original thinkers.

Buchner, it is charged by his critics, and with justice, I believe, owed much of his popularity to introducing the dogmatic spirit in philosophy and by assuming that the problems of vital phenomena, of consciousness, etc., are of a simple character, and admit of satisfactory solution by an appeal to physics. The questions which have baffled philosophy through many centuries Buchner did not answer, and many of them he never even stated; and he probably did not appreciate their fundamental importance in philosophy.

The success of Buchner's writings for a quarter of a century was great, and then they ceased to be read, and interest in them is not likely to be revived. Their superficial and confident treatment of great problems contributed to that popularity which was necessarily shortlived.

Buchner visited this country in the '70s, and lectured in several cities, but his lectures consisted of readings from his published books, which his agent had for sale at the door, and to which he made such frequent reference that he prejudiced his own countrymen against his method of introducing his thought in America. Dissatisfaction and failure and disappointment resulted.

Buchner formed an unfavorable opinion of the United States. Some of his published statements after his return to Germany were not entirely

just. He based some of his conclusions on too limited data. But his criticisms were honest, as was his whole life.

Buchner was in sympathy with the people, with the millions, and he wrote strongly and earnestly in their behalf on social and economic questions. He believed in the rights of labor and in equality of opportunity for all. He believed in the duty of wealth to help the poor. He believed in the rights of women. His ideal of society and government was a social democracy.

I have not looked into the works of Buchner perhaps for twenty years, but the impression which they always left on my mind when I did read them was that the author was a man of benevolent and philanthropic disposition.

Of his sincerity, honesty, moral courage and devotion to what he conceived to be right and just, nobody acquainted with his life can doubt. He helped to stimulate men to think, and to discredit the authority of creeds, priesthoods and bibles, and therein did a needed and valuable work.

B. F. U.

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#### DR. PAUL CARUS.

DR. PAUL CARUS, whose portrait appears as the frontispiece of this number of this Magazine, was born in Germany in 1852, where his father held the highest position in the State Church of Prussia, being Superintendent General of Eastern and Western Prussia. Having received a careful education at Stettin, Pomerania, he attended the Universities of Tubingen, Greifswalde and Strassburg, where he studied classical philology and theology, yet at the same time devoted himself to the natural sciences, psychology and philosophy. He took his degree at Tubingen, and passed his state examinations at Halle. After having complied with his military duties, he was appointed Lieutenant of the Reserves in a Saxon artillery regiment. He made his home in Dresden, where he was engaged as a teacher of the classical languages, history, literature and religion, until he accepted a call in the same capacity to the Royal Corps of Cadets. He might have remained for a lifetime in this position had he not, by one of philosophical publications, which was too liberal for the Saxon Minister of War, given offense to the German authorities. According to the German civil service law, he could not be removed from his place, but preferring under those circumstances absolute independence, he resigned his position, and decided to seek a new home in the United States of North America, as that country in which more than any other, the ideals of his thoughts seemed to be realized, and where he hoped to



find the best field for his work. He has not been disappointed. After a sojourn in the East, first in New York, then in Boston, then again in New York, he was called West by Mr. E. C. Hegeler, the founder and proprietor of *The Open Court*, to assist him in presenting to the people the philosophy, psychology, ethics and immortality conception of Monism. In December, 1887, he took charge of *The Open Court*, the work of which was, later on, since October, 1890, extended by the publication of *The Monist*.

Dr. Carus is a very modest man and prefers to be known to the public only by what he says and does, and he has a repugnance to anything that would seem like an advertisement of himself, and therefore we have been unable to procure much information from him as to his life work, religious or non-religious opinions, his aims and purpose in his publications, and many other things that we are sure our readers would like to learn. But we are sure of this: That Dr. Carus is an honest searcher after the truth, and that he takes the scientific method to obtain it, and when he finds it, he bravely proclaims it, whether it be popular or unpopular truth. In his religion we might say he is an eclectic, that is, "accepts the truth wherever found, on Christian or on heathen ground."

Dr. Carus is the editor of *The Open Court*, a monthly magazine devoted to the Science of Religion and the Religion of Science and the extension of the Religious Parliament Idea, and also the editor of *The Monist*, a quarterly magazine, devoted to the Philosophy of Science. These publications are probably the best of the kind in the world. No expense is spared in their publication. The ablest writers to be obtained contribute to their pages, and the paper and typographical work is the very best that can be procured. Each number of *The Open Court Magazine* contains pictorial illustrations of men and things that are difficult to find in any other periodical in this country, many of them obtained at great expense and brought out by the most skillful artists in this country. These publications are not generally so known, but we consider them in every sense most perfect Free Thought publications, and every Free-thinker who can afford it ought to subscribe for them. We are sure that the circulation of these most admirable publications is not extensive among really orthodox people. They do not like to read that there are good and bad people and truth and error in all the great religions of the world; that Jesus is not the only "Savior;" that there are other Bibles as "Divinely Inspired" as is the Christian Bible.

These Magazines are published by The Open Court Publishing Company. The President of the company is E. C. Hegeler, who is, in fact, the

grand mover and financial supporter of the Open Court publishing house. Mr. Hegeler, by honest industry, has accumulated a very large property, and he proposes to devote a large share of it to the cause of humanity, and he deems the best way to accomplish that is by publishing important truths, brought out by learned scientists and thinkers, that the world would not otherwise obtain. And he is surely accomplishing a vast amount of good, for which the friends of Humanity should be grateful. It would be well for the world if there were more such philanthropic rich men as is Mr. Hegeler.

Dr. Paul Carus is the author of many valuable books, among which are: "Primer of Philosophy," "Fundamental Problems," "Homilies of Science," "The Ethical Problem," "The Religion of Science," "The Gospel of Buddha," "Buddhism and Its Christian Critics." The Doctor writes many articles for his magazines, on a variety of subjects, and he is not obliged to suppress any of his unpopular views, as some editors do, for fear of losing subscribers. We should all be thankful that there is, at least, one Liberal publishing house in this country where the financial question is not to be constantly considered. The editorial staff of The Open Court consists of: Dr. Paul Carus, Editor; T. J. McCormick, Assistant Editor; E. C. Hegeler and Mary Carus, Associate Editors. The price of The Open Court is \$1 a year, of The Monist \$2. Place of publication, 324 Dearborn street, Chicago, Ill. We would ask, as a special favor, that each one of our readers who have never seen a copy of The Open Court send for a sample copy.

## BOOK REVIEW.

THE BATTLE OF THE PRESS AS TOLD IN THE LIFE OF RICHARD CARLILE. By Theophila Carlile Campbell, his daughter. A. & H. B. Bonner, London, 1899. Pp. 320. Price, \$2.00.

This is a book that every friend of the liberty of speech and of the press ought to own and thoroughly study, for it will show him what bigotry and superstition prevailed in what were called civilized countries, less than one hundred years ago, and make him thankful for the liberty we now possess, acquired by the labors and sacrifices of such brave, progressive, noble men as Richard Carlile, the man who nearly single-handed and alone defied the government of Great Britain, and suffered persecution, the loss of his property, and imprisonment in behalf of the liberty of speech and of the press.

This book is just published and we have before us one of the first copies issued from the press, presented to us by the author, Mrs. Campbell, the daughter of Richard Carlile, who is a resident of Chicago at the present time, and we must say that we never before perused a volume with more interest and profit than we have this one. Being published in England, the price is higher than if published in this country, but we are sure no Freethinker will ever begrudge the money he pays for it, after reading it. The appendix, of some fifty pages, that contains a full report of the trial and conviction of Richard Carlile, for publishing and selling Paine's "Age of Reason," is well worth the price of the book. This report is from the "British Press" of Oct. 14, 1819. The trial was at Guildhall, London, before the Court of King's Bench.

Theophila Carlile Campbell, the daughter of Carlile, is entitled to the thanks and gratitude of all lovers of political and religious liberty for bringing out this most valuable publication, that shows, more clearly than any argument could do, the animus of Christianity—what it did when it had the power and what it would do if ever again it acquired the influence it possessed in England less than one hundred years ago. That was genuine Christianity that prevailed then. The Christianity of the present day is greatly diluted with Infidelity, which makes it less to be feared.

The reading of this book will show Freethinkers that their work has not been in vain, and encourage them to persist in the work of emancipating the human mind from the curse of ecclesiastical superstition, known as the Christian religion.

We publish below what George Jacob Holyoake, the most distinguished Freethinker of England, has to say of Richard Carlile, and what Colonel Robert G. Ingersoll, the most distinguished Freethinker of the United States, has to say of him:

## GEORGE JACOB HOLYOKE'S OPINION.

"In candor, in independency of judgment, in perfect moral fearlessness of character, I believe Carlile cannot be paralleled among the public men of his time.

"No taunt deterred him. No threat intimidated him. No smile seduced him. He left no distinct book, he bequeathed no invention, he is the author of no famous theory; but his life was a poem of heroic and voluntary sacrifice, by which new freedom was won and secured to posterity, and men are now benefited by his exertions who remember him not, who know him not, and who would disown him or revile him if they did.

"Carlile was the most intrepid defender of free speech of this century.

"Speculations of philosophy and science, which are now part of the common intelligence, power and profit, would have been stifled to this day but for Carlile."

ROBERT G. INGERSOLL'S OPINION.

Richard Carlile was perfectly honest and incapable of feeling afraid. He knew what he wanted to do and he aimed at the center of the target. He felt that he had a right to publish and sell the books and pamphlets that he believed would educate and elevate the people. He sold Paine's "Age of Reason." He was arrested, indicted for libel, and tried.

He defended himself. He was charged with having published and sold a book in which it was stated that the Bible was filled with mistakes, contradictions and immoralities.

Carlile offered to prove that the assertion was true. The judge would not allow him to show that the Bible contained mistakes or contradictions. According to English law the Bible was inspired—and for that reason the defendant could not be allowed to show that it contained mistakes and contradictions.

Of course, with this ruling, there could be no defense, except to say that he had not sold the book. Carlile admitted that he had sold it and that the book told the truth about the Bible.

Of course he was found guilty and sent to prison for three years.

But he kept right on with his work. His wife took his place in the shop and the "Age of Reason" was still sold. So, while in jail he continued to publish his paper, called the Republican. Then his wife was arrested, tried and sent to prison. Another woman took the shop and the sales went on as before.

Poor Carlile was in prison, I think, for about nine years in all—but he never surrendered. He never apologized—never begged for mercy, never kneeled or knuckled. He faced the government—one man against a nation—stood his ground until he was victorious. His daughter has written the story of this battle, and her book is called "The Battle of the Press." Every one who feels an interest in liberty, who feels grateful to a hero who fought and suffered for freedom, should read this book. Richard Carlile was a hero—one of the best and bravest of men—one who fought and suffered for the civilization of mankind.

His daughter—Mrs. Campbell—has told the story of her great father's life modestly and well. She has told the facts. That is enough. When I read her book, I said to myself: What hypocrites were in the pulpit, what beasts were on the bench, what cruel wretches were the King's

ministers in Carlile's day! It is enough to make one ashamed of the human race. And yet the story of Richard Carlile—of his courage, of his devotion to a great cause, is enough to make us proud of our blood.

**BETTER-WORLD PHILOSOPHY; A SOCIOLOGICAL SYNTHESIS.** By Howard Moore. The Ward Waugh Company, Chicago. Pp. 275. Price, \$1.00. For sale at this office.

Professor Frederick Starr, of the University of Chicago, says of this book: "Mr. J. Howard Moore's 'Better-World Philosophy' is a protest. Its author is dissatisfied with the egoism of our day. He feels that it is short-sighted, mischievous and unnecessary. He believes that the future is to see better things. Mr. Moore sketches the present unsatisfactory conditions, and shows how they came to be through the operation of the laws of selection and evolution. He pleads for the social recognition and control of these laws through a scientific stirpiculture in humanity. He insists that prevailing systems of education are fundamentally wrong, in that they are based upon the stimulation of egoism. He outlines an altruistic education. Mr. Moore feels strongly. His work is earnest throughout. His style is his own, and is marked by a bold use of words in striking and novel relations. His thought is forcible and original. While the book is addressed to scholarly readers, it is not dry. It will be read, and is bound to have an influence."

President Jerome H. Raymond, of the University of West Virginia, extols Mr. Moore's book as follows: "I have read with deep interest 'Better-World Philosophy.' It is sane and logical. The author has grasped with terrible tenacity the facts and the needs of the social organism. The book will make men and women think on social problems. 'Race Culture' and 'Individual Culture' are especially luminous. Mr. Moore writes with startling force and clearness. His style is as different from that of ordinary men as is that of Carlyle, but he is far more consistent than Carlyle."

**"NO BEGINNING;" OR, THE FUNDAMENTAL FALLACY.** By William H. Mapel. Second Edition. W. H. Mapel & Company, Chicago, 1899. Pp. 183. Price, 75 cents. For sale at this office.

To a thinking man there would not seem to be any necessity for writing a book to show that Nature had no beginning and could have no end. Still, you find, when you commence arguing with most any religious person, about the first thing they will say, "There must have been a beginning." And with the Christian that "beginning" is the orthodox God. Their argument (?) is, because Nature is so vast it must have had a creator. But two questions will make them try to turn the subject. They are these: "Is not your God greater than the Nature that he has created?" They have to admit that he is. "Then how could your God have come into existence without a creator?" If they make any answer to this last question it is that God always existed. Then you can reply, "Is it not more reasonable to suppose that Nature always existed than that God created it out of nothing?"

This "beginning" question is the slimy foundation upon which the orthodox religion rests, and in this little book Prof. Mapel shows that there was never a greater fallacy than that "There must have been a beginning."

#### ACKNOWLEDGMENT OF MONEY RECEIVED TO AID THE MAGAZINE.

CONTRIBUTIONS received from December 21, 1898, to February 1, 1899: An Iowa friend, \$30; Peter Clark, \$10; F. Larabee, \$2; Captain W. Hebarg, \$2; D. G. M. Trout, \$2; Joseph Bohnett, \$1; A. S. Allison, \$1; John Frazier, \$1; Walter C. Wright, \$1; C. Billups, \$1; A. H. Howe, \$1; G. W. Morehouse, \$1; Henry Bool, \$1; Merritt F. Lamb, \$1; B. Brynjolfson, \$1; Alfred Davis, 75 cents; Jesse Hopson, 50 cents; R. C. Trowbridge, 50 cents; V. J. Barrette, 50 cents; Oscar Redfield, 50 cents; John C. Parritt, 50 cents; T. D. Williams, 50 cents; Maletas Smith, 50 cents; Albert Richardson, 50 cents; A. Goodnow, 50 cents; Charles H. Jones, 25 cents; Dr. W. S. Jones, 25 cents; J. Campbell, 25 cents; Lyman Cox, 25 cents; total, \$62.25.

Contributions received from Feb. 1, 1899, to April 1, 1899: A Connecticut friend, \$1; Newton Mitchell, \$1; James Ryan, 50 cents; Wilbert Marquardson, 50 cents; Mrs. P. McKill, 50 cents; total, \$3.50.

Contributions received from April 1, 1899, to June 18, 1899: C. F. Blakslee, \$10; Elizabeth Smith Miller, \$5; John Wolf, \$5; G. Lincoln, \$5; a Mississippi friend, \$5; Nelson Crane, \$2; J. B. Belding, \$2; Malon Powell, \$2; Ingersoll Stanwood, \$2; Maligus Bochmer, \$1; W. C. Wright, \$1; total, \$40.

#### "DONATION DAY."

Additional contributions for Donation Day, April 12: E. P. Peacock, \$5; G. A. Hipke, M. D., \$2; L. D. Mosher, \$2; Marcus S. Dodge, \$2; T. F. Carney, \$2; Mrs. L. M. Stevens, \$2; C. S. Barrows, \$1; Wm. Ross, \$1; Louis Krub, \$1; James Robinson, \$1; James Farrell, \$1; A. S. Allison, \$1; J. T. Justus, \$1; D. H. Davis, \$1; John Leitch, \$1; J. J. Riser, 50 cents; John R. Smith, 50 cents; L. J. Silver, 50 cents; P. A. Zaring, M. D., 50 cents; M. Marquardson, 50 cents; Thomas Balkwell, 50 cents; A. G. Osgood, 50 cents; William Ross, 25 cents; A. Davidson, 25 cents; N. M. McClure, 25 cents; R. C. Dulin, 25 cents; T. W. Neel, 25 cents; C. Dougherty, 25 cents; E. Herklatz, 25 cents; G. B. Wheeler, 25 cents; G. C. Betts, 25 cents; Mrs. Mary Lindsay, 25 cents; G. W. Canfield, 25 cents; William Sharp, 10 cents; total, \$30.35.

Subscriptions and books: P. A. Zaring, M. D., \$8.50; C. R. Boerger, \$2.75; S. Carter, \$2; B. F. Wing, \$1.50; W. Marguardson, \$1.50; A. C. Kenter, \$1.50; Thomas Ryan, \$1; J. F. Proctor, \$1; J. T. Justus, \$1; William Ross, 75 cents; Mrs. E. J. Taylor, 75 cents; L. J. Silver, 50 cents; total, \$22.75.

ALL SORTS.

—New subscribers will be taken at 50 cents a year up to August 1.

—A few years ago the special work of the clergy was to keep the people out of hell. Now their special work is to get them into the churches.

—"The Little Freethinker" is now published by F. Wm. E. Cullingford at 2938 Master street, Camden, N. J. Send two 2-cent stamps for a sample copy.

—Judge Wait's book is the fullest statement that has ever been published on the question of the Union of Church and State. Send 25 cents for a copy of it.

—The heretics were rather few  
When these were burned, we learned;  
We do not burn them now, and there  
Are heretics to burn.  
—Detroit Journal.

—On another page we acknowledge the contributions from the friends of the magazine for the last six months. We tender each and all our thanks for the aid rendered us.

—The next two months is the worst season of the year for the magazine. We hope every one of its friends will aid us in some way to keep it going through this dull season.

—We will send the magazine to persons who have never taken it before for the months of August, September, October, November and December for 25 cents. Reader, send us a club of ten, more or less, at that low rate.

—A little girl, after praying for father, mother, etc., as per routine, added this clause of her own invention: "And now, O God, take care of yourself, for if anything should happen to you, we

should all go to pieces. Amen."—Nauvoo Rustler.

—Clergyman (as he gets out of the barber's chair)—That's an awful dull razor you shaved me with. Barber (one of the clergyman's parishioners)—I hope it isn't quite as dull as your sermon was yesterday.—Boston Courier.

—"But you surely want to go to heaven, don't you, Tommy?"

"Yes'm, but not till I've licked Bud McGinn's fur cheatin' me when we was shootin' craps th' other day!"—Chicago Tribune.

—Here is what another Christian statesman says:

"You don't want to forget that I was prayin' for Jeffries all the time, b'gosh!"—John L. Sullivan.

"The prayers of the righteous avail-eth much."

—Prof. James A. Greenhill writes in a private letter: "The June magazine is a splendid number. Judge Ladd's article on 'Cosmogony' is worth a year's subscription."

We fully agree with Prof. Greenhill in his opinion of Judge Ladd's article. But we are sorry there were a number of typographical mistakes in it, but we think our intelligent readers will detect them.

—"Why, Willie Wilson!" said the Sunday school teacher, severely, "fighting again? Didn't last Sunday's lesson teach you that when you are struck on one cheek, you ought to turn the other to the striker?" "Yep," answered Willie, "but he hit me on the nose, and I've only one o' them."—International Rural.

—A Sunday school teacher not long ago gave her class a rather graphic

description of how Eve was created from the rib of Adam.

"Mamma," said the youngest member of the class that same evening, pressing his hand to his side, "I'm afraid I'm going to have a wife."—*London Agnostic Journal*.

—"The Old Ship of Zion" is surely sinking, and the preachers seem to be aware of it, for they appear very much like rats on a sinking vessel. They are running in all directions for safety. Some to spiritualism, some to agnosticism, some to Catholicism and many do not know "where they are at." The "higher criticism" and the "lower criticism," like the upper and lower mill stones, are grinding the orthodox theologies to atoms.

—It is said that Christian Schultz, once a Municipal Counselor and a foremost man at the Swedish bar, has lately been living at Naestred, Denmark, where he seemed to be pious at first, but for two years has been gaming and losing heavily. On forged paper, it is charged, he borrowed \$40,000 from the Vordingborg Bank, which has been in existence but a year, and three intimates of his indorsed other paper for \$20,000.

He "seemed to be pious at first," and was probably pious to the last, at least his conduct would indicate it.

--Ethel—Mamma, can I take my wax doll with me to heaven when I die?

Mother—No, Ethel; you cannot take dolls to heaven.

Ethel—Can't I take these little bits of dollies?

Mother—No, Ethel; you cannot.

Ethel—Well, can't I take my old rag dolly?

Mother—I told you, Ethel, that you could not take any of your dolls to heaven with you.

Ethel—Well, then, I'll take the whole lot and go to the bad place!—*London Agnostic Journal*.

—Richmond, Va., June 16.—(Special.)—On opening the Farmers' Bank at

Suffolk, the Rev. Dr. W. W. Staley was asked to dedicate the structure with prayer. He did so in the following words: "May its ledger never be marred by falsehood, and may the character of its officials never be lowered or stained by wrong. May the institution cultivate such ethics and commercial honor as to strengthen the community in business safety and future growth."

That bank may be all right, but we would advise our friends in Richmond not to risk too much money in it and to keep watch of it. The greatest bank defaulters have been the most pious men.

—A Southern friend, when sending us a contribution to aid the magazine, writes:

Dear Mr. Green:

Enclosed find \$5, which please place "where it will do the most good." I would like to give the cause \$10, but damn 'fi ain't near broke. Went sight-seeing to the City of Mexico. Saw 144 Catholic and about two Protestant churches in that city (344,000 inhab.). I went to the shrine of Guadalupe, put a centavo in the box, sprinkled holy water on myse'f, drank some—and now—I have no apology to make to god (alias God).

We wish some of our other friends would use a little "holy water" with such good results.

—Toledo, O., May 24.—(Special.)—Perhaps the most peculiar sentence ever passed upon a person in the courts of Ohio was given James Firsden in Bowling Green by Mayor A. R. Campbell. Young Firsden, although 13 years old, has just finished a twenty days' sentence in jail. When arraigned before Mayor Campbell he was sentenced to attend Sunday school and church for eight weeks every Sunday or go to jail for twenty days.—*Chicago Tribune*.

It seems by the above that the boy preferred going to jail for twenty days than to church and Sunday school eight weeks. Has it come to this, that going to church is considered as great a punishment as going to jail? The churches may be filled in this way.



—Thomas Paine's monument, at Rochelle, N. Y., was capped by a bronze bust being placed upon it on May 30. The exercises were very interesting. Some five hundred Free Thinkers, mostly from Greater New York, were present—the report says there were seven carloads went over from that city. Dr. -E. B. Foote, Jr., presided. Speeches were made by Dr. Foote, Thaddeus B. Wakeman, E. C. Walker, Pearl W. Geer, Mrs. M. Florence Johnson, Henry Rowley and Wilson Macdonald, the sculptor who made the bust and contributed it to the Paine Monument Association. As our space will not permit of publishing a full report of the very interesting occasion, we advise the reader to send 10 cents for a copy of the Truth Seeker of June 10, published at 28 Lafayette Place, New York, which contains a full report.

—The reason why church attendance is declining, unless among the Roman Catholics, is not the competition of the popular desire for wheeling and for golf, nor the appetite for reading, but the cooling of the religious faith of the people. In place of an eager craving for the teaching of the church there has come in widespread religious indifference. People who once accepted the Bible without question are now asking themselves why they should believe it and why they should read it more than any other book, and the question has been put in their minds even by the theologians and doctors of divinity approved and honored by the church, who have relegated it to a place along with human literature generally.—The New York Sun.

—The Rev. W. W. Reynolds, pastor of the Brightwood Methodist Church in Indianapolis, has asked Captain Collieran of detective headquarters for an answer to this question:

"Has the introduction of the bicycle had any effect upon the morals of the women who ride them in Chicago?"

There is another question that might be asked: "What effect does it have on

the morals of women by being too intimate with the ministers of their churches?" We think the correct records will show where one woman's morals have been injured by riding the bicycle ten have been injured by being too intimate with the "man of God." The trouble with the Rev. Reynolds is, probably, that some of the sisters of his church prefer riding the bicycle on Sunday to listening to his dry sermons.

—The following, on Voltaire, is from the pen of Macaulay:

If thou wouldst view one more than  
man, and less,  
Made up of mean and great, of foul  
and fair,  
Stop here; and weep and laugh, and  
curse and bless,  
And spurn and worship; for thou  
seest Voltaire.

That flashing eye blasted the conquer-  
or's spear,  
The monarch's sceptre, and the  
Jesuit's beads,  
And every wrinkle in that haggard  
sneer  
Hath been the grave of dynasties and  
creeds.

In very wantonness of childish mirth  
He puffed bastiles and thrones and  
shrines away,  
Insulted heaven, and liberated earth,  
Was it for good or evil? Who shall  
say?

—Services commemorating the 350th anniversary of the adoption of the Book of Prayer will be held at St. James' Episcopal Church, Huron and Cass streets, next Sunday afternoon at 4 o'clock.—Chicago Tribune.

These prayers, during these three hundred and fifty years, have been repeated millions of times in the Episcopal churches in this country and England, and that no one of them has ever been answered is as evident to every intelligent person, who is free from superstition, as that the sun never stood still, or seemed to stand still, at the command of Joshua. And the most

absurd thing there is about it, not one out of a thousand, who mumble over those prayers, ever expect them to be answered. They are uttered "to be herad of men," not by God.

—F. C. Langdon writes to us from Madisonville, Ohio, under date of June 8:

"Editor Free Thought Magazine:

Dear Sir—I wish to refer you for investigation to an outrage at Alvin, Texas, reported in the press May 27, 1899. Henry Bunch, an honest, hard-working section hand, is in jail working out a fine and costs of \$28.35 for doing necessary domestic work on Sunday, while his wife was sick. Pious churchgoers objected with above result. Wife and babe left destitute."

If you could call the attention of the Free Thought press to this inhuman, fiendish, Christian piety, it might arouse the indignation of the country, as Buckle did England regarding Pooley.

—It would seem by the following letter the "other fellow" looks after his own better than the orthodox God does:

Saxton, N. Y., May 18, 1899.

Editor H. L. Green:

Dear Sir—Enclosed find one dollar, for which please renew my subscription to the Free Thought Magazine for one year. I would have renewed before this, but I only returned from Porto Rico on Sunday last. I enlisted June 14 in the Eleventh regular infantry; arrived at the Island Aug. 3, and left May 3. I was in one battle, and experienced many hardships for some time, but I never was wounded nor sick during the whole period of my enlistment. It is rather strange that an infidel should have such good fortune, is it not? With best wishes for the Magazine, I am fraternally,

HARRY T. SMITH.

--"The New York Christian Herald" has been putting this inquiry to a number of the leading politicians: "Are you a friend of Christianity?" Without ex-

ception they all answered "Yes." The most decided in his answer was "Boss" Platt of New York, who took some twenty lines of the Chicago Tribune to state what a thorough orthodox Christian he is. The shortest answer was by a man who before he went to Washington had taken the Free Thought Magazine for two years and paid for it. His answer was: "I have no hesitation in answering in the affirmative." The people of this country will be glad to hear that Alger, the Secretary of War, "declared himself a friend of Christianity." John Wanamaker, who, as the New York Sun proved, paid his girl shirt makers starvation prices, answered: "I never have entertained a doubt of the divinity of Christ." Christianity must be in a very deplorable condition when it has to be bolstered up in this way.

—Mrs. Emily P. Collins of Hartford, Conn., a woman eighty-five years of age, writes in a private letter:

"Ingersoll's grand address before the 'Free Religious Association' of Boston should be reproduced by every Liberal journal. The question, 'How can the world be reformed?' is the overshadowing problem of the age. We know it cannot be reformed while the gutter sends forth its swarms of ignorance, vice and poverty. But Ingersoll solves the question correctly, 'by making woman free.' But how can she be made free? He says, 'by science.' But how can science emancipate her while the manacles of the church hold her in thrall, surrounding her with a circumvallation of superstition, entirely impervious to science, especially that church from which our almshouses and jails are so largely filled—that church which condemns the married mother to choose, often as nature permits, between the pains of purgatory and the pangs of parturition, for 'to increase and multiply' is the command of God, and must not be evaded."

—In these days of Bible revision the "higher" critics and the lower critics are presenting many biblical questions for solution. Our friend, John Moore

(Third) of Quincy, Ill., sends us the following. Will some one reply to him? Brother Moore says:

We read in a book which is highly prized by many people, that there was once a king that was turned out on the commons to eat grass like an ox, and as he eat it like an ox, of course his teeth was changed for a grass diet; now, suppose he had been killed for beef and eaten, would the king have been devoured also, and did his soul go into the ox? This is one of the Bible stories that the poor children are stuffed with from infancy. I wish some of our Christian theologians would explain through the pages of the magazine to us ignorant infidels what became of the king's soul after he became a four-legged bovine, and how long did King Neb. eat grass like an ox, and what kind of grass it was, and how it agreed with his digestion. No wonder some of the clergy are beginning to be somewhat skeptical about "God's holy book"—those of them who have sufficient gray matter to enable them to do a little thinking.

—A press dispatch states that "according to current report in Roman Catholic circles another important decision is expected soon from Rome," which will speak in condemnation of the doctrine of evolution.

That is alarming. Who knows but this church will pass condemnation on the law of gravitation, and possibly on the multiplication table, and change two and two so that they shall be five instead of four? Can't something be done to stop this condemnation business by the church?

—Holding, as we do, that the church is, and ought to be, comprehensive enough to admit any man who professes a sincere belief in the Christian faith as it is expressed in the Nicene creed, we could not join in any protest against Dr. Briggs' ordination. But Dr. Briggs endorses nearly or quite every assault upon the holy scriptures that was made by Tom Paine in his "Age of Reason," and if we ourselves accepted Paine's premises, we should feel constrained to accept his conclusions;

therefore we should not care to have any part or lot in the ordination of a man as an authorized teacher in the Episcopal Church who holds Tom Paine's premises.

If no Christian has been able to answer Thomas Paine they can call him "Tom" Paine and that is some satisfaction and shows the "good Christian spirit" that we hear so much about.

—"Is that God's ribbon in the sky  
To tie the worlds together?"  
A sweet child asked  
On seeing nature's rainbow belt  
Worn after rainy weather,  
"Or is it some of heaven's light  
A-peeking through the floor  
Or at the open door;  
I wish I knew,  
. Don't you?"

She paused a moment,  
Wondered, thought;  
Then, with a long-drawn sigh,  
Was heard the old, old cry:  
"I wish God told us more,  
Don't you?"

—Boston Transcript.

—Commenting on the recent decision made by a Milwaukee (Wis.) court, that "a note given on Sunday for a church donation is valid, although a note given on that holy day for any other purpose would be void," the Chicago Israelite says:

Supposing, for instance, that a Jew should make a note on Sunday for the benefit of a synagogue, how, then, would the Milwaukee court rule? Or if a Christian should make a note on Sunday for the benefit of a Jewish congregation? Or if a Freethinker should do the same thing with an association of agnostics as the beneficiary, how, then, would the Milwaukee dictum work? It fairly makes us dizzy to contemplate the possibilities which hinge upon this decision should it be accepted as a fundamental principle of law. —American Sentinel.

—Ella May Clemmons of New York City is the advocate of a new currency

reform. She and those who sympathize with her are going to ask Congress to pass a law that shall provide that all coins made during the first year of the new century bear on their faces the likeness of Christ and on the reverse side the crucifix. Such a law passed by Congress might do good—it might prove the "fugitive slave law" that would arouse the Liberals of this country to see their danger, as did the old fugitive slave law of forty or more years ago arouse the lovers of Liberty at that time, which resulted in the total destruction of African slavery. Therefore we hope the bigots will try it.

—The father of Jeffries, the champion fighter, is a Methodist preacher and it seems by the following that God was really "the best man," according to him, in his son's fight with Fitzsimmons:

Los Angeles, Cal., June 10.—When a reporter called at the home of Champion Jeffries' father in East Los Angeles late last night he found the lights out and the family asleep. After some time the family was aroused and came down to hear the news of the fight. The father said:

"It's just as I said some time ago when I was asked for an expression as to the coming battle. The Lord was in the fight; he was with Jim, and of course Jim won."

—These are days when Col. Ingersoll no longer pulls the laboring oar. He is lying back in the boat plucking the fragrant water lilies and occasionally saying an encouraging word to the men at the oar. At least that seems to be his conception of the situation, as he welcomed Dr. Briggs and Bishop Potter last Sunday as allies, and probably is now congratulating himself on the accession of the eloquent Dr. Gunsaulus to his host.

The above is an editorial comment from the Chicago Tribune of May 20, a few days after Dr. Briggs was made an Episcopal priest. The secular press editors realize, as all thinking people

do, that Dr. Briggs is as great an enemy to Christianity as is Col. Ingersoll, and he has now got into a position where he can do the church more harm than Ingersoll can. Why should not the Colonel take a rest from "pulling the laboring oar," as the church is now compelled to do the work which he has so successfully inaugurated in this country—the entire abolition of Christian superstition.

—It seems by the following that the Lord does answer prayer down in North Carolina. But after all it may be nothing but a big bear story:

Mr. Thomas of Adams' Creek, who kept a fine hog in a pen near his residence, went on Tuesday morning to care for his pet pig, and on going to the pen found that a bear had been there during the night and carried the pig away. Mr. Thomas, to give expression to his feelings at the loss of his pig, bowed himself down and in an earnest way prayed that the bear might be choked to death by the bones of the pig. The next day Mr. Thomas had occasion to visit a thick wood a short distance from his home, and, to his great delight, found Bruin stretched out on the ground dead, and on making an examination found that he had attempted to swallow a backbone, which became entangled in his throat and choked him to death.

Although Mr. Thomas regretted the loss of his fine pet hog, he felt that he had been amply repaid by the answer of his prayer.—Newbern (N. C.) Journal.

—An intelligent, bright young man in the West sends us a private letter and adds a postscript: "Please don't send me a copy of the magazine. I will see my friends in relation to it. My father is a minister of the gospel (?) and he might get hold of it, and then the Devil would be to pay."

That reminds us that when we called the first New York Freethinkers' Convention, in June, 1877, the first reply we received was from the son of a Baptist minister, Rev. Mr. Sellon. The young man said he was a Freethinker

and would attend the convention. When we got to Walcott, where the convention was held, we found this young heretic, E. M. Sellon, on the ground, and he was the most enthusiastic worker in attendance. He was elected recording secretary when the organization was formed and served in that capacity for some four years. So after all some ministers sons turn out pretty well. And I may be allowed a little egotism here by stating the father and both the grandfathers of the editor of this magazine were clergymen.

—I was informed on the best authority the other day that it was now "the smartest thing" to be religious. "A year or two ago," my informant, a most modish lady, assured me, "we had to be agnostic and all that sort of thing—to pretend to know something about Renan and Huxley; but now an orthodox attitude is necessary at all 'good houses,' you know. I assure you a serious attitude will be 'the thing' this season. There will be quite a run on the bishops and clergy generally. Some of the prettiest women are trying to look like St. Cecelias; others are 'making up' like Botticelli's 'Virgins.' The May meetings are to be extremely smart functions. We all of us gave up something this Lent. Lady A"—she named a sprightly dame of high social status—"surrendered cigarettes; and I didn't taste green chartreuse once!"—The Critic.

—A subscriber from North Clinton, Iowa, writes us in a private letter:

"Myself and better half are very young in Free Thought and we are both greatly pleased with the Free Thought Magazine. We would feel homesick without it. I am 27 years of age and have been a professed Christian for the last eleven years, until one lucky day when one of your friends handed me Thomas Paine's theological works, and after reading all of them to my wife, you may know we were more or less surprised, and I felt

as if I could curse the ministers for deceiving us. They had told us that Paine was a contemptible wreck. Prof. James A. Greenhill is the friend that handed me Paine's works and introduced me to the Free Thought Magazine."

There, the Recording Angel will put down another item against Brother Greenhill that he will have to answer for at that great day of final accounting.

—Admiral Dewey says that one of the things which touched him most among all the many expressions of warm feeling from the American people was the raising of a subscription in his native State to build a bronze statue of himself, to be placed in the statehouse at Montpelier, Vermont, opposite the statue of Ethan Allen. "Many a time as a boy," says the admiral, "have I looked at that statue of Ethan Allen in wonder and admiration. The way I feel is that no greater compliment could be paid me than the erection of my statue in such a place in my own village."

Ethan Allen was one of the most daring patriots of 1776. It was he who, after capturing Fort Ticonderoga, rushed to the quarters of the British commander and cried out: "Surrender this fort instantly!" "By what authority?" inquired the officer. "In the name of the great Jehovah and the Continental Congress," replied Allen. Like Paine and Jefferson, Allen was an out-and-out infidel, and he wrote several books attacking the absurdities of the Christian religion.

—Dr. John Watson, or "Ian Maclar-en," as he is better known in this country, has returned to his Liverpool congregation, and has been telling them about America. What startled him most, he says, is the power of the secular spirit in America and the weakness of the Christian Church. Men are devoted to money making in a way and to a degree which, he says, he could not have imagined possible. Dr. Wat-

son might have added that twice within a few years he has come to America on a money-making mission himself, leaving his "cure of souls" at Liverpool to others. The doctor's visits may have been impelled chiefly by his desire to witness at short range this wonderful devotion to money making in America, but his diligence in filling lecture appointments and looking after the receipts of the box office shows that there is danger Liverpool's divine has become affected with the money-making contagion. In still another instance Dr. Watson observes a danger in America. The American Sunday newspaper, he says, is "an unmitigated curse to the people." He congratulated his parishioners on the failure to introduce this innovation in England, and on the whole gave his congregation so many reasons for thanking God they are not as Americans are that the wonder grows why Dr. Watson cultivates the American people so assiduously. Can it be possible Americans also are getting tired of what the Saturday Review calls "Kail yard literature?"—Chicago Tribune.

—B. F. Underwood sends us the following item in relation to the late Risso Y. Castelar, the noted Spanish statesman:

Castelar was not only a Republican; he was a pronounced Free Thinker. He was once ordered from Rome because of his Free Thought views. The incident occurred under Pius Ninth, when that old fogey was in temporal as well as in spiritual control. Castelar was the most eloquent Spanish orator of his generation. In spite of his radicalism he occupied high political positions. He was president of the Spanish republic, which lasted but a few months. He continued till the time of his death the idol of Spanish republicans.

Far advanced beyond his age, he could only present his ideas to see them rejected, and he gave himself up to study and reflection. He loved the American republic and through his entire public life praised it in high terms.

The Spanish-American war broke his heart and ended his life.

Castelar was one of the finest spirits and one of the noblest men of his age. Free Thinkers should not forget him in making up their list of worthy workers.

—The corpse was on the "delinquent list,"

As frequently is the case,  
So the editor wrote of him, "He's gone  
To his final roasting place."

—L. A. W. Bulletin.

Such a typographical error was excusable in an orthodox editor. The Free Thought editors have no hell with which to frighten delinquent subscribers.

—It seems from the following from the Quaker City that the brokers and money shavers have turned in to help the Lord in his conflict with the Devil:

W. Phillips Hall, the broker-evangelist, aroused the Methodist preachers at their weekly meeting to-day by his appeal for a great revival. He said that with 11,119 churches in the United States and a membership of 2,720,541, the Methodists had gained only 1,122 last year, and there was an actual falling off in this city. "The time has come," he said, "when ministers should be aroused to the issues involved, and to the great need of a general revival of pentecostal grace. A spirit of general worldliness seems to have invaded the church, and there is too much timorousness among the members. Those who want to save it must go to work at once. I believe our first duty now is to show our devotion to the Bible and reaffirm the faith of our fathers in it. The time has come to call a halt upon the age of skepticism and to urge the stability of the Scriptures. There is a movement on foot to meet these higher critics in England by evangelistic work among the people. The first duty of Methodism is to revive class meetings, restore holiness, appeal for the witness of the spirit, and pray earnestly for a pentecostal shower."

—In these days of faith cures, mind healing and Christian science, it is well

to recall the manner in which the prophet cured Hezekiah. At a recent meeting of the graduating class of Bellevue hospital the Rev. Dr. Burrell excited the young doctors with the statement that he believed in the faith cure. How he believed in it is illustrated as follows: "Hezekiah, the King, was going to die, and the prophet came in and prayed. The prophet prayed, and put on a fig poultice. That is the point of the cure—after you get through praying put on a poultice. That is the reason I believe in faith cure." Dr. Burrell's recommendation is of a piece with the old saying, "Trust in God and keep your powder dry," which led to victory. It may do good to pray, but the prayer will be none the less effective if followed by the poultice. If the prophet had only prayed Hezekiah probably would have died, but prayer and poultice saved him.—Chicago Tribune.

That is the way most of the reverend doctors are going back on "God's Word" these days. It looks now as if the infidels would have to come to its rescue. Taken for just what it is, a record of a superstitious, ignorant age, it is a most valuable book.

—The "Free Religious Association" held its annual convention in Boston June 2. The subject for the afternoon was "The Bible in the Light of Modern Thought." Two of the speakers on that question were Robert G. Ingersoll and Jenkin Lloyd Jones. Mr. Jones in giving a short report of the meeting in his paper, "Unity," says: "We were sorry that the gifted orator (Ingersoll) proved so inadequate to the occasion." If Brother Jones would give us what he (Jones) said, and what Ingersoll said on that occasion, we could all judge for ourselves which of the two speakers proved the more inadequate to deal with the question under discussion. Then it would be interesting to know what Brother Ingersoll thought of the speech of Brother Jones, but then he would be too polite to make

any disparaging remarks regarding an associate speaker.

P. S.—Since writing the above we have read the full text of Ingersoll's lecture in the Boston Investigator and we are sure if Brother Jones would publish it in full in "Unity" that number of the paper would contain more valuable matter than all the other fifty-one numbers of the year.

—What proof of the existence and of the laws of that unseen and unseeable world is there or can there be unless it is furnished to men by inspiration from God? Obviously God alone can tell of it, for he alone knows of it. When, then, priests of religion and teachers and expounders of theology themselves deny practically any heavenly inspiration and insist that what assumes to be such is nothing more than a fabrication of human authorship—incredible often, imaginary, contradictory, childish in the palpability of its errors—what are men who are not professional theologians going to do? What else remains for them except to express dissent or to say, with the agnostic, that "I do not know, and as it is impossible for me to know or anybody to tell me, I dismiss the whole problem as insoluble and all consideration of it, therefore, as hopeless waste of thought?"—New York Sun.

The "Sun" need have no trouble about the situation. The only change that the "Higher Critics" have brought about is they have shown the world that all that the clergymen, priests and professed theologians have been telling us is false and not to be relied upon, and that the only thing that we can depend upon for knowledge is Science. When the world has fully learned that lesson humanity will be much wiser than ever before.

—Guthrie, Okla., May 26.—Rev. H. B. Baldwin, an aged preacher, was killed by lightning while conducting a religious service at Fountain, in Dewey County, last night. For a week he had been conducting a revival and the

little church was crowded yesterday. He gave out the hymns and led in prayer and then went to the Bible and gave out his text. Then the storm broke. He appealed to the congregation to lead better lives and just then a crash of thunder came, while a brilliant flash almost blinded those in the front pews. When they recovered from the confusion the minister lay on the floor dead. The congregation was in a great state of fear and the men in the audience, mostly cattlemen, feared to approach the body for some minutes. The women screamed and some fainted.

We do not wonder that the Lord is getting down on these revival preachers who represent him as an "angry God," who is going to burn his unconverted children in hell fire throughout the endless ages of eternity, but we think he was a little too hard on his old servant, the Rev. Baldwin, and should have taken into account his early education and his old age and, and not struck him down with a bolt from heaven while conducting "divine service." But then, "God's ways are not our ways."

—We clip the following from the "Monthly Calendar" of June, 1899, a Catholic publication:

The venerable successor of Peter is nearing the day when he must leave this world to enter the eternal mansions of the city of God, where he will be a prisoner of the love of God as he is now of the hatred of men in the city of his fathers.

Therefore does one of his last acts make him like his Master.—"Father! into Thy hands." The rulers of the world are now assembled in a mock assembly to bring about everlasting peace, and the Vicar of the Prince of Peace is excluded from their councils. The most absolute monarch of the world dared not admit him, lest he be considered "no friend of Caesar's"; yet all the world recognizes Leo XIII. as its greatest leader.

Not exactly "all the world," Mr. Editor—only a very small portion—not a man of any eminence in science or lit-

erature "recognizes" any such thing. The most intelligent people of the world think that "the venerable successor of Peter" will confer a benefit on the world by "entering the eternal mansion of the city of God," wherever that may be, and quietly remaining there.

—Prof. McGiffert of Union Theological Seminary, whose books on higher criticism have caused such warm discussion among Presbyterians because they show he disagrees with the confession of faith regarding the inspiration of the Bible, the divinity of Christ and the Lord's supper, undoubtedly will be tried by the presbytery unless he withdraws from the church.

The presbytery at its meeting to-day received the message from the general assembly on the point, and appointed a commission, which is said to be strongly "conservative," to look into Dr. McGiffert's books and report not later than next November upon their orthodoxy. The commission is made up of Dr. R. F. Sample, moderator of the general assembly, chairman; Dr. Robert R. Booth, former director of the Union Theological Seminary; Dr. Erskine N. White and Elders William E. Maglo, Oscar E. Boyd and Titus B. Melgs.

"The committee is made up to 'settle' Prof. McGiffert," said a leading conservative.—Chicago Tribune.

The question to be settled is not whether Prof. McGiffert has told the truth in his book, but whether it disagrees with the Presbyterian confession of faith.

—"There is no peace for the wicked," says the "good book," but that is changed now, there seems to be no peace for the righteous in these days. "No day passes but some momentous question arises in the church that causes animosity among the brethren who "dwell together in unity." The new question that is to shake the church from center to circumference



just now is whether or not babies should have a little water sprinkled in their faces soon after they are born. This question which, with the Christian, is much more important than Darwin's survival of the fittest or the doctrine of evolution or any other scientific question, will rack the great minds of orthodox college professors and Rev. D. D.'s before it is settled, and may split the congregational church, for it is a heavy question to handle. It has been raised as the reader will see by the following extract by Rev. Dr. Bliss:

The Rev. Dr. Howard S. Bliss, former assistant pastor of Plymouth Church, Brooklyn, under Dr. Lyman Abbott, and at present pastor of a Congregational church at Upper Mount Clair, N. J., is preparing to bring before the Congregational International council, which meets at Boston on Sept. 20, a proposition to do away entirely with infant baptism in the church, substituting an impressive service of dedication. Dr. Bliss is a son-in-law of E. W. Blatchford, 375 La Salle avenue, Chicago.—Chicago Republican.

We notice that a number of the most learned men in the church have been interviewed on this all-important question, and there is a great diversity of views on the subject. If "sprinkling" is a "saving ordinance," as held by many Christians, the future destiny of coming generations depends on how this question shall be settled. "Great is Godliness."

—A correspondent of the Buffalo Times says a minister, remarkable for his simplicity, on his way lately to preach a funeral sermon in a church not many miles from Warsaw, N. Y., called on an old lady, who insisted upon the reverend gentleman taking some fine, fresh dairy-fed pork sausages home to his wife. Carefully wrapping them up in a clean napkin, the good old soul placed them in the minister's pocket. While at the grave a hungry dog smelt the savory things, and several times the parson had to kick the

brute away, which made him wish the dog and sausages at the devil.

When the parson had mounted the pulpit to preach the funeral discourse the sexton, having to give him a message, went up the stairs, and to attract his attention pulled at his coat tail. The reverend gentleman, irritated at what he thought the pertinacity of the dog, kicked out with all his might, and, hitting the sexton in his abdominal parts, sent him sprawling head over heels down the stairs into an old woman's lap, when they both rolled over together. "You will excuse me, dearly beloved brethren and sisters," said the minister, without looking behind him to see the mischief he had done, "but I have some sausages in my pocket, and that dog has been trying to grab them ever since I came upon the premises."

"It is a lie!" shouted the sexton, to the utter amazement of the congregation and the horror of the reverend kicker, who, turning around, saw what he had done.—Cattaraugus (N. Y.) Republican.

—Rev. M. J. Savage in a sermon he delivered May 14 on "The Belief in Immortality," says:

"During the last week, for example—and I may be pardoned for referring to this by way of illustration—in one of the leading papers of the city there was a discussion concerning the case of Dr. Briggs, which took this ground: that a belief in immortality, the Bible as an inspired book, religious truth of any kind, simply could not be proved in accordance with the scientific method, or received on the basis of reason. And this was a writer speaking in defense of the church and of religion, who said the church, religion, Bible, immortality—all these things—if received at all, must be received simply by faith—they cannot bear the test of reason. He would have gone on to say that they are above and beyond reason. If I had been in my usual condition, I should have publicly asked this writer a question. After you have put reason out of court, what reason is there for

believing anything, or believing one thing more than another? There is literally no reason left, after you have put it away. Therefore, literally, there is no reason why a man who takes this position should not accept Buddhism or Mohammedanism as well as Christianity. There is no reason left why he should believe anything—no reason left why he should believe one thing more than any other.”

And by the way, we will say that of all we have heard or read in defense of spiritualism during the last thirty years, the sermons that Mr. Savage has been preaching recently, in behalf of the belief in immortality, are the most convincing. He treats the subject from the standpoint of science and reason, and asks no one to accept anything he says on faith or on “divine revelation.” Whatever one may think of his opinions they cannot help admiring his candor and fairness in presenting them. We do not wonder that our spiritual friends are overjoyed at the accession of so able and distinguished a man as Mr. Savage to their ranks.

—Des Moines, Ia., June 14.—(Special.)  
—Prof. O. T. Morgan of the department of Greek and Hebrew in Drake University was removed by the Board of Trustees at their meeting to-day. This action was the result of a long controversy between Prof. Morgan and many of his pupils over charges of heresy which they had frequently made against him.

Prof. Morgan is a believer in higher criticism and says so. In a lecture before his class he stated that he thought the Bible was not an inspired book, but from an inspired people. The pupils protested to the trustees. That was in April. The trustees then removed Prof. Morgan from the chair of biblical literature and history and made him professor of Greek and Hebrew. They further instructed him to say nothing of higher criticism or inspiration.

He failed to observe that injunction and wrote an article for the Oracle, a paper published by the Christian Church. The students again rebelled

and yesterday filed with the Board of Trustees a petition asking Prof. Morgan's removal. The board complied at to-day's meeting by a vote of 18 to 4.

This expelling of heretical ministers and college professors don't seem to help matters much. It makes the expelled heretic more popular and therefore enables him to do more harm. If public sentiment would allow of their being burnt at the stake it would be much better, and as there are now so many cases it would give employment to many clergymen now out of a job. And then burning at the stake is soundly orthodox.

—The following letter explains itself and contains the gospel of Free Thought that many have experienced in passing from orthodoxy to liberalism:

Oakland, Ky., May 21, 1899.

Bro. Green:

I notice that my subscription to your journal has expired, and as I do not propose to read a single number without paying for it in advance I inclose money order, asking that you renew it for another year. The longer I live the more confirmed I become in the opinion that Christianity, like the other religions of the world, is a human invention and nothing more. For this reason I feel that I would be untrue to what I believe to be my duty if I should neglect to take and pay for some journal having for its object the exposition and refutation of the monstrous errors it contains. And as all true infidels must regard the matter in the same light, I hope to see the Free Thought Magazine and all others of its kind well sustained. Yours for the right against the wrong.

W. S. JONES.

P. S.—It is to me quite interesting, if not significant, to observe that my disgust for all manner of vice and dissipation has steadily increased in proportion to the decrease of my faith in the dogmas of Christianity. I do not pretend to say that this change stands in the relation of cause and effect in the matter of my disbelief, but I do know that my hate for vice and immorality is much more intense now than it was

when I accepted these dogmas as divine truths. This proves, at least to my mind, that belief in these dogmas really tends to lower, rather than to raise, the moral sentiments of mankind. What is your own experience along this line?  
W. S. J.

—Three gay little kittens, named  
Black, White and Gray,  
From their own cozy corner once wandered away.  
And old Mother Catkins, asleep on her chair,  
Ne'er dreamed that her babies were off  
"on a tear."

The kitty-cats frolicked, and gamboled,  
and ran,  
And cut up such capers as only cats can;  
And when they encountered a very high wall,  
Up scrambled and clambered the little cats all.

"We're out for a high time," the kitty-cats said;  
And they danced a few quicksteps;  
turned heels over head;  
Then Whitey and Graycoat struck up a sweet tune,  
While Black sat sedately and mewed at the moon.

But brief was their pleasure. They soon heard a yell,  
Of "Scat there, you cats there!" while shoes and things fell.  
Down scrambled and tumbled the poor little kits,  
And scampered on homeward, scared out of their wits.

With joy, their warm corner the run-aways spied;  
And when they were nestled by old Catkin's side,  
The kittens purred softly, "No more will we roam,  
For all the world over, there's no place like home."

—E. Louise Liddell, in *Our Animal Friends*.

—New York, May 29.—(Special.)—A sensational onslaught was made upon the Sunday school before the Church Club of Brooklyn to-night. It was the annual meeting of the Church Club of the diocese of Long Island, and every Protestant Episcopal church on Long Island was represented. The topic for discussion was, "How Shall We Make Our Sunday School More Beneficial?" The guest of the evening was the Rev. Dr. Pelham Williams of Greenbush, Mass.

"Gentlemen," he began slowly, to give each word weight, "I do not believe in any Sunday school that ever was, is, or ever will be. My idea of Sunday schools is that they are maintained in order to allow some people to experiment with the souls of other people's children. They are hopelessly wrong.

"The worst teachings in the United States are those in the name of God under the roofs of Sunday schools. Sunday school teachers are neither fish, flesh, fowl, nor good red herring."

We agree with Dr. Pelham that the orthodox Sunday schools are "hopelessly wrong," but not for the same reasons that the Doctor does. He objects because there is too little religion taught in them. We, because there is too much. His "idea is that they are maintained in order to allow some people to experiment with the souls of other people's children," and here we and the Doctor are pretty near together. We would state it thus: They are maintained in order to allow some bigoted people to fill the minds of other people's children with bigotry and superstition and prevent them, for the rest of their lives, from using their reason and judgment in the investigation of religious questions—in fact, of any question.

—Rev. Flavius J. Brobst, formerly pastor of the Westminster Presbyterian Church and who held services each Sunday in the Great Northern Theater for a long time several years ago, is an inmate of the county jail, where he was sent for contempt of court by Judge Holdom of the Superior

Court to serve three months. The contempt for which Mr. Brobst was punished consisted of failure to pay alimony for the past three months to his wife, who is suing for divorce on the ground of cruelty.

According to the assertions made the husband was in the habit of striking and beating his wife into an almost insensible condition and then leaving her locked up in her room while he went to the Great Northern Theater and expounded the gospel. It is asserted also that on particular occasions he threw her down on the floor of their living room and, after having beaten and choked her, offered her a bottle of laudanum with the advice to take it and make away with herself.

After his arrival at the county jail the minister said:

"While sitting in my cell I was reminded very vividly that the most symmetrical and spotless character of the old testament—Joseph—was put in jail by a woman. And that character of the new testament, of whom Jesus Christ said 'there was no greater man born of woman'—John the Baptist—was put in jail by a woman.

"I am put in jail by a woman. The similarity of my experience to these two immortals is even more striking when the case of Joseph is considered. The guilt of the woman was thrown upon Joseph and for her guilt he was jailed."—Chicago Chronicle.

—The abomination that cursed and weakened Spain was too much Christian religion. What gave us the easy victory over her was science. When Commodore Dewey, with war vessels built on scientific principles, met the Spanish navy there was a conflict between science and religion. Dewey put his trust in science, the Spaniards trusted in the

prayers of their priests. And the Filipinos are also the slaves of superstition, and their curse is that they prefer superstition to science, and the only way they can be benefited by this nation is by secular education, giving them intelligence in place of their religion. But we are sorry to say that there are people in this country who desire as soon as they have an opportunity to give them still more superstition, and they claim this war, with these people, is carried on for that very purpose. Rev. J. W. Hill in the Western Christian Advocate says:

The heathen in Canaan were not comparable with the blood-curdling Spaniards, all things considered; and yet God Almighty ordered his people to exterminate every heathen tribe and take possession of their lands and cities. God's people were not robbing those heathen of their rightful possessions. The earth is the Lord's, and he has a right to disinherit the heathen and blot them from the map of nations, and turn his vineyard over to those who will cultivate it. God intends to shake the nations of the earth until every plant, kingdom, or nation which he hath not planted shall be "rooted up."

If there be a greater "heathen" in this world than this Rev. Hill we would like to know where he is. Such sentiments as Hill utters are blasphemy against humanity. The God he worships is worse than the most blood-thirsty savage we ever read of. Hill would like to be a missionary to the Philippine Islands after we get possession of them, to teach these people the gospel of "believe or be damned."



# THE SAFE SIDE

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## Short Extracts from Letters and Reviews.

*From Prof. O. B. Frothingham, Boston.*

I find it original . . . interest me greatly. . . . On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

*From Andrew D. White, LL.D., ex-president of Cornell University, Ithaca, N.Y.*

I have delayed acknowledging your book until I could have the opportunity to give it a more careful examination. I have now done so, and wish to thank you for it heartily. It seems to me full of valuable information . . . will be honored later, when the leaders of thought shall have given the honest attention to the whole subject which it deserves.

*Prof. Hudson Tuttle in "The Better Way."*

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. . . . Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished.

In short, it is a "vade mecum," a library within itself of this kind of knowledge, and is much that is difficult of access in its original form.

*From a column review in "The Chicago Tribune."*

"The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a

great number of "nuts to crack" by those students of the scriptures. . . . But the work should be read by doctors of the church, and able educated ministers of the gospel who possess superior knowledge of the subject.

*From "The Chicago Times."*

Such a book as indicated is "The Safe Side," by Richard M. Mitchell, of this city. . . . But in all this terribly destructive criticism it is manifest that the writer entertains the simplest and most reverent belief in God, and in the unbroken life and development of the human soul throughout eternity. To him the distinction between good and evil is clear, notwithstanding the extinction of Christianity, as a system in his belief. Sin, wrong, he does not believe can be forgiven, but its penalty must be borne in remorse, retarded growth, etc. . . . Read his book. . . . But they should not forget that denunciation is often, like a demurrer in legal proceedings, an admission of facts, and nearly always amounts to begging the question at issue. It is a book which for its matter, its thought, to say nothing of its manner, is thoroughly worthy of equally simple and complete refutation, if any one can achieve it.

*From "The Boston Investigator."*

Mr. Mitchell has done the cause of Liberalism a great service in his noble work. He has assumed that the truth is a better guide than falsehood, and that it is safe to know the truth and to tell it. . . . His masterly presentation of the superstitious and ideas which culminated in the declaration that Jesus was divine, throws new light on the gospels, and helps to make clear what has heretofore been dark and mysterious. "The Safe Side" is a good book to have in your library. It is original, able, and thoroughly liberal in its treatment of the matter.

*Mr. Clement Warren, Brooklyn, N.Y.*

I have just completed for the seventh time a reading of your cogent work entitled "The Safe Side." Every time that I have read the work I have realized its excellence more and more. On each occasion new features have developed. . . . It is a work replete with facts clearly stated and irresistibly put. They may be ignored, but cannot be refuted. . . . It throws a flood of light on the subject which only the wilfully blind can ignore, and as a compendium of tersely put truths is one of the best I have ever read on any subject.

*From "Review of Reviews," New York.*

Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent Biblical criticism, and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasizes strongly the great amount of social wealth which yearly goes to support church "club houses," and the ministry which to him appears a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language.

*Mr. Edward Howe, New York City.*

I have given your book a third reading, and admire it more than ever. . . . Such a book as yours is greatly needed to clear the theological atmosphere, and I hope it will be very widely circulated. . . .



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No. ∞

# Free Thought Magazine.

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

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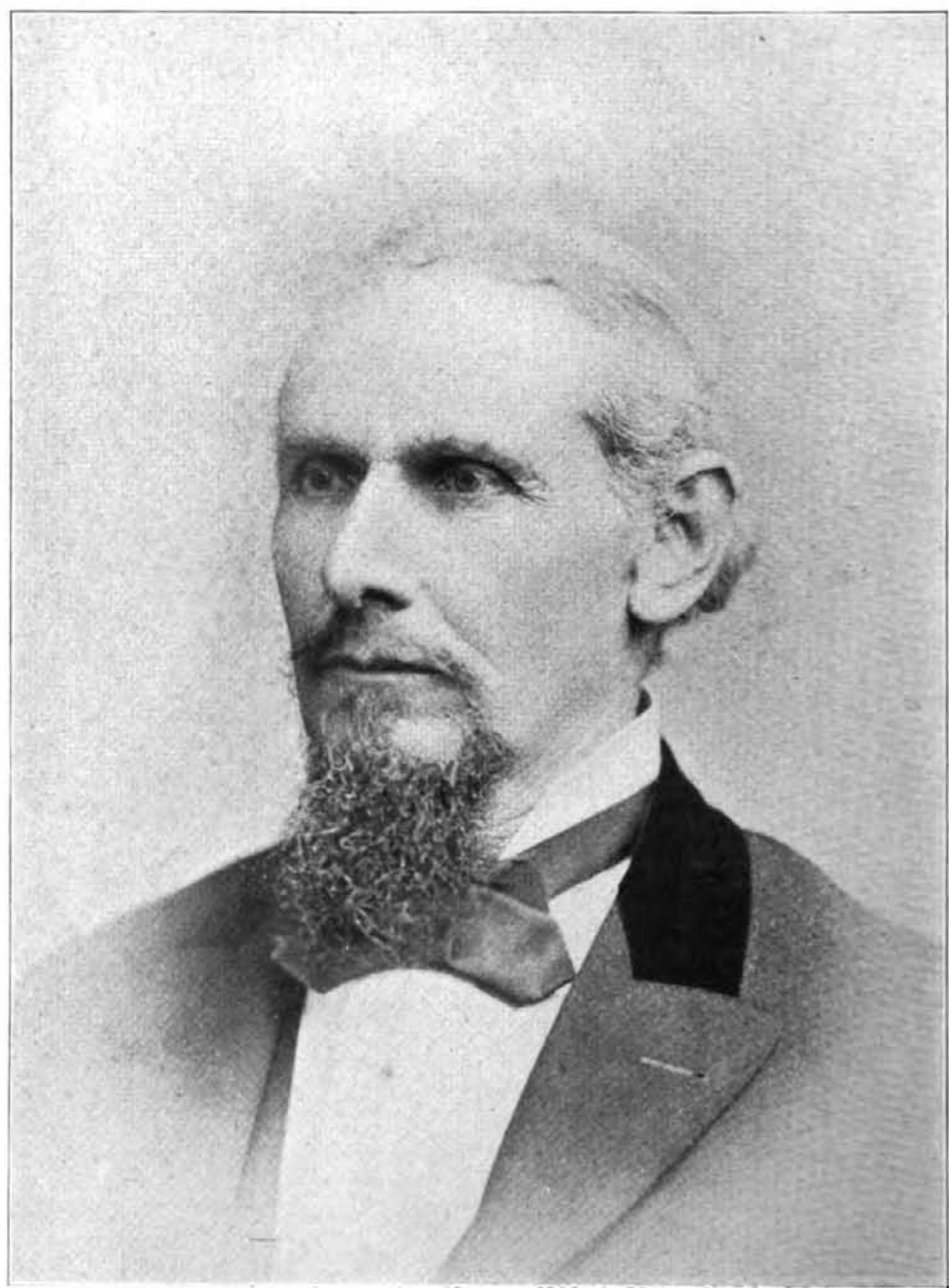
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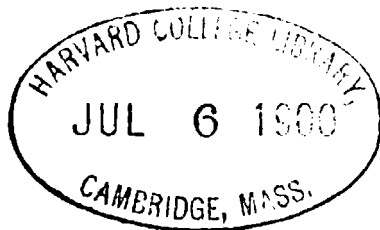
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*Parish B. Ladd*



# FREE THOUGHT MAGAZINE

AUGUST, 1899.

## THE MASTER'S MASTERPIECE.

BY DANIEL K. TENNEY.

OUR Christian friends, especially the ministers, are becoming badly demoralized. They are entitled to our sympathy in their affliction. They have discovered that faith must give way to science and common sense. To them it seems very grievous. By this means they have lost their barbarian God Jehovah, the image of themselves, their virgin-born Savior, their Holy Ghost and their revealed word of God. No one remains to listen to prayers or to answer them. All is now myth and mystery. The Bible is not holy, but full of holes. The creation story in Genesis is a chimera. The Lord God did not create the first pair, nor make coats of skins to clothe them. Nor did he walk in the garden with them in the cool of the day. There was no fall of man. Noah did not have a flood. There were bulrushes in Egypt, but no Moses. No two million Israelites ever lived in the land of Goshen, nor spent forty years in exodusting a hundred and fifty miles to the land of Canaan. The Red Sea did not open a passage for them to march through on dry land. Jehovah did not, with his finger, engrave the ten commandments on stone and deliver them to Moses, nor did he and God talk face to face on Mount Sinai. The astronomical feat of Joshua with the sun and moon, on Gibeon and Ajalon, is abolished. Rams' horns did not destroy the walls of Jericho. Lot's wife was not pilloried in salt. The whale did not swallow Jonah. When Elisha cursed the children, in the name of the Lord, for mocking him as a bald-head, two she-bears did not "come forth out of the wood and tear forty-and-two children of them." The Lord was not in that line of business. Nor did Elijah go up to heaven in a fiery chariot. Neither Jehovah nor the Holy Ghost ever fathered a child. No one was ever resurrected after death. Wine was never made of water. Five loaves and two little fishes never fed a multitude. Devils enough were never cast out of one man to fill a drove of two thousand hogs. Miracles are purely imaginary. All stories concerning them are relics and romances of pre-historic imagination. The cherubims and seraphims have

stopped crying. The communion of saints has ceased, and even the bones of a saint smell no better than those of a sinner, and will cure no more diseases. The kingdom of heaven no longer exists. Astronomy has consigned it to oblivion. God does not sit on a great white throne there, with the books open, judging the dead according to their works as written in those books, and consigning most of them to hell. This ancient realm for eternal torture of the damned, formerly so dear to the Christian heart, has lapsed into innocuous desuetude by common consent. Strange assertions, in whatever book found, or by whomsoever spoken, must not be believed upon authority, but only upon proof. Nothing supernatural ever occurred. Human reason is the only criterion of truth for human beings. Human experience is the best guide to conduct. These, and many others of like import, are the conclusions of honest clerical thought. Even our Unitarian friends, who started out in the joyful companionship of the one God Jehovah, rejecting his two trinitarian companions, have now rejected him also and are affiliating with a better specimen, "The power, not ourselves, that makes for righteousness."

That such great advances have occurred in clerical thought and speech is due to the valiant efforts of scientists and men of independent minds, who have done their own thinking and have not lacked the courage, on apt occasion, to make known their thought to others. To those who have pursued this policy, it certainly is a cause of profound congratulation that their efforts have so well awakened the minds of their fellowmen to the fallacy of dogmas, creeds, and superstitions, and that the truth, on theological subjects, is worrying the clergy to open confession. Ingersoll, our great and glorious champion, has by his lectures and writings, clear and fearless, done more to advance the cause of truth among the multitude and to free the minds of men and women from the thralldom of theology, than all other men of the century. Free Thought magazines and publications have done much. The general advance in popular education has been a great coadjutor. The fear of thinking is rapidly becoming a thing of the past. Courage for fearless expression is fast advancing. Fear of priests and ministers has well nigh died away.

The more intelligent ministers have already caught the infection of Free Thought and enlightened utterance, especially when communing among themselves. A Methodist clergyman, in New York, gave evidence of this, when, in a conference with four hundred brother ministers, a short time ago, he declared that "the inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men." And this

sentiment his brethren heartily approved, by rapturous applause and abundant "Amens." Some other clergyman, not long ago, said, that "twenty-five years ago Colonel Ingersoll was fifty years ahead of the churches, but at present the churches are fifty years ahead of him. The churches have so far advanced that the views of Ingersoll have become archaic." Another minister expressed the opinion, that it would have been much better for the Christian church had it rejected the Old Testament at the start, and based its religious system only on the new.

Rev. Judson Titsworth, of Plymouth Church, Milwaukee, said in a sermon, a short time ago, "Intelligent religious faith has learned the vital necessity of discriminating between form and reality in its thought about verities." So "it has utterly abandoned its old ideas of a physical heaven and a physical hell." "The world is full of writings which are fictions as to form, while they are truth as to their contents." "Jesus was the greatest novelist in literature."

In other words, the books of the Bible are romances, and not historical or authoritative. They contain moral and religious elements commingled with fiction. Which is which, each person must determine for himself, though no two will determine alike. Divine revelation never means what it says, but something different. Just what it means has not yet been accurately ascertained. It is divine revelation all the same. That the people, living when the various books were written, and for whose instruction they were produced, believed them literally, and that almost everyone else has so believed, is no evidence that they were intended to be understood literally. Belief, like everything else in nature, is controlled by evolution. People believed one thing centuries ago and other things later. We now differ with all of them. Very soon our opinions will be rejected also by our successors. Whatever people have believed, on theological subjects, in the past, was certainly wrong. So is what we believe at present. We must change our views on such subjects, to accord with the intelligence and temper of the times. The Bible does not mean what it used to, or what the writers intended to have it mean. It has within it that divine element of modification and improvement, discovered by Darwin, which characterizes all evolutionary things! Any preacher is at liberty to expound it so as to please his congregation, secure liberal contributions and multiply the conversion of souls. This seems to be about the clerical view of the Bible now being advocated, and which is said to make Ingersoll's views "archaic." In other words, the thoughtful clergy admit Ingersoll's contention that the Bible is neither

authoritative nor truthful, as it reads. But each one of them thinks it ought to be construed as both authoritative and truthful, as he construes it. Such a position is too ridiculous for comment. It is just the one now occupied by our highly intelligent clerical friends. Most of them must be aware of its absurdity. Many are reluctant to comprehend anything which antagonizes "the faith once delivered to the saints." "There are none so blind as those who won't see."

Many of them say that, really, our salvation does not depend, after all, in believing in the inspiration of every part of the scripture, in the jealous and cruel Jehovah, or in the ghostly conception of a son. All we need to believe in, in fact, is Jesus. If we do that and walk in his footsteps, our salvation is assured. And they say that, whether man or God, he was the most perfect character that ever walked the earth. That his precepts were perfect and his life a model for all men to follow. Indeed, that he should be considered as our Master. As highest evidence of this they point to the Masterpiece of the Master, his "Sermon on the Mount." This, they insist, is the grandest thing in literature, and contains lessons and precepts adapted to all the wants and conditions of human life. This is likewise the opinion of many people, not Christians, who have never investigated the matter. They are laboring under serious delusions.

After this somewhat lengthy prelude, let the reader accompany the writer in an examination of that sermon. Let us look at it upon its merits and determine whether it is really wise or foolish, or a mixture of both, whether the Master was really a master of what he was talking about.

In the first place, it may fairly be said that the production in question is not a sermon at all. It is merely a compilation, in stately language, of pious platitudes and assumed moral aphorisms, largely disjointed and disconnected. It is rather an aggregate of texts than otherwise. It possesses none of the qualities of a popular discourse. It does not purport to have been reduced to writing. There were no shorthand reporters in those days. No one knows where Matthew or Luke obtained it. If present, they could not have remembered it, nor is it certain where it was delivered. Matthew says (5: 1) that it was delivered while seated on a mountain. Luke (6: 17) says that he had come down from the mountain and "stood in the plain." An important contradiction for so momentous a talk, as this has been supposed to be. Was it indeed a sermon on the mount or a sermon on the plain? As the two saints differ, who shall decide? Let us proceed, however, to the sermon itself, and see what it amounts to.

"Blessed are the poor in spirit for theirs is the kingdom of heaven."

What does that mean? Where is the kingdom of heaven? What is it? Modern scholarship says there is no such place. But if there be, why should those poor in spirit possess it, to the exclusion of those rich in spirit. Can no one possess a seat in the kingdom of heaven but the depressed and the downcast, the gloomy, those who in this world are given to melancholy? Can cheerful souls gain no admittance? What sense or merit is there in this opening sentence?

"Blessed are they that mourn for they shall be comforted."

Why should they that mourn be blessed instead of those who do not? Is mourning for things which cannot be helped so surpassing a virtue that it should be specially rewarded? Mourning is a natural emotion. So is the cessation of mourning. One always follows the other. Did not all the hearers of Jesus on that occasion know this without telling it to them? It seems impossible to discern a new or valuable thought in this tame expression.

"Blessed are the meek, for they shall inherit the earth."

Is that true, or has it ever been? Whoever heard of anyone, by reason of meekness, inheriting the earth, or any portion of it? Are the meek noted as holders of real estate? Is there any reason why they should be? To be meek is to be humble. It takes something besides humility to buy land. Was that expression of the Master the product of wisdom or of a feeble mind? What qualified a Jewish youth of thirty to talk about such things? What did he know about them?

"Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

If righteousness is good conduct, everybody hungers and thirsts after it. How many get filled with it? Very few, if any. Righteousness is a good thing, but human nature is oft inclined to dereliction. A strictly righteous man is a rare specimen. If there are such, I have never seen one, nor do I believe they get filled oftener than the rest of us. Is there any meaning to that statement, deep and delightful?

"Blessed are the merciful, for they shall obtain mercy."

Do the merciful obtain more mercy than others? In general, they need no mercy. They are all right without it.

"Blessed are the pure in heart, for they shall see God."

The vision referred to is that of Jehovah. Does anybody want to see the being who condemned our entire race to eternal brimstone flames for an offense for which but two were guilty, and for which he himself was



alone to blame? No man pure in heart wishes to see him. And who are the pure in heart? Has the reader ever seen one? If only the pure in heart shall see him, he will not be much annoyed by their gaze. But science and the better preachers now tell us that Jehovah is a myth, and that God is a spirit, everywhere present, as a universal intelligent force. How, then, can anybody see him, or one person better than another, if he is invisible to all?

"Blessed are the peacemakers for they shall be called the children of God."

What good will it do to call them so? Are not all children the offspring of a universal intelligent force? Shall none but peacemakers be favored with that parental designation. Will our domestic tyrants who are posing as peacemakers in Luzon, by making cruel war on the natives, be called the children of God? If not, will they be dubbed the devil's children? What practical point is there to this twaddle about peacemakers? At best they are a scarce commodity in the Christian nations.

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

But we are now confidently told that astronomy has abolished heaven. How can those persecuted get to own it? Will not others, who have behaved as well, but who have not been persecuted, deserve as much? Must we be persecuted to get there? Very few have been persecuted for righteousness' sake. Are they to capture the entire kingdom? Galileo, Bruno, Servetus, Paine, Ingersoll and thousands of other men, of most righteous lives, have been persecuted in consequence. Are they to be excluded from front seats with the holy army of martyrs?

"Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great shall be your reward in heaven."

This implies that the Master is really a vicegerent of God on earth, but modern clerical scholarship assures us that both are myths and have no existence as facts. Those, therefore, who are reviled by modern scholarship and told the truth, are to rejoice and be exceeding glad, and are to have great heavenly reward, although those who do the reviling are right, and those reviled are simply reveling in ancient delusion. Does "the power, not ourselves, that makes for righteousness," approve of such injustice? If we honestly believe our neighbors in the wrong, will we entitle them to greater glory by candidly telling them so?

And then, speaking to a great multitude of ignorant Israelites, gathered from all parts of the land, the Master says:

"Ye are the salt of the earth." \* \* \* "Ye are the light of the world." \* \* \* "Let your light so shine among men that they, seeing your good works, may glorify your father which is in heaven."

Here we are again. Where is heaven, and who and what the father located there? Why glorify something which has no existence? Or, if existing, what good will it do to universal power to be glorified? Among the audience addressed, there was probably not one in a thousand who could read or write. All were semi-barbarians at best. and almost inconceivably ignorant. Why flatter them that they are the salt of the earth and the light of the world? Did not the Master comprehend their stupidity, or was he in that respect but little, if any, above their level?

"Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill."

Here is an approval and ratification by the Master, of the horrors of the Old Testament, then commonly called the law. He has come to fulfill it. Why, then, did he in the same sermon proceed to set aside some of its most prominent features? For instance:

"Ye have heard that it was said by them of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without cause, shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council, but whosoever shall say, thou fool, shall be in danger of hell fire."

We cannot readily understand all this. The last sentence only is plain. If a man calls another a fool, whether he is one or not, and a good many are, he is in danger of hell fire! Does not the author of such an expression himself deserve the epithet? Could it possibly have proceeded from other than a feeble mind?

"And if thy right eye offend thee, pull it out and cast it from thee." \* \* \* or "If thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body shall be cast into hell."

If this is figurative, what does it mean? Had the Master been drinking some of the watery wine of Canaan, when he spoke that? Think of it. If you have a sore eye or a lame hand pull it out or cut it off! Do not go to a doctor. How would such a divine prescription work nowadays?

"Ye have heard that it was said by them of old time, thou shalt not commit adultery, but I say unto you that whosoever looketh on a woman, to lust after her, hath committed adultery already with her in his heart."

What is this but infinite nonsense? What does it mean to lust after a woman? Simply this, when the face and form and conduct of a good

woman are such as to inspire in the mind of a man a sentiment of admiration and love for her, he irresistibly lusts after her, but in no offensive sense. It is akin to the feeling existing between a young man and his betrothed. Have such men committed adultery with such women, already, in their hearts? No, nor in any other portion of their anatomy. Perhaps the personal experience of the Master with the unholy Israelites around him gave rise to this annex to the old commandment, but would it not have been better if he had omitted it?

"Again, ye have heard that it hath been said by those of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths, but I say unto you, swear not at all, neither by heaven, for it is God's throne, nor by the earth, for it is His footstool, \* \* \* But let your communications be yea, yea, and nay, nay, for whatsoever is more than this cometh of evil."

Well, swearing is bad manners, certainly, offensive to a good many good people and not so to many others equally good. But think of the reasons given for this injunction. Heaven is God's throne! The earth is His footstool! How can there be a throne in a place which has no existence, as they now tell us? Jehovah has indeed used the people of the earth for a footstool in times past, but is getting out of the habit, if we may believe our clerical friends. Brevity in conversation is commendable, but intensifying adjectives are not always inappropriate. Yea, yea, and nay, nay, would hardly work nowadays. It would seem that a lesson against swearing could easily have contained better logic and more convincing illustration.

"Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth, but I say unto you that you resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also. And if a man would sue thee at the law and take away thy coat, let him have thy cloak also."

If any man in these days should seriously utter such foolish stuff would he not be regarded as an eligible candidate for a lunatic asylum? Did anybody ever obey this injunction? Was anyone ever expected to? What is there about this insipidity that has ever commanded the respect even of Christians? Did you ever know a person, smitten on one cheek, to turn the other for a second blow, or a defendant, sued at law, and his property levied on, to seek out the plaintiff and insist that he shall take more? Do Christians always do this, so as to make their salvation sure?

"Love your enemies. Bless those that curse you. Do good to them that hate you, and pray for those which despitefully use you and perse-

cute you, that ye may be the children of your father which is in heaven."

Think of it. Love your enemies! Whoever did or could do such a thing? An enemy may be feared, but cannot be loved. It is contrary to the nature of men and animals alike. Did Jehovah love his enemies, or did he order them butchered in cold blood, and to "leave nothing alive that breathed?" Did he condemn mankind to everlasting torture? Is it fashionable to bless those that curse us, or to do good to those who hate us? Was anyone ever known to do such a thing, or will there ever be? Read the Pope's anathema on Victor Emmanuel and see how the Vicar of God loved his enemies, blessed those who cursed him, did good to those who hated him, and prayed for those who spitefully used him and persecuted him. Such a product of Christian love is enough to make the blood run cold. How have Christians been accustomed to love their enemies? How about the army of martyrs to Free Thought? Has the reader ever noticed the intense love which those of one Christian sect have for those of another? Especially, of the Protestants for the Catholics, and vice versa? How touching is the undying love of Christians for infidels and Freethinkers! How about the torments of the inquisition? But we are commanded to do these impossible things, "that ye may be the children of your father which is in heaven." Is it related that Jehovah ever loved his enemies, or did a kind act to them, or any other act outside of his vindictive nature? Certainly not. How, then, can men, by obeying this foolish precept, wish to become his children?

"Be ye therefore perfect, even as your father which is in heaven is perfect."

But it seems now that there is no such father, and no such heaven. They are myths and mysteries. Nor is there anything known or imaginable which is perfect. Everything is undergoing modification and improvement. No doubt the person who wrote that sentence thought there was a heaven and a father there. It seems he was mistaken. Even if there be such a being and such a place, the fact has never been made known to men, by any God-like or heavenly demonstration. The whole matter rests on ancient tales, like those of Munchausen, funny but foolish.

"Take heed that ye do not your alms before men to be seen by them." \* \* \* "Do not sound a trumpet before thee as the hypocrites do" \* \* \* "that they may have glory of men. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret and thy father which seeth in secret, himself shall reward thee openly."

Does the old gentleman reward those who give secret alms? Whoever knew him to do so? Why does he not so bestow the reward that there will be no need of alms? Would not that be better? Are our Christian friends noted for giving alms in secret? Are not such gifts usually aired in the local columns? How about the fanfaronade of charity balls and the like? Are infidels less liberal in giving alms than their Christian companions, and do they make more noise about it? If so, let the evidence be produced.

"When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." \* \* \* "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret, and thy father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them, for thy father knoweth what things ye have need of before ye ask him."

Well, if "the prayers of the righteous availeth much," surely the short and silent ones recommended, are the best. But if the Father "knoweth what things ye have need of before ye ask him," as he certainly does if he knows anything, why would it not be better to supply the things without asking? Who, indeed, ever knew him to respond to a prayerful request? What would be the condition of our race if every devout and honest prayer should be answered? What would happen if the conflicting, though soulful, desires of men, all over the world, could control the phenomena of earthly affairs? Would not Jehovah have to abdicate? And if the hypocrites "loved to pray standing in the synagogues and in the corners of the streets, that they may be seen of men," how about the parsons and priests in their pulpits? How about the Methodists at their revivals and camp-meetings? How about the Salvation Army, with their prayers and tambourines, in our streets? These are all good Christian people. Are they not going back on their Master? And how about the "vain repetitions" in the Catholic and Episcopal prayer-books? "The same yesterday, to-day and forever. Good Lord deliver us?" Such customs are so unanimous that maybe our good friends have suspended the rules by a two-thirds vote! And whoever heard of a Christian praying in a closet with the door shut? It must have been Jehovah, if anybody. These praying rules seem to have been "more honored in the breach than in the observance."

And then comes the well-known Lord's Prayer, as the prescribed form to best secure heavenly favor. When the prolonged gush of weird invocation has become exhausted, and seldom before, this simple form is often followed by the clergy.

"Our father which art in heaven."

But the better clergy now tell us that there is no such location as heaven, and that there is no father in any such place. That he is a spirit, everywhere present, so that this exclamation is wild, woolly and without meaning to intelligent people.

"Hallowed be thy name. Thy kingdom come, Thy will be done on earth as it is in heaven."

"Hallowed be thy name" conveys no impression to my mind. It seems a glittering generality only. What particular thing does "thy kingdom come" have reference to? Nothing known to men. How can God's kingdom, if there be one, come to the earth, or elsewhere? Who knows whether his will is done in heaven any better than it is on the earth? If he is in control everywhere, why does he not see to it that his will is everywhere executed? Will he do so if we ask him to? Otherwise not? He has been asked to do so billions of times. Does he do it, or not? Who knows?

"Give us this day our daily bread."

Did anyone ever get a loaf simply by praying for it? Why ask so foolish a thing? Better get it in the Old Testament fashion: "By the sweat of thy brow shalt thou eat bread."

"Forgive us our debts as we forgive our debtors."

This is unobjectionable. If these are all the debts that are to be forgiven, it won't take much of his time. Most Christians prefer the bankrupt law.

"Lead us not into temptation, but deliver us from evil."

Think of a solemn invocation being prescribed to our father in heaven, not to lead us into temptation! Are we afraid that he will do so, or is it the devil we fear will do it? "Deliver us from evil" is all right, but who was ever kept out of evil, or delivered from it after he got in, by uttering this formula of the Master? Their name is not legion.

"For thine is the kingdom, the power and the glory forever. Amen."

How immensely satisfactory it must be for our Father which art in heaven to be informed by a horde of ignorant barbarians, such as composed the multitude to which this instruction was given, that "thine is the kingdom, the power and the glory." If true, he already knew it, and

also knew that they did not know it, but simply said so because they had been told to. And how fascinating it must be to him also to have this universal prayer, as they call it, uttered by modern clerical scholars in the pulpit, who know full well that it is destitute of real meaning and will prove of no avail? Prayer is all right for savages and barbarians. It has always been popular with them. To be uttered by clergymen of intelligence, in or out of churches, seems the most sickening and senseless performance pertaining to their ceremonies. Why be "as the hypocrites, for they love to pray standing in the synagogues," in the pulpits, in schools, in college ceremonies, in legislative halls—everywhere they can get an opportunity—"that they may be seen of men?" Knowing full well that they are heard by no one beyond the immediate audience, and are answered by nobody? Should they not be ashamed of this?

"But thou, when thou fastest, anoint thy head and wash thy face."

This prescription for hair oil and cleanliness is not objectionable, but does it indicate wisdom from on high? In the barbarous days when the Master flourished people seem to have thought an empty stomach, at times, was a great virtue. Of course they should grease their hair properly and wash their faces when hungry. In these degenerate days, however, even temporary starvation is abhorred, but we frequently wash all over, and only occasionally use hair oil. Maybe the higher criticism is responsible for this backsliding, but still the doctors recommend it. Why did not the Master tell us that "cleanliness is next to godliness," whether on a full stomach or an empty one?

"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."

Think of that as a divine injunction! Think of following in the footsteps of a Divine Master, guilty of such a direction for human conduct! Pay no attention to your food or your drink, because the fowls of the air do not. What supreme nonsense!

"And why take we thought for raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin." "Yet I say unto you that Solomon in all his glory was not arrayed like one of these."

Because the wild flowers do not patronize the dry goods, millinery or clothing stores, must we give them the cold shoulder? Must our good Christian ladies abandon appropriate raiment? Do we know of anyone who ever did so? What a pity that they do not allow the Master to lead them in this respect? How much cheaper it would be.

"Therefore, take no thought saying, what shall we eat or what shall we



drink, or wherewithal shall we be clothed (for after all these things do the Gentiles seek), for your heavenly father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness, and all these things shall be added to you."

Hunt for the kingdom of God and his righteousness, and whether you find them or not, food and clothing will be provided free. That seems to work all right for priests, but who else ever had food and clothing added unto him, without having to pay for them? The precept does not work in practice.

"Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself."

If these commands of the Master had been observed, in what condition would be the human race at this day? Groveling in caves, naked, or clothed in skins, searching daily for their daily food, hungry and savage. No dwellings for permanent occupancy. No homes. No government. Nothing but wild tribes roaming over the earth. No science. No inventions. No education. No ambition. No advance in human achievement. No money, no credit, no enterprise, no property, no nothing, but some visionary treasures in heaven, laid up there in imagination only. Every church, every cathedral, every temple, every building devoted to education or to charity, every block, every home, all these and every other thing indicating the progress of the race, have been constructed in violation of this wonderful rule of the Master, to take no thought for the morrow, and to lay up no treasures except in heaven. Yet the Christian stomach has been swallowing these things for centuries, as sacred and solemn, and though paying no attention to their observance, would consign to eternal torture any man who doubts their divine authority. Do not lay up a cent. Don't order anything for breakfast. Do not think what dress you will wear to-morrow. God does not want you to. He will take care of all that. Believe in Jesus and his sermon on the mount or be damned!

"Ask and it shall be given you. See and ye shall find. Knock and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Is there anyone who does not comprehend the absolute falsity of these statements? They refer to divine favors. Have men and women always received what they have devoutly asked or sought for, or has any

one of them? Could delusion and falsehood be more complete than those embodied in these strange statements of the sermon?

"Therefore, all things whatsoever ye would that men should do to you do ye even so to them. For this is the law and the prophets!"

This is the golden rule, so-called. It is all right, except that the Master got it wrong end foremost. As it reads, it is as much as to say, "If ye would that man should lend you a dollar lend him one instead, whether you have it or not." Confucius stated it much better, centuries before the Master was ever heard of. "Do not unto others what you would not that they should do unto you." That is sublime and to the point. Briefly stated, "Do no harm to anyone." It does not require a Master to invent so plain a moral axiom. But this is not the "law and the prophets," as stated. One of the divine laws, as given by Moses, was "Ye shall not eat of anything that dieth of itself." "Thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien, for thou art an holy people unto the Lord thy God!" How does this law comply with the golden rule of the Master? Give our bad meat to strangers, or sell it to foreigners! As to the prophets, they were the most infamous old wretches possible to imagine. Under the guidance of the Lord in war they killed every one that breathed, but, in exceptional cases, saved the lives of the virgins and turned them over to be ravished by the soldiers, thus disposing in one instance of thirty-and-two-thousand virgins! That is the way the prophets construed the golden rule. A hundred similar instances might be cited from holy writ. So the Master was mistaken about the "law and the prophets" favoring that rule.

"Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that find it, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

This language is perhaps oriental imagery. It is supposed to constitute a specification for the avoidance of hell and the assurance of heaven. It seems, however, to be a prophecy, in advance, that but few will go to glory. What is the "strait gate" referred to and who constructed it? Several days after Jesus was dead he appeared unto Mary Magdalene "out of whom he had cast seven devils," and later, to eleven of the disciples, a long way out in the country, just before he reached up into heaven, and gave this description of the "strait gate."

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that be-

lieve. In my name shall they cast out devils. They shall speak with new tongues. They shall take up serpents. And if they drink any deadly thing, it shall not harm them. They shall lay hands on the sick and they shall recover."

So only those can get into the "strait gate" who believe that Jesus is the son of a divine Ghost conceived in a virgin, that he died to save sinners, was resurrected and sitteth on the right hand of God for that purpose. The certain earmarks by which these favorites can be distinguished, are that "they shall cast out devils," "speak in new tongues," "take up serpents," drink carbolic acid, arsenic, strychnine or "any deadly thing, and it shall not hurt them," and cure people by laying on of hands. How many of such select specimens have ever been in this world? Not one. No wonder that but few enter in at the "strait gate." Why advise people to enter a gate, under prescribed conditions which prevent them from entering it? If, as we are elsewhere told, "God so loved the world that he gave his only begotten son that whoever believeth in him shall not perish but have everlasting life," why did he place such prohibitory conditions on the "strait gate" to heaven? If he "so loved the world," why did he not construct a gate through which all could enter glory? Having at the start damned the entire race, from Adam to Jesus, and become sorry for it, why did he not invent a scheme for salvation that would embrace all mankind? Why did he embody, as a primary condition, that we must believe in a lot of supernatural tales which every intelligent, reflecting mind knows to be false? Why did he not make "the way easy and the burden light?" Whatever the actual truth was, he must have known that such incredible tales, though ordinarily confided in by the foolish, would surely be rejected by the wise. Did he wish to keep intelligent people out of the better gate? But, we should not judge harshly. Perhaps he still had in mind that horrid old apple of original sin. Maybe he preferred, after all, that the many should still travel in the "wide gate and broad way that leadeth to destruction." It certainly looks that way. That must be the reason why the good Master, when he was explaining to the multitude the two kinds of gates, did not suggest some plausible scheme for enlarging the strait and narrow one and closing up the other. Being all powerful, as we are told, was he not a little shiftless? Surely it would have been as easy as raising the dead. Why did he not say, "Lazarus, come forth," or something of that kind, and thus close up the road to hell entirely and give the human race, which he came to save, a sure thing? "Without controversy, great is the mystery of Godliness."

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves."

Good advice, surely. How does it apply to that large class of clergymen who privately confess, and sometimes publicly, that the Bible is not an inspired book, that the supernatural things, related as truths therein, are myths and fictions, and that human reason is the only proper criterion for its construction, yet go on, from Sunday to Sunday, declaring its every word to be inspired of God. Surely they are false prophets, but not quite ravening wolves. In general, they are a cultured set of men, but weak in the knees, not having the courage of their convictions, suppressing the truth for the sake of the salary.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven."

So the Master claims that his father lives in heaven. Now they say there is no real father and no heaven. So the young man was a little wild. He did not know his own father, nor the place of his residence. How are we to know the will of such a father? If no one can get into the kingdom of heaven, except those who do the will of some person who does not dwell there, or anywhere else, it seems to make a bad mess of it. Will some of the skeptical clergy rise and explain?

"Therefore, whosoever heareth these sayings of mind and doeth them, I will liken him to a wise man, which built his house upon a rock, and the rains descended, and the floods came and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock, but every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon sand, and the rains descended and the floods came and the winds blew and beat upon that house, and it fell, and great was the fall thereof."

That is to say, those who believe and act upon the belief that heaven belongs to the poor in spirit only; that the meek only shall inherit the earth; that those who hunger after righteousness shall be filled; that the pure in heart shall see God; that the peacemakers shall be called the children of God; that those who are persecuted for good behavior also own the kingdom of heaven; that those stupid people who listened to that sermon were the salt of the earth and the light of the world; that the Master did not come to destroy the law but to fulfill it, though he immediately commenced amending or repealing portions of it; that whosoever shall say, thou fool, shall be in danger of hell fire; that when one of our eyes

or one of our hands offend us we should pluck it out or cut it off; that when a man strikes another on one cheek he should present the other for a second blow; that when the sheriff levies on our coat we should hand him our cloak also; that we must love our enemies; that we must not let anybody know when we contribute to charity; that we must only pray in a closet with the door shut, and only in a short form prescribed; that we should grease our hair and wash our faces only when hungry; that we must not accumulate property, nor take thought for the morrow as to food, drink or clothing; that whatever we ask for in prayer we will receive; that if we want anyone to do anything for us we must, instead, do that very thing to him; that those who so believe and act are upon a foundation as solid as a rock, while those who think and act differently are upon a sandy foundation and will surely fall, and deserve eternal punishment.

Thus has been given the salient points of the Master's Masterpiece, with accompanying queries, comments and criticisms deemed pertinent to the theme. There are a few good points in the sermon, but so few that they do not deserve mention. A thoughtful perusal of the whole is suggested to the reader. He can then better judge of its merits, as a criterion of truth, and as a guide to human conduct. How any intelligent person can reach any other conclusion concerning it than that it is the product of dense ignorance, blind fanaticism and of a diseased mind, seems to me quite inexplicable. Of course millions of people, too stupid to know any better, believe that Jesus was the son of God and that this sermon was divinely inspired. If this be the fact, of course the sermon is the height of wisdom, though it seems to us the depth of folly. This article is not addressed to such people, but to those only who are willing to think, with a view of ascertaining the truth. Can such persons perceive in this sermon any material sense whatever? Does it contain any instruction, moral or material, not born of human experience and set forth in writings centuries older than itself? Is there anything in or concerning it which should incite us to worship its author, or to regard him otherwise than as a young enthusiast, controlled by religious emotion, and wholly lacking in real intelligence? Is there anything to justify those who reject the idea of his divinity in bestowing upon his writings, his conduct or himself the honorable title of the Master of our race? Was he really one whose life or conduct we should seek to imitate?

The investigation of highest scholarship has not been able to determine whether such a person as Jesus ever lived at or about the beginning

of our era. In any event, even the day or the year of his birth or death, though annually celebrated, are wholly unknown. It seems probable that a young and highly emotional Jew of that name did then flourish, preaching and praying, for three or four years, in various places in Palestine. Whether he did or not is not very material. In those days of almost universal ignorance he certainly could not at his age have possessed much wisdom. He certainly did not disclose much. It is quite certain that no such person as the gospels represent him to have been ever lived. The miraculous things attributed to him are necessarily and wholly false. If he professed to perform them he was an impostor, akin to some of those afloat nowadays. Science definitely affirms the impossibility of miracles. Christian theology is based wholly upon those and upon nothing else. Take away the miracles and the whole superstructure will fall, and great will be the fall thereof. Based upon humbug, it cannot endure without it.

The more intelligent clergy are fully aware of all these things, but dare not impress them upon their congregations quite yet. They are doing so very slowly. On theological subjects they say evolution is slow. The minds of the common people cannot be changed at once. Time, skill and patience are required. Ignorance cannot acquire wisdom in one lesson. Therefore, they say, even if it be true, as contended by infidels and heretics, and by scientists, that the Bible is not inerrant and not divinely inspired, that Jehovah and his Ghost are myths and that Jesus was merely a man, he was certainly so pure, perfect and altogether lovely, that we should believe him and worship him as the Master, and as an infallible guide to our life and conduct. This is all that is really essential to salvation. It is coming down a good deal, but is much better than nothing. We must keep our churches and our congregations, not forgetting our salaries. We would prefer to tell the whole truth, but, at present, must suppress the greater part of it. Evolution in public sentiment will gradually relieve us. The churches are the great moral educators. Our communities would not be safe without them. The people are not yet capable of comprehending the truth. To disclose it to them, all at once, would be revolutionary, and, besides, would throw us out of our job. Give us a little more time. Times and opinions are rapidly changing.

There is a vein of plausibility in all this. Human nature is the great factor in our affairs. Whatever is to be accomplished, on theological subjects, among the people, must be chiefly brought about through the clergy. They are built and equipped for the business, and have nothing

else to do. They are urging the good cause as rapidly as they can, and hold their places. Let them worship the Master and his wonderful sermon a while longer. By and by they will admit, and so will everybody else, that it is a mere consensus of ignorant nonsense, and that neither it nor its author, though he possessed some excellent qualities, is entitled to the respect of intelligent people. Likewise, that the entire so-called scriptures are a delusion and a snare. They have been exploded by the clergy themselves, and they still hang on to the fragments.

But religion is one thing; theology quite another. Let it not be imagined that the religious or emotional nature of man is to fade away. Not so. Nor is it born of fear, as Ingersoll seems to think. Though uncontaminated with theology, he is as full of glorious religious emotions as any man living, even full to overflowing, and it was not born of fear, either. Our emotional nature, cheered by truth, is the most delightful element in our composition. It has, indeed, been aroused by fear and falsehood, for so many thousand years, that it may have been disturbed by heredity. But it is there still, as actually and veritably, as hunger or sexual love. It is as much entitled to healthy pabulum as is the stomach or the gray matter of the brain. It is an identity, also, and not the product of universal force, acting merely upon our physical or mental structure. So, at least, it seems to me. Our emotions are the most enjoyable function we possess. By them we are compelled to venerate, love and worship the grandeur of nature. Influenced by fact instead of by fear, they would impel us to good conduct and righteous life. Behavior and not repentance would be the rule. There would be no Jehovah to punish and no Jesus to interfere. Men have been living and thinking long enough to have discovered that things of the future absolutely depend upon things of the past. The one is born of the other. Consequently, that our chances for future happiness, whether in this world, which is a sure thing, or in another, about which there are grave doubts, depends chiefly upon our mental and physical training and behavior. This, it seems to me, is a stronger incentive to a discreet and honest life than the temptation to early iniquity, by the promise of later forgiveness through the blood of the lamb.

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(The foregoing article has been put in pamphlet form and is for sale at this office. Price, 10 cents; twelve copies for \$1.00.—Editor.)



## ORIGIN OF THE HEBREWS.

BY PARISH B. LADD, LL.D.

**T**HE Hebrews; from whence came this people? When and where were they at the birth of Israel? As "the sun's mild lustre warms the vital air" so, for weal or woe, the two religions feel on and breathe the vital air" so, for weal or woe, the two religions feed on and breathe the of the god of Chaldea.

Who were these people? To this question the non-philosophical minds will have a ready answer; they will say, We know all about them; the Bible gives us the history of this people from the time when Abraham, with his little band of monotheists, left Ur of the Chaldees, down to the time when Moses, under the direction of Iahveh, led his people from the land of Egypt to Mount Sinai, where, for forty years, they roamed on the trackless desert of Paran. These ready-answering people will follow the Bible and explain, in detail, the meanderings of Israel, its wars with and conquests of the Canaanites. They will tell us how the sun stood still to look down on Joshua, the servant of Iahveh, while he, like our army in the Philippines, slaughtered, exterminated men, women and children, until not a thing was left that breathed. They will not stop here, for they know, from the Bible, everything that has taken place from the time when the priests furnished the raw material for Iahveh to create the world out of nothing, down to and including the present epoch.

While the great body of non-philosophising peoples of christendom will thus speak, the student of ancient history, the evolutionist, the follower of modern criticism, will say, the early morn of the children of Israel is obscured behind the impenetrable veil of reverential awe.

Behind this veil, shrouded in superstitious dread,

The religious world in awful silence mourns its dead.

The Hebrews, since the time when Ezra et al. gave birth to the Thora from the crumbling ruins of the once proud Jerusalem, 445 B. C., and the Christians since the year of Rome 752, having assumed the divine origin of the Bible, have slept away the morning light in blissful ignorance of the early history of the children of Israel.

It has been only about fifty years since the searchlight from the critics has been turned on to the legends and myths of the Bible. and the historic voice, speaking from the ruins of the long-buried cities of Asia and Egypt, has been heard alone the line of Hebrew and Christian mythology, dispersing the clouds of superstitious darkness which have

so long hung over the world and shut out the light of history and science. During the last fifty years there has grown up a little army of critics who have studied these questions, not only from the Bible, but from the inscriptions on stone, clay and papyrus rolls, found among the ruins of the ancient cities of Elam, Chaldea, Phoenicia, as well as on the everlasting pyramids in the classic land of the Pharaohs. Thus we, who view the departing rays of the nineteenth century, are better informed than our forefathers; we are basking in the sunshine of the critics, the ancient historians, the decipherers of cunifom, hieroglyphic, hieratic characters; we are following those who were pioneers in the field of knowledge. We are wiser than our fathers and mothers; many things which they believed to be true, we of to-day know to be untrue. We have learned to take what purports to be history at its true value. Our standards for measuring written documents, unlike those of our ancestors, are based on scientific methods; we have learned that ancient writings, simply because of their age, are not necessarily true; they may be true, or they may be false; to settle this question of truth or falsity, we call to our aid not only our highest reasoning faculties but the knowledge of other men, whose lives have been devoted to the unearthing of truths. Let us here turn to the evidence bearing on the early morn of the Hebrews, and search for facts behind the veil of myth and legends. That the Hebrews and Israelites are to-day one people we all know; but we do not know, or, at least, some of us do not know, that they were not always one and the same people. We are told in Hebrew legends, and by modern interpreters of those legends, that the Hebrews, as such, originally came from the city of Ur, of the Chaldees; while this may be true as to a few of them, of which we have no direct evidence, it is certainly not true as to all; nor is it true that the Hebrews were known as such, or as Israelites, at the time of the alleged exodus, or at any time, in the land of the Nile.

We are told by M. Renan, and some other writers, that during the reigns of David and Solomon, said to have been from about 1055 to 985 B. C., the Israelites and Judaites, as two peoples, the first at Jerusalem, the latter at the north, commenced to write up some history concerning Moses, the Exodus and other things; that before this time they had no writings; that all rested on oral tradition; that Hezekiah, about 825 to 800 B. C., commenced a compilation of these writings. Notwithstanding these statements, we find ourselves compelled to say that they have no foundation on which to stand other than discredited biblical writings. The discredited portions of the Old Testament, standing alone,

are by all scholars admitted to be the only evidence we have touching the early history of the Hebrews, as such. We have no evidence that a man by the name of Abraham ever took a colony of Hebrews from Canaan to the Valley of the Nile. The stories of the exploits of Joseph and Moses in Egypt rest on no other foundation than fables, fairy tales, having their birthplace in the imagination of the disturbed brains of Ezra and Nehemiah, during the Babylonian captivity, about 445 B. C.,—about one thousand years after the alleged time of Moses.

The reader will stop here and ask how we know these things. It is his right to ask this question, and it becomes our duty to answer it; not only to give an answer, but to produce evidence in its support. We must remember that it is not gold alone which glitters; some documents purporting to be history are but dross, fables, legends, fairy-tales. As afore-said, all scholars agree that the only evidence we have to support the claim of the migration of the Hebrews, as such, from Canaan to Egypt; of their sojourn in the land of the Nile; of the existence of such a man as Moses; of the exit; of the Red Sea miracle; of the numerous alleged miracles of Sinai, and the final return of the Israelites to Palestine, is contained in the Thora, the Greek Pentateuch, the so-called five books of Moses; or, as some late scholars have it, the Hexateuch, which includes the sixth book. This is not only the first but the only witness which the Hebrews and Christians offer in support of their claims. This leads us to inquire, first, who is this witness, where did he come from, and when was he born? In other words, from whence the Pentateuch and other books of the Old Testament, or such of them, if any, which bear on the embryotic life of the Hebrew tribes; when and where were these books written and by whom?

The rabbies and the Christian priests tell us that the books were written under the hand of inspiration, at Sinai, about thirteen or fourteen hundred years before the alleged time of Christ,—about the year of Rome 752. They tell us that the Pentateuch, which purports to give us the history of these events, was written contemporaneously with the occurrences which it relates. If this were true, that it was written at or near the time when the things recorded happened, then it would come within the rule entitling history to credibility; but if it was written long after the alleged events, then such history, or pretended history, is of no value whatever. This rule, because founded on natural law, has been engrafted on to the laws of all civilized nations, where it is made the standard for the measure of truth in all human affairs; it must be applied as well to the Bible as to other writings, at least by all fair-minded men who seek the truth.

The reasons for this rule may be briefly stated, as follows: Men who write history at the time, or near the time, when the events take place, are necessarily presumed to have the facts fresh in their memories. The further removed from the time of the events the more dim the memory becomes, until, after long years, the mind entirely loses the facts; consequently, the further removed from the events, in point of time, the less reliable the statements, and when this period is drawn out beyond the lives in being when the events occurred; when there are none living who saw the things related in the history, it becomes oral tradition—hearsay evidence, which all courts and all seekers for truth reject. Such evidence must depend on what one man heard or understood another to say. We all know, from our every-day experience, that statements, however honest, in traveling from one to another, either gain or lose something of their original exactness. This gain, or loss, goes on until, as a rule, such statements cease to be of historical value. This being true, when applied to the first generation, what must necessarily be the effect when the stories are handed down from one generation to another, by mere word of mouth, for ten, fifteen or twenty generations—for a thousand years which elapsed from the time when the so-called events related in the Pentateuch are said to have occurred down to the time when Ezra commenced to record them.

Let anyone answer this for himself: What does he know, from mere oral tradition, unaided by written history, about his ancestors who lived five or ten hundred years ago? Not a man can give the name or place of birth of one of them, much less tell what they said or did.

Now, let us apply this to the books of the Pentateuch and such other, if any, of the Hebrew writings which relate to the time of the alleged Hebrews in Egypt.

Without citing a long list of authorities, which we might do, suffice it to say that all scholars, Christian, Hebrew and Freethinkers alike, agree that the Pentateuch, as we now have it, does not date back of the Babylonian captivity, 445 B. C.—about one thousand years after the alleged time of the events therein narrated. They also agree, and agree with Ezra, that these books were written at Babylon by Ezra et al. during that captivity. From fifteen to twenty generations had lived and passed away between the alleged time of Moses and the Exodus, and the time when these books were written. Here we apply the above stated rule and find ourselves compelled to reject the entire five books of the Pentateuch, as non-historical, unworthy of credit; such has been the conclusion of

all of the leading writers on this subject, as we shall learn by consulting De Wette, the leader in this crusade, also Gramberg, Leo, Van Bohlen, Gensinius, Volk, George, et al., who say, "The Pentateuch is no authority for the time it deals with; it is all legend and poetry; it is only authority for the occurrences at the time it was written." This disposes of the five books of Moses, as well as most of the other books of the Old Testament; with their fall falls the entire biblical story of Moses; of the Hebrews in Egypt; of their exit from Egypt; of the Red Sea crossing; of the exploits and miracles at Sinai, as well as the wars of Joshua and Gideon.

We shall thus see that the Hebrews and Christians, on their own showing, are left without one iota of evidence in support of their claim that the Hebrews ever went into Egypt; that they were ever there; that there ever was such a man as Moses, or that the Exodus, in any manner, ever took place. Thus are the Israelites and Christians forced to look for the foundation of their creeds and for the Hebrews in Egypt, among the quicksands of a fertile imagination. Can we help them out; can we find the source of the children of Israel from evidence dehors the Bible? Let us see. At the dawn of history, probably about the ninth or tenth century B. C., if we can believe the accounts, more especially the traditional ones, one David, if he be a real character, collected, within the confines of Canaan, some ten or more barbarous tribes of monotheists and consolidated them into one people.

It is said that these peoples at that early date were worshipping the numerous gods of Egypt; such certainly was the case a little later, when these tribes paid tribute to the gods of Egypt, using all of the forms and ceremonies then in vogue in the land of the Pharaohs.

We are told that at an early date there were two factions, known as Israelites and Judaïtes. The Israelites, it is said, settled at Jerusalem, while the Judaïtes inhabited the north. M. Renan tells us that at this time, during the reigns of David and Solomon, this people commenced to write up their history. As no such writings have come down to our time, we may, in all fairness, ask the source of M. Renan's data; he tells us that down to this time this people had no writings; that all with them rested on tradition. At the head of the great pantheon of Egyptian divinities, as we are informed from the inscriptions on the monuments, stood Sut or Set, the sun god of the Nile valley. Under different names, such as Elohim, Adoneus, or Lord, Aukh, Iahveh, afterwards rendered Jehovah, this people continued to worship the sun god of Egypt. While

the evidence is not quite clear, we find a network of circumstances which warrant us in believing that about the time of David these tribes were throwing off the Egyptian dialect and adopting the language of Phœnicia, which is believed to have been at that time the language of all Palestine.

It is maintained by many writers on philology and ideology that the Hebrew language was taken as a whole from the Phœnician dialect, which was at that time in general use in the land of Canaan. If this be true, and we have no reason to doubt it, then the Hebrews and their language took their rise, or first came into being, in Canaan about 1000 B. C., or, possibly, later. We have no evidence (discarding the Bible) of the existence of such a people before that time. If we are allowed to speculate on probabilities arising from a combination of circumstances, the several tribes or peoples who were driven out of Egypt under the designation of Hyksos, consolidated about 1000 B. C., and for the first time took the name of Hebrews and adopted the Canaanite language. When we understand the source of the tribes who were expelled from Egypt, we shall comprehend the reason for the two words, Hebrews and Israelites, as will hereafter more fully appear. Thus we are led to believe that the Hebrews first became known to the world as such in Judea or Palestine about 1000 B. C. This may be said to be the time and place of their birth.

Now let us go back and see if we can find this people in Egypt under other designations, or names, and trace out their origin.

We are told by a number of writers, who speak with more wisdom than actual knowledge, that some tribes of Arabia and Chaldea, as well as all the peoples who occupied the country at the east of the Mediterranean, were at an early date monotheists, worshippers of one god; but this must be understood to mean one principal deity—the sun, our great solar orb, with a pantheon of lesser deities. Now, we know from the Egyptian inscriptions that at an early date, long prior to the exodus of the Hyksos, Egypt overrun and conquered all of the tribes of Syria, who, after such conquest, were on the most intimate terms with their conquerors. The Egyptian religion, with its forms and ceremonies as found among the Hebrew tribes at the dawn of history, may have been the result of the close relations of these Syrian tribes with the Egyptians, or, what is more likely, it was the result of their sojourn in Egypt. This brings us to the point where we are called upon to look into the record evidence of numerous tribes and peoples who applied for, and were per-

mitted to settle in, the lowlands of Egypt. Before we proceed with this evidence, let us say that Egypt, on the east, was so thoroughly fortified that no one could enter the country from Palestine, Assyria or Arabia without a permit, and that the Egyptians kept full accounts of all the different tribes and peoples who were permitted to enter and settle in the country; the names of the peoples, from whence they came, their numbers, and a general description of their belongings, were made a matter of monumental record; but a search of these records fails to disclose that any Hebrews or Israelites ever entered the country.

Let us here look into the statements of Manetho, an Egyptian high priest, who lived and wrote up the history of Egypt from Menu, or Mena, down to his (Manetho's) time, in the third century B. C. This writer names some foreign peoples who were permitted to settle in the delta. We also get from a few other early writers similar statements. To some extent the records come to our aid, but all of the monumental and papyrus roll records maintain a deathly silence as to Moses, Joseph and the Hebrews. It must be remembered that the writings of Manetho are lost; that all we know of them comes through Josephus, Philo, Africanus, Plutarch and Eusebius. Manetho, through Josephus, tells us that the lowlands were at one time overrun by a wild and rude people who came from the East and took possession of Egypt in the reign of Timaeus, overthrew those in power, burned their cities, plundered their people, destroyed their gods, made one of their own, named Salatis, their king, who fortified Avaris and other places on the east side of the Bubastic arm of the Nile, and stationed there 24,000 soldiers to defend Egypt against the Assyrians. As we cannot find among the inscriptions either the name of Timaeus or Salatis, we cannot fix the date of this invasion. We have no direct evidence from what countries of the East these invaders came. An Arabian tradition says, that their people overrun and held Egypt 200 years, set up their own gods, Nut or Set, and adopted the manners and customs of the Egyptians. If Nut or Set was an Arabian god, then this was but another name for Elohim, or the god Ab-ram, thus raising the inference that these invaders were Abramites, the worshippers of the god Ab-ram, or Israelites, the worshippers of the Chaldean god El. By this process we trace out and find the origin of the word Israelite. The word Israelite was derived from the word Isra-El; Isra signified children, El was the creative god of Chaldea; so the worshippers of El were the children of the god El, which was expressed Israel; hence the name Israel, Israelites. The Israelites were, in all probability, the descendants

of the tribes which migrated from Chaldea to Egypt under different names. Prior to the time of David, if there ever was such a person, the history of all of the tribes, afterwards known as Israelites, rested on tradition (see Renan). Under Hezekiah, about 825 to 800 B. C., these ten or more tribes united in two bodies designated as Israelites and Judaïtes; the former settled at the north, the latter at Jerusalem. It is more than probable that these people first consolidated under David and then became Hebrews. The old name of Isra-El remained with the faction which settled at the north. There were other foreign peoples who also settled in Egypt.

During the reigns of Meneptah II. and Ramses II., about 1300 B. C., Egypt, by conquest, extended her dominions over parts of Assyria and over Arabia as far as the land of Punt, also over Syria; over all of the peoples on the African shores of the Mediterranean and some tribes of the south. Among all of the foreign peoples who settled in Egypt none were there known as Hebrews, or Israelites; this we shall learn further on, when we discuss the status of Moses and his people. Manetho says that 25,000 leprous people selected one Osarsiph, afterwards called Moses, as their leader, rebelled against the government and destroyed the gods of Egypt; that the Egyptians raised a force and drove these leprous people out of the country to the borders of Philistia. How much this story is worth, and where Manetho obtained it, we do not know, but we do know that he did not get it from the monumental inscriptions, unless these people were classed as Hyksos, Typhonians, or under the more general appellation of foreigners. From Professor H. S. Osborn's "Ancient Egypt," and from other writers, we learn that there were some spurious books claimed to have been written by Manetho, as well as numerous interpolations in that author's genuine books, among which stands the reference to the name Osarsiph, afterwards changed to Moses, who became the leader of his leprous people. If this reference be a forgery, made by some Hebrew priest at Alexandria, some time after Manetho's death, as M. Renan thinks, or made later by Eusebius, as some others believe, then Manetho is not to be counted as a witness, for either Moses or the Hebrew cause. Taking this view of the matter, we have an explanation of the fact that most of the writers on the exit of the Hebrews from Egypt fail to even notice this allusion in Manetho, to Moses and the Exodus. As the matter thus stands, we feel obliged to rule out Manetho altogether, leaving nothing but the Pentateuch story in support of the personal existence of Moses, and the Exodus. The result is,



the Pentateuch being non-historical, there is no proof whatever touching Moses or the exit of the Hebrews from the land of the Pharaohs. M. Renan says, the Bible text has never stood the test of criticism. This reference to Moses and the Exodus fits fairly well into the monumental history of the expulsion of the Hyksos, and, if genuine, was in all probability intended to apply to that people; but if, on the other hand, it be an interpolation, it becomes apparent that the forgery was intended as a support of the biblical record.

Now, it is not claimed anywhere in the Old Testament, or in any other of the numerous Hebrew writings, that the Moses of the Pentateuch was in anyway connected with the expulsion of the Hyksos. Assuming this to be correct, the Moses of the Pentateuch must stand or fall on that record. We have seen that the critics deny that the Pentateuch is of any authority whatever in support of the events of the time of the alleged Moses; hence, it logically follows that if such a man ever existed there is no evidence of it; in the absence of some evidence it would be absurd to assume his existence. This should conclude the matter as to the biblical man Moses with all who reach conclusions by due process of reasoning; but there is another class, a large class, we are sorry to say, who, for want of reasoning faculties, or from prejudice, will, in the face of irresistible evidence and the legitimate deductions therefrom, continue to assert and, possibly, believe that Moses, a genuine man, led the people of Israel, some 3,000,000, out of the land of the Pharaohs, crossed the Red Sea dry shod, climbed Mount Sinai, where he procured a code of laws, or, as some assert, the whole Pentateuch, and thereafter maintained himself and his millions of people on the barren desert of Paran for forty years, being fed on quails and honey, furnished by the hand of the Egyptian sun god Set or Sut, sometimes rendered Nut, afterwards christened by the Hebrews Jhvh, Iahveh, finally vowelized to read Jehovah.

Leaving out of the question all history, we now know that it was an impossibility for any man to have taken 3,000,000 of people out of Egypt in a month, much less in one day, as given in the Bible; and we know, further, that the story of the crossing of the Red Sea, the procuring of the code of laws from Jehovah, and the forty years on the desert, with the quails and honey, could not, in the very nature of things, have been true. Assuming, then, as we must, that these things, as told in the Bible, are not true, what becomes of the hero of the myth? The natural deduction would be, if the story is a fable, the hero is but a legendary character. But it may be said that, even though the main features of the

Exodus be false, non constat that the captain of the mythical boat never existed. To which we say it necessarily follows that if the ship was a pure myth, Moses was not on that myth as a real person. It may, in all fairness, be asked where the Hebrews got the story of Moses and the Exodus, if there was no foundation for it. Let us see if we can find a solution of this problem. Possibly the story, as to Moses, had its origin in the exploits of the Egyptian god Bacchus, and that of the exit of the Israelites in the expulsion of the Hyksos. Suppose we examine the authorities on these points and see if, from an historical standpoint, we can solve the question. The Rev. A. H. Sayce, an able Assyriologist and Egyptologist, in his "Records of the Past" says, "We learn from a Babylonian text, recently discovered in upper Egypt, that his (Moses) title was Mosu the hero, a word which is the same as the Hebrew Moshoh." He further says, "This name dates back to Accadian cosmology, where Mosu (Moses) was deified as the sun god." The learned Huet, Vassius, Clark and other writers give us a long list of parallel acts of Mosu (Moses) and the Egyptian Bacchus, showing the two names to be one and the same; Gerald Massey, a voluminous writer, and one of the most profound scholars of the age, a linguist of the first order, especially in Hebrew, Greek, Egyptian and Assyrian, in his "Book of the Beginnings," says, "From the Greek and Roman reports and Hebrew scriptures, a perfect parallel may be drawn between Moses and Bacchus; Bacchus, like Moses, was born in Egypt. Orpheus calls Bacchus Mysos, the Greek Sos renders the Egyptian Shu; this Mysos answers to Moshu, as Shu-Anhar, or as Moses; Bacchus was called Bamater; he had two mothers, his own and Thyos, his nurse; Moses had his own mother and the daughter of Pharaoh, his nurse; Bacchus, like Moses and Kepheus, was the lawgiver; Bacchus was represented with horns, as was Moses; Bacchus, like Moses, carried a rod which turned into a dragon (serpent), and with which he struck water out of the rock; Bacchus covered the Indians with darkness; Moses did the same to the Egyptians; Moses crossed the Red Sea dry-shod; Bacchus did the same at the river Orontos. A nymph of Bacchus, like Mariom, crossed the Red Sea. Jupiter commands Bacchus to go and destroy an impious people in the Indies, just as Moses is ordered to abolish the abominations of the idolatrous nations. Pan gave to Bacchus a dog as his faithful companion; in like manner Moses is accompanied by Caleb, the dog. Bacchus warred with and vanquished the giants; Moses conquered the Anakim. Bacchus is said to have married Zipparah, a name of Venus, one of the seven planets; the priest of

Midin had seven daughters, Moses married one of these, whose name was Zipparah."

How natural that the Hebrews should pick up this legend of Bacchus and therein substitute the name of Moses for the Egyptian god Bacchus. In his book "On the Gods," p. 136, Mr. Boyce says, "Bacchus was called Jehovah-Nissi; Moses erected an altar to Jehovah-Nissi; Bacchus was divinely instructed on Mount Nyssa, whence he was named Dionysus." Mr. Massey further says, "Bacchus and Moses are but two forms of Shu-Anhar. Shu is modified into Khu, meaning to govern—a lawgiver. Shu is god of the vine and standard or pedestal. The altar raised by Moses to Jehovah-Nissi is called the lord my standard." "Moses and Bacchus were saved in an ark of rushes. Shu is addressed as the god resting in the ark. Moses and Bacchus each bear a magic rod which works miracles." Shu is also an Egyptian legendary form of a god represented by an ass, which was worshipped by the Hebrews. So says Plutarch.

Mr. Massey further says, "Shu; sometimes called Bacchus, was represented on the back of an ass and called Moses by the Hebrews. The god Shu, the ass and its foal were represented sometimes, as the sun, the source of light. The ass is pictured in the Egyptian Book of Hades as drawing himself up by the rope of the sun. This sun god Shu, riding on an ass, is found only in the tomb of Seti I."

Plutarch, in his "Moralia Moragenes" says, "Bacchus was one of the gods worshipped by the Hebrews." "Bacchus is identical with Shu and Moses," says Mr. Massey. Francis H. Underwood, a devout Christian, in his "True Story of the Exodus," says that in the nome of Sukot Ankh was worshipped by Egyptians and Hebrews alike; that Ankh in Egyptian is identical with Jehovah in Hebrew. From the foregoing can there exist a reasonable doubt in an unprejudiced mind that Moses was other than a mythical god of Egypt.

As we have learned where the Hebrews got the story of Moses, let us see if we can find the source of the legend of the exit of the Israelites from the valley of the Nile. From the numerous writers it would seem that the tribes afterwards known as Hebrews were very much mixed up with the Hyksos and other Semitic or monotheistic peoples in the delta—lower Egypt. Dr. Birch, one of England's religious Egyptologists, after a most thorough research, and, as one writer says, with a Bible in one hand, searching among the monuments for inscriptions as evidence to sustain the Bible account of Moses and the Hebrews in that country,

declares that he can find no trace of Abraham, Jacob, Moses or the Israelites, or a Pharaoh who was drowned in the Red Sea. Sir Henry Brugsch-Bey, a profound Egyptologist, a very conscientious man, a would-be devout Christian if he possessed less knowledge, after many years spent in searching for monumental evidence of the Hebrews in Egypt, says, "Nowhere do the inscriptions contain one syllable about the Israelites." Mr. Massey, speaking on this point, says, "The Hebrews never were in Egypt in the current sense; never were other than a portion of the mixed multitude congregated in the Tanite, Setheoite and Heliopolitan nomes; a part of the people named and execrated as the foreigners, Aamu, Aperu, Menat, Fenekh, or Aati, whose Egyptian designation will not determine their ethnology." Professor Osborn says, "The inscriptions on the temple at Karnak show a large foreign element made up of Pelesgians, Tyrrhenians from Italy, Sardinians, Sicilians, Achaeans, and a tribe of Kehak, but no trace of Hebrews." Bunsen, another profound Egyptologist, scholar and historian, after quoting the words of a Christian writer, says, "If history was born in that night when Moses led the people out of Egypt, it must have been stillborn, and no Hebraist or Egyptologist has ever been able to determine the date of birth."

Mr. Massey further says, "The latest result of ceaseless research has failed to determine when the Hekshus period began, or when it ended." According to M. de Rouge, the Hyksos' rule extended down to 2017 B. C. "The art remains of the Hyksos," says Mr. Mariette, "are not Assyrian, Phoenician, nor other than Egyptian."

Herodotus affirms that the Ionians and Carians, whom he assigns to the time of Psammitichus, were the first people of a different language who settled in Egypt. Mr. Massey asserts that the Hekshus, as he calls the Hyksos, were identical with the Shus-en-Hor of pre-monumental times, for a period anterior to Mena, or Menu, of 13,420 years (a date mentioned on the inscriptions), who had worshipped the god Hor, as Hor-Sut, or Hor-sun. Dr. Birch says, "Unfortunately the monuments throw no philological light on the origin of the Hyksos; they are neither Semitic nor Aramaean." Most other writers say they were Semites and monotheists. "The Pharaoh," says Mr. Massey, "was the Har-Iu, the coming son of a two-fold nature; the Har of the Shus-en-Har, the Baal, or Bel of the Hyksos, while the Shus-en-Har were worshippers of the sun; they were enemies of the prevailing religion of Egypt, and so an incessant war was kept up in Egypt, from the sixth to the eleventh dynasty, which will account for the sparsity of inscriptions during that period."

Africanus, speaking from Manetho, says, "The Hyksos kings were Phoenicians." Mr. Massey says that the god Sut, or Set, who, at one time, presided over all Egypt, was superseded by Shu and Tatht, Ptah and Osiris and Amen Ra, who drove the Hekshus to seek shelter in Avares, from whence they were driven, according to Manetho, out of Egypt to the borders of Syria. This author further says, that the Typhonians were by degrees driven into northern Egypt, where they mixed with the Syrians as co-religionists; that the Hekshus, who were disk worshippers, followers of Sut, fled the country when Horus ascended the throne. When we read these statements in connection with the monumental records, we can readily understand the situation to be this: Sut, or Set, was a sun god; in different nomes he took different names, often changing these names to others, such as Horus, Shu, Tatht, Osiris, Amen Ra, etc. Sut, as the sun god, stood at the head of the great Egyptian pantheon of divinities. The foreigners, mixed peoples, known as Hyksos, having from early times tended toward monotheism, now threw off the worship of all the other Egyptian divinities, for Sut alone, who is traceable directly back to our solar orb. They became known as disk worshippers; having renounced the worship of all other gods, they went to work to destroy them and set up the sun god Sut. This is what caused the civil war, which ended in these Sut, or disk, worshippers being driven out of the country; for a time they shut themselves up in Avares, where they stood a siege; the Egyptians, not feeling strong enough to crush them, allowed them to depart in peace, when they entered Syria and built the city of Jerusalem. Thus it will be seen that the Hyksos, the mixed peoples of the Delta, were the identical people who, after being driven out of Egypt into Palestine, constituted the ten tribes of Israel, and for the first time appeared as Hebrews, for their sacred writings tell us that the Hebrews built Jerusalem. These people remained true to the worship of Sut, the sun god, nor was it until their settlement in Syria that they exchanged this name of Sut for Jehovah. The change was only in the name. Jehovah continued, as Sut had been, the personified name of the sun. Mr. Massey characterizes the exodus of the Bible as a myth, pure and simple, in which he is sustained by the evidence; he then asserts that the inscriptions show that the Typhonians left Egypt at different times and in small bodies. If this be so, then the Typhonians were in no sense Hyksos. This writer tells us that the Egyptian monuments contain an address by the king, Ra-user-ma-Mer-Amen, wherein it appears that the whole country was in confusion, the gods were overthrown;

Arusu, a local king, was defeated by Seti-Nekht, with great slaughter. Dr. Eisenbohr says Arusu and Osarsiph were one and the same. It will be remembered that Manetho says Osarsiph changed his name to Moses. Arusu was a mythical god. If Moses and Arusu were the same, then Moses was a myth. Dr. Eisenbohr further says, "The time, circumstances and persons are identical; if an historical Moses is anywhere to be found on the Egyptian monuments, it must be in this character of Arusu-Osarsiph."

The Hebrew writings assert that the Egyptian princess, called the child, Moses, because she lifted him out of the water. Here Mr. Massey says, "The typical child of Egyptian mythology was the water born; so ancient is this subject that the idiograph of Su, the child, is the water-reed, Mes, means product of the river; thus Messu is not only the water-born, but the child produced from, or by, the river; hence Messu, the child born of the water." This writer further tells us that there is an island in the Nile which, in ancient times, was called Moshe, or Mosha, where Henry Brugsch-Bey says, Moses was found in the ark of rushes. But, Mr. Massey says this island was named in honor of Musu, the typical child of the elder Horus, who was watched over by his sister. "The child of the water," says this author, "found in the little ark belongs to mythology; the ark was represented in Egypt by a boat of papyrus-reeds, but its earlier form was the lotus on which the child Horus is portrayed. The lotus sprang from the mud and the child was fabled as born in the mud. A child named Messu would be the namesake and representative of the child Horus, born of the water or mud of primordial source, and therefore identical by name with Osarsiph and Arusu."

In the Hebrew version the child was to be called Mashu (Ex. 11: 10) because he had been drawn out of the water, which is the literalization of the myth. This writer further tells us that the stories told of the child of mythology, the young sun god, were afterwards narrated of the hero as actual occurrences, thus fitting the character of Arusu, Messu or Moses. He further maintains that the Exodus of Egypt is undoubtedly that of the Hyksos, figured on the monuments as the flight of Sut-Typhon, the god of the Hyksos, riding on the back of an ass, the ass being depicted on the monuments as the sacred animal of the gods, hence the mythical god Moses riding into Egypt on an ass. The gods in the numerous Egyptian triads are generally found on the monuments seated on this animal, frequently followed by its foal, hence the Christian god on the ass, followed by its foal, riding into Jerusalem, according to Hebrew

prophecy, that is Egyptian mythology. Celsus, the Roman writer, says the Jews were a colony of Egyptian slaves, who formed an indistinguishable part of the mixed multitude identical in religion with the Shu-en-Har and Sut Typhonians of Egypt; with the Khita of Syria, the Phoenicians, the Judeans of Ethiopia, the Judeans of Crete and others, hence never distinguished or known in Egypt as Hebrews or Israelites. This is undoubtedly true, for it is in harmony with all other authorities on this subject. In the light of modern research there can be no reasonable doubt that the biblical story of Moses and the Exodus is a pure fiction, borrowed from Egyptian mythology, and from the history of the expulsion of the Hyksos from the land of the Pharaohs. Closely allied to the foregoing myths the Egyptian monuments disclose the prototype of the Christian Messiah. In his second volume of "Book of Beginnings" (p. 406) Mr. Massey, speaking from the inscriptions, says, "The king launched on the lake an ark, or boat, of the solar disk, named Aten-nefru, or Adonis, as typical of the sun god Aten, or Adonis. The mother of Amenhept III. represented the boat as the bearer or genitrix; her style, as depicted on the walls, is Mut-em-Ua, the mother of the solar boat.

In the temple of Ra, built by Amenhept at Luxor, she is proclaimed to be the boat that bears the sun. In this temple there appears a sculpture representing the incarnation, the annunciation, the conception, birth and adoration of the divine child, Amenhept III., the son of Mut-em-Ua. These scenes are portrayed on an inner wall of the holy of holies; the queen, as the earthly image of the mythical genitrix, gives birth to her child as the messiah. In the first scene, Taht, the word, logos, or messenger, the tongue of the gods, announces the coming birth. In the second scene, the spirit, divine breath, and Hathar, the cow-headed bearer of the sun, each take the queen by the hand, holding the symbol of life, the Ankh, to her mouth, it being the act of incarnation, which is followed by an increase of the queen's figure. In the third scene, the queen is seated on the midwife's stool and the child is born. In the fourth scene is depicted the adoration of the child with three human figures behind the god Khneph; the child is represented as Aten, sun, the same as Adonis, Tammuz, or Duzi, the son of the virgin mother. Mr. Sharp, in his Egyptian mythology, says the incarnation, the annunciation, the conception, birth and adoration of Amenhept III., as the divine child of Mut-em-Ua, the mythical mother of the solar boat in Egyptian mythology, undoubtedly furnished the groundwork for the mythical god of the

Christians. From this Egyptian myth Plato got the germ, which, being modified by Philo, furnished a pattern, complete in all its parts, for the Christian copyists. The two stories resemble each other too closely to be the work of chance.

From the foregoing we are forced to the conclusion that the Hebrews, as such, or as Israelites, had no existence in Egypt; that Moses and the Exodus are pure myths; that the various foreign peoples who were driven out of Egypt as Hyksos, being monotheists, constituted the ten tribes who divided into two general clans, the one settled in the north of Judea as Israelites, worshippers of the Chaldean god El; the other at the south as Hebrews, worshippers of Ab-ram, finally discarded for the god Iahveh of Egypt. El, Ab-ram and Iahveh were personifications of the sun, our great luminary. After the consolidation of these two factions, El and Ab-ram were discarded for Iahveh, afterwards vowelized as Jehovah. While it may be a surprise to most Christians and Hebrews, it is nevertheless true that many of our best critics and scholars have assigned to the realms of myth Abraham, Isaac and Jacob, Moses, Joshua, Gideon, Samson, Jonah; also Christ and his twelve Apostles, including Peter, and four out of the five Apostolic fathers; Hermas, the fifth, wrote one book, 140 to 150 A. C., in which no mention is made of Christ.

While, to the general reader, the above article may seem unnecessarily long, the extent of the subject matter, and the vital principles involved, will be our excuse for its prolixity.



# LITERARY DEPARTMENT.

## WATCHMAN, TELL US OF THE FUTURE.

BY HARRIET M. CLOSZ.



HARRIET M. CLOSZ.

I WONDER if the time will come,  
In distant future years;  
When the inner life of man will be  
What it outwardly appears?

When each and every person's thought  
Will 'luminate the face;  
And by reflected radiance  
Deception will displace?

When the deed and desire of all  
Will be both pure and true;  
And helpful, loving kindness  
Will mind and heart imbue?

\* \* \* \* \*

Not while the teaching of life  
Defined by cruel creeds,  
And humane impulses are crushed  
By savage, bloody deeds.

Not while life's motto seems to be  
Our own dear selves to love;  
To train our mind and heart, that we  
May suffering see, unmoved.

Not while monopolists desire  
The Nation's blood to spill,  
That to God's servants they may give,  
And their own purses fill.

Not while our burdens we cast down,  
Nor care on whom they fall;  
Not while we "faith not works" possess,  
And on the Savior call.

But—

When superstition's reign is o'er,  
Its dogmas cast away,  
Then—reason, justice, love and truth  
Will hold eternal sway.

5539 Emerald Avenue, Chicago.

## WHY A LIBERAL UNIVERSITY.

BY T. B. WAKEMAN.

THE statement of Mr. Pearl W. Geer and his coadjutors in regard to the establishing of the Liberal School at Silverton, Oregon, shows that it has been so far successful that it surely indicates that a trend has been struck which only needs to be followed to bring most useful and desirable results; desirable to all those who appreciate that our country has reached a state of progress in which the higher Liberal education and Secular culture of a large mass of its people is the condition of further progress under republican institutions, and probably of their continuance. Our Republic must be saved by a higher Secular education. Our common school education is excellent as far as it goes, but it only covers "the three Rs" and those rudiments of learning which are merely the instruments by which any higher education must be reached. The sciences, such as economics, politics, ethics, art and the religious meaning of science and humanity, in a word, the higher and final motives and purposes of life, and all of its higher hopes and aspirations remain to be determined.

The universities and colleges which were founded in the past to reach this higher education were, with rare exceptions, brought into existence to educate clergymen of the "revealed religions," or their supporters in other professions, which then and now generally dominate the ultimate hopes, aspirations, and hence the morals and general conduct of the masses of the people; except in so far as they have been left to drift into the indifference and degradation of a nothingarian vanity, brutality and selfish pessimism. The result is an interregnum as to the higher religious, social, moral, aesthetic and aspirational nature of man.

The old religions and their clergy and churches complain that our public education is "Atheistic" and wholly deficient; but they cannot remedy the deficiency in the face of science, which has thoroughly discredited them as to their revelations, methods and objects. Nor can the existing colleges, even those most free from theology, furnish the remedy. They were not organized to take the place of the churches, and do not even try to do so; but in the meantime they are in mortal fear of offending the powerful churches and their supporters, and thus losing their patronage. Therefore any scientific or other teaching which would be inconsistent with the theologies and the "vested interests" which sustain them is dropped, omitted or modified. Our young people who go to colleges, therefore, cannot get an education which is fit for Liberals, that is, emancipated peoples, and which would fully and impartially cover and

stimulate the higher culture and motives of life. That has been left to the family, the Sunday schools and the churches, and their special colleges, all notoriously deficient and not in the modern world at all. It results that Liberals cannot find the sciences fully and fairly taught, but only such science, and in such a way as the popular superstitions happen to believe may be "safe" to their catechumens and the people at large; all other science is avoided, or warned against, as "science falsely so called." The prevailing religionists find "no conflict between science and religion," only when they can control, dictate or nullify scientific instruction as they like. When this is not done by perversion or omission, it is done by overwhelming the student by details, mostly useless or ornamental, under the pretense or motive of "thoroughness." Thus the uses and meaning of the great laws of the sciences in replacing superstition with truth are lost. The student is fenced in and stunted, or worse, and only learns enough to be a good Catholic, Presbyterian, or other religionist. This was the method adopted by the Jesuits to defeat the Reformation, and it has been followed by every religious sect and denomination since; for it is the most easy, cruel and effective mode of arresting growth and progress known. This is using science to defeat its main object, for it should never be forgotten that the first and main object of science, as set forth by the original Greek scientists—beautifully re-stated by Lucretius—was not so much its practical utilities, astonishingly great as these have been, but its power to remove superstition, emancipate the heart and mind of man and to develop and expand his nature in the highest degree. True education instead of defeating this primary object should never lose sight of it as a purpose to be attained. The only higher education we have leaves the higher purposes of life a blank, or misleads as to them. Instead of educating for an ever higher and better Republic, we are "educating" for nothing in particular, unless it is a "kingdom come," in which a republican would be sadly out of place.

Such is the general nature of the education open to the comparatively wealthy few who alone have the means and opportunity to enjoy the privilege of a higher education. And it is fearful to think that the masses of the people have no opportunity for any higher Liberal education at all! Yet upon them the future of progress and of the Republic rests. Those who are taught to live and to pray for a "kingdom" to come are even worse off than those who live only for themselves and the necessities of the hour. The latter may have no mainspring of aspiration to sustain the Republic, but they have not a false one pressing for its destruction. Thus the spell of the old religions still hangs like a pall of darkness over nearly all of our higher education, certainly over all except that which the few Liberal wealthy can reach. The "plain people" and their children have little or no opportunity of ever knowing what science really reveals as to this wondrous world of which they are parts; or of the motives and purposes of life which science and humanity inspire, or of the hopes of the future which they reveal as the foundation of individual and social life. A true Liberal University, therefore, estab-

lished near the center of the State, near the State Library of its capitol, and in a situation unequalled for health and beauty, merits the support of every Liberal and patriotic American, in every sense in which those words can be used.

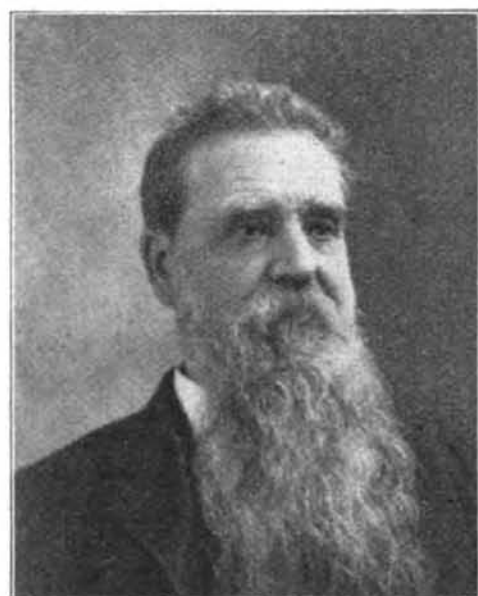
The question may be asked, Why design and designate as a Liberal "University" that which cannot be inaugurated as such at once, or only sparingly so, for want of the means and students, all of which must be a matter of gradual accumulation? We answer: We have commenced with the kindergarten and the school, and the first steps and stages of the University for good reasons. We learn from the enemy; we will build as the Roman Catholics build their great cathedrals and institutions, by years and generations! A Liberal University can never come into existence in any way except by assimilation, growth and evolution out of itself. Unless its schools are introductory to its own higher stages designed from the start, they are simply feeders of, and must be, therefore, dominated by, the other colleges to whom their students are to be sent; and thus they are hopelessly subjected to the dwarfing systems above explained. The only way out, the only way to get the new; impartial, untrammelled, modern Liberal education, is to inaugurate and gradually establish a university which will provide and cover it. The only way to get such a university is to develop it out of Liberal schools; and the best way to make sure of them is to sustain those which have already been hopefully begun, like that now building its own University at Silverton.

The following extract from the proposed Articles of Incorporation of the Liberal University will give the reader some idea of its Liberal aim and scope:

"The existence of this corporation and of its said University, and the power and right thereof to exercise or do any act for the attainment of any of the objects, pursuits and purposes as aforesaid, are conditioned and dependent upon this provision and condition, to wit: That all of the education, or courses of education, instruction, art and culture shall be conducted and kept forever free from and uninfluenced by any kind or form of theology, sectarian religion, or supernaturalism, Christian or other; and that no religious creeds, catechisms, dogmas, public prayers, masses, sacraments, incantations or religious exercises, shall ever be allowed upon its property or premises under its control; or be used or connected in any way with any of its discipline, courses of study, or functions of any kind, except for the purposes of historical exposition or illustration; but the main purpose shall be, in regard to religious matters and culture, to replace all of the said past phases of religion by the universal religion of Liberty, Science and Humanity."

## THE RESULT OF INDIGESTION.

DEAR BROTHER GREEN: A few nights ago I had a rather unique experience. It was not big head, because my cap fitted as usual next morning. Neither was it of a religious nature, as I didn't swell up—



JAMES A. GREENHILL.

no signs of wind whatever. So I just set it down as a revelation. I had eaten a very hearty supper, and feeling somewhat drowsy, lay down on the lounge and before long fell asleep. I know not how long I slept, but after a time I seemed to be sitting beside a table in a beautifully furnished room. On the opposite side of the table sat a man, with one of those little rainbow sort of things around the top of his head, like what we see in pictures of angels. I wasn't a bit afraid, because I thought that kind didn't come from the realms of his Satanic majesty, and before I was aware he and I were talking of the Paris Exposition set for next year. He pooh-poohed at the attempts of the French in trying to do something better than our Exposition of '93, and ended by saying, "Now I am going to tell you something that is to take place

in Constantinople in 1999. In that year the Turks are going to have a World's Fair exhibition that will eclipse anything ever heard of before. They are to surround it with a wall twenty feet thick, built in a perfect circle. The diameter of the circle around on the center of the top of the wall will be five miles. That is, it will be two and a half miles from the center of the Exposition grounds to the center of the wall at all places. On the top of the wall two sets of rails are to be laid, constituting a double track railway, and the power that will be used to move the trains will be a force not yet known. Each set of rails will be laid five feet from centers. The two middle rails of the four will be laid six feet from centers, and the center of each will be three feet from the center of the wall. Now, Brother Greenhill, I want you to write to Brother Green and tell him I will pay to have the Magazine sent free for twelve months to the first ten persons who will send correct solutions telling the length of each of the four rails, in miles, feet and fractions of feet." As I looked at him, things began to appear hazy. His rainbow began to fade and he disappeared just as I awoke to consciousness. But I felt so well pleased with his proposition, and so well satisfied of his integrity that I will guarantee the fulfillment of his pledge. So, if you consider my guaranty good, go ahead; make

the problem known through the Magazine, and keep tally on the time answers are received, and govern yourself accordingly. Inclosed I send the envelope he left, which he said contained the solution. It is sealed, and probably it would be well to leave it unopened till you have received at least ten replies marked as solutions from readers of the Magazine, or their friends. The correct solution, with the names of the ten who were first in solving it correctly, to appear in the Magazine for September.

J. A. Greenhill.

Clinton, Iowa.

## PARDONABLE MISTAKES.

BY G. W. MOREHOUSE.

**I** TAKE for my text a remark made by Admiral Schley, which is pregnant with common sense: "The man who makes no mistakes, makes no war." The history, written and unwritten, of every war attests its truthfulness and accuracy. This forceful saying applies as aptly to the unarmed conflicts everywhere and at all times waged throughout the world's greatest arena.



G. W. MOREHOUSE.

The man who makes the most "war" may make the most mistakes, and yet make the most and hardest hits and accomplish the best results. While he is hurting the enemy some, the comrade who stops fighting to find fault with him is furnishing a weapon to the foe.

In the cause of Free Thought, for example, there will be plenty of time to place responsibility for errors after victory is assured. We need to make the best use of any helper in the field.

A few mistakes, or a lost battle, do not determine the result of a prolonged war involving the vital interests of two great conflicting powers. How true this is of a controversy turning on the results of careful scientific investigation. The men engaged in the most important part of this work are ready at all times to subordinate pre-conceived opinion to newly-demonstrated truth. They are, in fact, as ready to correct their own errors as those of others—for they seek truth for its own sake.

The true investigator has to pardon a multitude of mistakes in observation and judgment, and remains through life a learner. Often he is obliged to seek new evidence to corroborate his own senses. For in-

stance, he may see images in his telescope or microscope that seem for a time to be true almost beyond question, when, on repeated observation, under varying conditions, they may be found to be spurious.

Honest people engaged in any occupation, and especially in any progressive movement, may fall into grave errors of judgment. The best and most acute minds will occasionally do this.

Then let us endeavor to look upon all things with charity, and always be sure to do so when duty requires us to form opinions regarding the acts of comrades enlisted under the same banner.

This spirit of charity should be large enough to cover our brother if he makes the mistake of making an unjustifiable criticism of an unoffending party, as is often the case. If the intention is good, in either or any case much may be overlooked.

Troops may yet be made to do good service in a common cause when, by reason of dissimilarity, they cannot be brought into uniform alignment. In that case it is a mistake to try to bring them rigidly under one system. It is better to let them enter the engagement in detached battalions, each fighting according to its own familiar tactics.

We reach the general proposition that the fixed object of the conflict must be kept in view, and not be sacrificed to expediency. The useful factors, the men, the weapons, the supplies and the ammunition, when the point of adaptability is passed, must be used according to the exigencies of the case and to the best advantage. Petty differences must not be allowed to endanger the common cause.

Certainly, in the controversy in which we are engaged, there should be charity enough and glory enough to go around (again referring to Schley), among a lot of men who are serving without much fear or hope of any adequate personal reward save the consciousness of duty performed.

Muskegon Heights, Mich.

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### THE LIBERAL UNIVERSITY OF OREGON.\*

THE projectors of the Liberal University of Oregon propose to develop a new center of Liberal and higher education out of the school they have already successfully conducted for the last two years at Silverton, and in which they have fifty scholars already engaged.

A proposed plan can only be preparatory and tentative, but the lines are sufficiently indicated by the work already being successfully prosecuted. The course and curriculum will be modified to suit future additions and conditions, but the plan indicated in the present prospectus is to be followed. The three terms per year should be continued by the student for three years as the condition of graduation—which should sig-

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\*All letters of inquiry relating to this college should be sent to Pearl Geer, Business Manager, L. U. O. Silverton, Oregon, or to T. B. Wakeman, 93 Nassau Street, New York.

nify that he has had a substantial initiation into the three grand departments of human knowledge, viz.:

1. Mathematics and the Physical Sciences.
2. The Organic World of Biology, Physiology, Psychology, etc.
3. The Human Sciences of Sociology, Language, History, Politics, Economics, Law, Aesthetics and Ethics.

Thereafter, a year for general education and the practical application of the special knowledge obtained to the profession or occupation of life to be pursued by the student is strongly recommended. Opportunities for exercise in the art of teaching and general technology would be afforded during this last year and a special diploma awarded. In the first year, as above indicated, the larger part of the time would be devoted to mathematics and the systematic study of the physical sciences. In the second year, emphasis would fall upon the organized world, i. e., biology, physiology (hygiene), comparative sociology, etc. In the third year the attention would be directed more especially to human history and sociology, religions, governments, politics, economics and ethics with philosophy and linguistics as a general accompaniment, ending with aesthetics and fine arts in view of the future forms of religion and human aspirations. The fourth, or post graduate year, we have already indicated to be devoted to a general summing up and direction of studies to the particular business or profession of life.

In each year the studies of general emphasis, as above indicated, would be accompanied with lectures and exercises in English and other languages, and with general practical knowledge; so that the student would become generally informed as to the subjects which would successfully occupy his attention.

The University laboratory, work-shop, garden and farm would constantly afford technical knowledge and practical skill by way of diversion and exercise, in the place of very much of the useless athletics with which much valuable time is now wasted in many educational institutions.

This University is designed to be substantially co-educational as to the sexes, and the preparatory school is now largely composed of girls, with three admirable lady teachers, and with a kindergarten as the preparatory stage of the whole course of education. It is proposed to have three presidents, that is, a president shall be chosen to preside over and have general charge of each of the three grand divisions of the systematic University course, as above stated, and that they will preside in rotation, each during one of the three terms of the year as president of the Faculty and Corporation, and at other times be acting vice presidents; thus securing an equal and just recognition and emphasis upon the grand divisions of human knowledge, with a variety, and yet a general unity, in the instruction and the administration of the University.—Boston Investigator.



# EDITORIAL DEPARTMENT.

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## THOMAS PAINE THE FATHER OF REPUBLICS.

**T**HADDEUS B. WAKEMAN, one of our editorial contributors, and one of the ablest Liberals in this country, delivered a lecture at the late Paine celebration at New Rochelle, N. Y., entitled as above. All who listened to it, and all who have read it, pronounce it one of the most comprehensive and clearest statements, showing the life-purpose for which Paine lived and labored, that has ever before appeared in this or any other country. We should publish it in full in this Magazine but for the reason that the Truth Seeker Company will soon bring it out in pamphlet form, and we shall have the pamphlets for sale. We will here give the last two paragraphs of the address and the "Hymn of the Republic."

In view of his grand and beneficent purposes all of the obloquy that can be heaped upon Thomas Paine can only add to this monument of his glory. The miserable wretches who taught that he attacked "holy religion" to give license to the base to gratify their gross passions and appetites, never began to rise to the height of the purposes of his life. They said so because they could not reach up to understand him. They might as well have said it of the Apostle Paul as of this Apostle of Liberty and Humanity, whom nothing could "alter or corrupt."

It was these ideals that lifted him into poetry, in which he was no mean adept. His Hymn of the Republic has been strangely neglected. Is it not a strange fact, a disgrace, that we have not a single national song or anthem in which the republican idea appears? We can sing of land, country, flag, liberty, freedom, heroes, etc., but never are we republicans in song. Have we ceased to be such? The anthem we have to sing oftenest is "America," to the tune of "God Save the Queen," ending with the assertion that "our father's God was the author of liberty," and praying "Great God, our King! Protect us by thy might." Now, in fact "our fathers' God" was not the author of our liberty, but the reverse—the author of all sorts of cruelties, inquisitions, oppressions, and bloody wars. How can we, republicans and democrats, sing about "Great God, our King!" without feeling it grate on our inmost souls? A king in heaven means kings on earth, which is not likely to be better than the imagined heaven. Let us, then, try a change; let us go back to the voice of the great Revolutions. Let us close this address by repeating that noble Hymn of Paine, "Hail Great Republic," our "Marseillaise." Let us adapt it to this present and the opening century. Let us have it set and sung to an American air, and may Old Glory never wave over a heart

that can utter or hear it without feeling the ground swell of the centuries bearing us onward to a higher life and destiny.

## HYMN OF THE REPUBLIC.

[Written by Thomas Paine in 1791, adapted to the Era of Man 299, A. D. 1899, by T. B. Wakeman. Set to music by F. Petersen Dunn.]

Hail great Republic of the World,  
Rearing thy empire in the West,  
Where fair Columbia's flag unfurled  
Gave tortured peoples scenes of rest.

Chorus—Be thou forever great and free,  
Thou Land of Love and Liberty!

Beneath each spreading, sheltering vine,  
Beside each flow'ry grove and spring,  
And where thy lofty mountains shine,  
Let all thy sons and daughters sing:

Chorus—

No more let selfish Discord prowl,  
With all her dark and hateful train;  
But while thy mighty rivers roll,  
Let Freedom's Concord live and reign.

Chorus—

Where'er old Ocean's surges lave,  
Or where the sea an eye delights,  
There may thy Starry Banner wave—  
The Constellation of our Rights!

Chorus—

Let coming Ages then proclaim  
The glories of thy natal day;  
For Nations from thy deathless fame  
Shall learn to rule and to obey.

Chorus—

Let every heart thy mission heed,  
Till Peace the flag of War has furled;

For Right and Might call us to lead  
The grander Era of the World.

Be thou forever great and free,  
Thou land of Love and Liberty!

#### INGERSOLL MEMORIAL NUMBER.

**R**OBERT GREEN INGERSOLL, the greatest man that the nineteenth century has produced, passed from life to death July 21, 1899. The greatest obstacle that obstructed the path of Humanity he found to be the Christian religion, and he had labored incessantly for the last thirty years to remove that obstacle, and he virtually accomplished what he undertook. His death is a great loss to the Free Thought cause, as it appears to all of us now, but it should discourage none of us, for, as was said of John Brown: "His body lies a-mouldering in the grave, but his soul is marching on." His influence for good will increase as time passes. His worth to humanity will not be fully estimated before the close of the twentieth century. It will take, at least, a hundred years for the world to understand the immense work that Robert G. Ingersoll accomplished—and those only who were intimately acquainted with him will adequately estimate his admirable personal qualities. He was, as a citizen of the Republic, a model man; as a husband, a good sample for all husbands to follow; and as a father and grandfather, those only who have seen him at home with the children can fully appreciate him—he was a child among children.

When we heard of the death of Colonel Ingersoll this number of the Magazine was all in type and ready for the press, and we decided to do nothing more than to mention his death in this number, but we shall devote most of the September number to the distinguished Agnostic, and that number will be known as an "Ingersoll Memorial Number," and it will be filled with those things that we judge our readers will like to preserve, and we shall do our best to make it the most valuable number we ever published. As we shall print only a few more than our ordinary number, we wish our friends who would like numbers to keep and hand their friends would send in their orders for them by the 15th of August.

The price for them will be five copies for 50 cents, twelve copies for a dollar.

We may be consoled by the closing words of Colonel Ingersoll's memorable address delivered at the funeral of his brother Eben:

"Yet after all it may be best, just in the happiest, sunniest hour of all the voyage, while the eager winds are kissing every sail, to dash against the unseen rock and in an instant hear the billows roar over a sunken ship. For, whether in midsea or among the breakers of the further shore, a wreck must mark at last 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."

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#### CHRISTIANITY.

LAST month an international Christian Endeavor convention was held at Detroit, Michigan. Of course many preachers were present whose brains were overflowing with thoughts that they imagined would be valuable to the convention. A great deal of time was consequently taken up in the discussion of such themes as prayer, Sunday observance, Christian citizenship, etc. But a grain of truth was fed to the convention when Rev. Dr. A. McLean, of Cincinnati, in discussing "The Great Need of Missions," made the following statement:

Nineteen centuries have passed since Christ was born and only one-third of the race is even nominally Christian. Nine per cent. of all the people on the globe are Protestant, 15 per cent. are Catholic, and 7 per cent. are Greek. At the present hour there are more than 1,000,000,000 souls without the gospel. Not only so, but the non-Christian part of the population is increasing at an appalling rate. There are 250,000,000 more in this class than there were a century ago."

Nineteen centuries is a long time for a religion such as Christianity to occupy the attention of the world. When we remember that, according to its believers, it is the only true religion, that its code of teachings, the Bible, was written by a God, that its first organizer, Christ, like the ancient Greek and Egyptian heroes, was half god and half man, we should join with the Rev. Dr. McLean and his Christian friends in expressions of surprise at the poor showing which Christianity makes at the dawn of the twentieth century. Christianity, with its true God, its true Savior and its true Book, holds but second place in the world's religions. It has less than one-third of the world's population as its fol-

lowers. Buddhism has nearly twice as many; while Mahometanism, founded six hundred years after Christianity, has, in point of time and numbers, made far greater progress.

Pliny the younger, governor of Pontus and Bithynia under the Roman emperor, Trajan, says of the early Christians, "The superstition of the people is as ridiculous as their attachment to it is prodigious." And we may say of the Christians of to-day that their hope of bringing all the world finally to a belief in Christianity is as ridiculous as their religion is superstitious.

We do not know what would happen to this world were Christianity to become the world religion. Christianity has never conquered the world, and we hope it never will. But we do know that the darkest period in the history of a great portion of the world was when Christianity overhung Europe like a black cloud. We know that there is a period of a thousand years of European history that was absolutely wasted. A thousand years in which there were no great inventors, no great scientists, no great poets, no great statesmen; nothing but priests, priests, priests. Christianity had conquered Europe. And yet some people are foolish enough and cruel enough to hope that some day it will conquer the world.

Such hopes are born of fanaticism and not of knowledge. A knowledge of the religious condition of the world to-day clearly demonstrates that Christianity will never rule. It has within itself the very forces that are working its destruction. It is divided into hundreds of sects—all differing very widely in creed, but each positive that it possesses the true one. Hence, much of the time of Christians is spent in ridiculing each other and in examining each other's creeds as they should examine their own.

The Christians are now divided into Catholics and Protestants. The Catholics are by far the more ignorant and immoral of the two. They do not think. And they are, therefore, more united, less given to strife over religious questions than the Protestants. The Protestants, however, are divided into numerous denominations—Baptists, Unitarians, Presbyterians, Episcopalians, etc., and these, again, are divided into many warring factions. What regard has the Unitarian for the water-throwing Baptist, or the Baptist for the mumbling, criss-cross Catholic? They look upon each others' religion with almost the same eyes that they look upon the religions of Mohammed and Confucius. And what has caused this division of Christianity into so many factions and denominations?

Has it been the teachings of their Christ or has it been the wonderful progress which the human mind has made within the last two hundred years? In a word, has not Science, alone, been responsible for all the changes in religious thought? If this is not true, why is it that in those countries in which there is the most enlightenment, the most progress, we find the greatest number of scientific men, the greatest number of agnostics and atheists? How do we account for the fact that France, Germany, England, and the United States have the greatest number of religious denominations? Why is it that, in these countries, there is so little unity of religious belief? How do Christians account for it, unless they acknowledge that they are drawing away from old creeds and inventing new ones in a vain attempt to compromise with Science?

Yet, with all this division and dissension, caused by scientists outside their ranks and heretics within, the Christians still talk of converting the world. They send missionaries to remote parts of the world to convert Buddhists, Mahometans and Pagans, and do not realize that every day they are losing strength at home. Every new discovery in geology, in astronomy, in chemistry, in biology is opposed to Christianity. And every book, every newspaper, every pamphlet that proclaims these discoveries strikes a blow at the superstitious teachings of Christ. They teach the great mass of people to think, and when people begin to think they begin to doubt. They cease to believe the superstitious, the miraculous, the impossible, whether asserted by Pagan, Buddhist, Mahometan or Christian.

R. N. R.

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### COWARDICE OF FREE THINKERS.

**H**OW many Freethinkers disgrace themselves by silence? How many deliberately assist in the propagation of theological falsehood by fear of advocating the truth. One of the strongest Freethinkers in this country, and an able and scholarly writer, was asked to express his views for publication. He replied:

"The old beliefs are unspeakably foolish. But why attack them? I haven't seen a man in the last thirty years who really believes in those old doctrines. It is even impolite to suggest a discussion with anybody who professes to be a 'believer.' That all know there is nothing that will bear discussion, while, for a thousand reasons, they do not want to take an antagonistic position. The old beliefs are dead, absolutely dead. What is the use of 'pouring water on a drowned mouse?' They remain like the belief in 'Santa Claus,' a pleasant, accustomed old fiction. Who

would want to seriously fight against it? But the emotional part of religion will always survive, on whatever framework it may be built, for the human race are naturally superstitious and emotional animals. Emotions have always had more to do with their actions than reason or definite knowledge. Probably it is best that it should be so. At any rate, it is impossible that it should be otherwise. Hence, I am out of the ring on all theological talk, and hate it 'like the engendering of toads.' "

Another able and independent thinker and writer, being asked to express his views for publication, replied:

"All systems of theology are a delusion, the Christian no less than the others; but why should I attack them. The church was here before I was born, and will be here after I have passed away. Though without solid foundation, it is one of the accustomed institutions of christendom and wields a wide influence. I cannot afford to attack it. What difference does it make to me whether the people are humbugged or not? They seem to enjoy it."

The foregoing are merely two specimens, showing the cowardice of Freethinkers and their apathy in the endeavor to relieve mankind from thralldom of theology. There is much human nature about it. Selfishness is at the base of all such sentiments. Had such views been entertained by all men of science and independent thought, the Pope would still have his grasp on the brains of the world, as in the dark ages, and the theological trust would be all-powerful. We should rejoice that men are rapidly coming to have the courage of their convictions and to fearlessly express them. Thanks to such, theology is rapidly returning to its birth-place in the clouds.

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PARISH B. LADD, LL. D.

PARISH B. LADD, whose portrait is the frontispiece of this number of the Magazine, was first brought to our knowledge by reading a book that he has recently written, entitled "Commentaries of Hebrew and Christian Mythology," that was published by the Truth Seeker Company. We were, by reading this volume, so impressed with the idea that the author was no ordinary thinker and investigator, that we took pains to form his acquaintance and engage him as a contributor to the Free Thought Magazine.

In this book, above referred to, the author finds the chief ingredients of the Christian religion are fraud on the part of the early fathers and ignorance on the part of the people who accept it. He begins with

the origin of divinities or gods, and traces the evolution of the Christian deity, Jehovah. Then he takes up the priesthood and shows us how they evolved into present priests and preachers. Much space is devoted to the Hebrews and their prophets, some of the latter being proved to be myths. The early Hebrew legends are rehearsed and compared with their counterparts in other religions. Through the tangle of comparative mythology the reader is brought to the time of Christ and the other "crucified saviors." Then we have the apostles, the early Christians, the church fathers, the ecumenical councils, and the other characters, writings, and proceedings that gave Christianity to the world, upon all of which is placed the stamp of error or deliberate fraud.

This, in our opinion, is one of the most valuable books that has been brought out by the Liberal press during the last few years, and no Free-thinker, who desires to be well posted as to how the Christian religion originated, should fail to read it. Mr. Ladd has just written and had published an Appendix to this work, which is, also, in itself a most valuable and interesting book, that shows great ability and thorough research. In this "appendix" the author takes the ground that the Christ of the New Testament can be treated as a real being only in the face of history and the Higher Criticism. From the point of view of history, he holds, the personality of Jesus fails to appear, and he believes him to have been a compound of the various older myths and messianic characters. He examines the points upon which the church relies to prove the existence of Christ, and repels them on legal and rational grounds.

And as further evidence of Mr. Ladd's ability as a Free Thought writer we call the reader's attention to an article written by him, that we published in the June Magazine, entitled "Cosmogony," and also to his article in this number, entitled "Origin of the Hebrews."

Mr. Ladd has been a great reader all his life, and a constant student and investigator of all important subjects, but has not, until within the last ten years, made theological questions a special study. He has for the last six years devoted himself entirely to the work of writing the "Commentaries of Hebrew and Christian Mythology," and the "Appendix" above mentioned.

The subject of this sketch was born in New Hampshire. At an early age he went to Cincinnati, Ohio, where he concluded his scholastic course of education. Then, after two years' reading in a law office, he entered the Cincinnati Law College, from which, after a year's course, he received a diploma; having the time to do so, he re-entered the college and



took a second year's course. He opened a law office in Cincinnati, but not meeting with success went to Wisconsin, where he formed a partnership with one of the best lawyers of the State, who had a very large practice. In the fall of 1862 he removed to San Francisco, Cal. About that time there was a great mining excitement in Nevada; he went there to try his luck at mining, and soon after was appointed Judge of that Territory, in which office he served for some ten months, when he returned to San Francisco. He shortly after went to Mexico, where he bought four hundred acres of land and put it into cotton, which the combined armies of France and Mexico entirely destroyed. He then returned to San Francisco, when the excitement of the gold fields of South America took him there. He crossed the western range of the Andes, spent eight months in the Canca Valley, which, he says, is a paradise on earth, but meeting with no financial success, again returned to San Francisco, where he again opened a law office and soon had a lucrative law practice, which he held until 1885, when for eight months he tried his hand in speculations in Texas. He then returned to San Francisco and resumed his law practice and followed it until about eight years ago, when he retired to his beautiful and pleasant home in Alameda, San Francisco's most beautiful suburb. Since then he has devoted himself to literary pursuits, written the books above mentioned, and also written up his South American travels, which we propose to publish in short chapters in future numbers of this Magazine.

Judge Ladd has always been a Freethinker. His father and mother were both Freethinkers. He was born one and that accounts for his having acquired so much valuable information. He delivered a lecture on the absurdities of the Christian religion before he was twenty years of age. We are glad to know that Judge Ladd has acquired sufficient property to support him for the remainder of his life, and proposes to devote himself hereafter to the cause of mental emancipation, and the enlightenment of mankind. We hope he will often write for these pages and for other Liberal publications, for the reason that what he has learned during a long and studious life the world Humanity needs to know.

We have said nothing about Mr. Ladd's family, as we know nothing about them excepting that Judge Ladd has a very intelligent wife. We are sure of that, for over a year ago Mrs. Ladd subscribed for the *Free Thought Magazine*, and when the year was out promptly renewed her subscription, and Judge Ladd informed us that she valued it very highly.

ALL SORTS.

—Jackson—Is the minister of your church going to take a vacation this summer?

Willson—I hope so.—Ohio State Journal.

—If you will inform us how a person treats dumb animals you will give us a true index to his character, whether he be a Christian, an Infidel or a "Pagan."

—C. P. Farrell, Ingersoll's publisher, writes: "Please send me six copies of your magazine for July. It is the most interesting number you have published in a long time."

—"My old aunt holds it to be wicked for a minister to joke."

"I dunno whether it could quite be called wicked, but generally it is awful painful."—Indianapolis Journal.

—The Parson—I hope you are not going fishing on Sunday, my little man.

The Kid—Oh, no, sir. I am merely carrying this pole so that those wicked boys across the street will not suspect that I am on my way to Sunday school.—New York Journal.

—It has been discovered that Winslow W. Dunlap, the self-appointed missionary to the East Side of New York, where his efforts to convert the Jews ended in a riot, is also in business as a money lender, with two offices in the downtown district.—Chicago Tribune.

—It is reported that a society is to be organized among the members of the Episcopal Church who were opposed to the ordination of Dr. Briggs, which will endeavor to bar from the ministry future candidates against whom similar objections may be raised.—Chicago Tribune.

—Little 5-year-old Mamie had been listening attentively to the story of the massacre of the children at Bethlehem, and after it was finished her mother asked her what she thought of it. "Well," she replied, "I think God was awful selfish to save his own little boy and nobody else's."—Unity.

—Brother Moore, editor of the Blue Grass Blade, we are glad to know, by the grace of President McKinley, is again at liberty, and prepared to preach, through the Blade, the gospel of free thought and prohibition. In the future, we suppose, he will be a little more careful to "keep off the grass."

—"And you have made Jim Jackson a deacon in your church?"

"Yes, sah. Dat is, he's a brevet deacon, sah."

"And what's a brevet deacon, George?"

"He's a deacon dat don't handle no money, sah."—Cleveland Plain Dealer.

—The friends of the Liberal University will be glad to learn that Thaddeus B. Wakeman is to be one of the faculty. The Torch of Reason says:

T. B. Wakeman, Esq., who is to be a member of the Liberal University faculty, is a graduate of Princeton. Mrs. Wakeman and their daughter, who is an artist and painter, will accompany the doctor to their future secular home in the West.

—Dr. I. S. Curtis of Brunswick, Me., writes: "I want to say that the July number of the Magazine is perfectly splendid. They are all excellent. I always think the last one is the best, when, in fact, they are all the best. I am sorry and indignant over the fact that Tabor's "Faith and Fact" is to be suppressed, but glad it can be essentially reproduced.

—It is narrated that a New England preacher the other day was horrified during his sermon by discovering his son in the gallery pelting his hearers in the pews below with peanuts. But while the good man was preparing a frown of reproof, the young hopeful cried out: "You tend to your preaching, daddy; I'll keep 'em awake."

--The growth of liberal ideas among church members has had a demoralizing effect upon denominational religious papers. Twenty years ago several denominational papers had large circulations and were making large amounts of money. To-day, it is said, the strictly denominational paper has a hard struggle for existence.—Chicago Tribune.

--Tommy—Miss Upjohn, I want to know the names of the twelve disciples.

His Sunday School Teacher—Certainly, Tommy. They were Peter, James, John, Andrew, Phillip, Thomas, Judas and—and—I can find the names of the others in a moment—

Tommy—No fair lookin'. I knowed you couldn't do it!—New York Evening World.

—Fred W. Lee, formerly custodian of the proceeds of collections of the Church of the Ascension, failed to appear before Judge Waterman to answer to the charge of the embezzlement of \$2,700 from the funds of the church. His bond of \$5,000 was declared forfeited, and a *capias* was issued for his arrest.

These cases are getting so frequent that our Christian friends had better get some infidel to take charge of the funds of the church who don't believe in the atonement.

—"The New Voice" of New York, we believe, taken altogether, is the best secular family paper published in this country, and as we think it one of the most important things a friend of humanity can do is to introduce good

reading matter to the public, especially to the rising generation, we cordially recommend all our friends who feel able to do so to subscribe for and read "The New Voice."

—The bright boy of fiction is playing with his Noah's ark.

"What are these two chips of wood?" asks the bright boy's father.

It is necessary for the bright boy of fiction to have a father, you know; there has to be somebody to draw him out.

"Them," replied the bright boy, without hesitation, "is the microbes!"

Of course, if we think a minute, we perceive that there must have been a pair of microbes on the ark.—Detroit Journal.

—A week ago Sunday less than fifty people listened to an excellent sermon by the Rev. Jacobs, while last Sunday about 400 people attended the children's day exercises at the same place. From this one would judge that more than three people out of every four care more for amusement than they do for their soul's welfare.—Saybrook Gazette.

The "soul's welfare" business is about played out with most people. What they are looking for is their bodies' welfare.

—The Rev. Dr. David Downey represented that he would like to address the Elizabeth Cady Stanton Political Equality Club of Brooklyn, N. Y. He was invited to do so. And for an hour and a half gave the ladies present the most disgusting anti-woman's rights twaddle ever delivered. The women present were insulted. They pronounced his remarks "ungentlemanly," "unmanly" and "brutal." Served them right. They might have known better than to have invited such a ministerial rowdy to address their club.

—Children are now being sent to Sunday school in place of prison when they commit crime. We predict that in a short time adult criminals will be sent

by some pious judges to church in place of the penitentiary. But we give it as our opinion, as a lawyer, that such a sentence is unconstitutional, for if we are not mistaken, there is a provision somewhere in the United States constitution against the infliction of cruel and unusual punishments. Listening to an orthodox sermon may not be an unusual punishment, but certainly it is an extremely cruel punishment.

—"Yes, the neighbors consider old Beegum the meanest farmer within twenty miles of here."

"Why is that?"

"You remember the dry summer a few years ago when there was a meeting held in that country school house to pray for rain?"

"Yes."

"Well, everybody in the neighborhood went to the meeting except him. He worked all day like a beaver, getting his hay in. He got it in just in time, and he was the only farmer in the township who saved his crop."—Chicago Tribune.

—Brother A. W. Campbell of Thonotosassa, Fla., when renewing his subscription writes: "I am four score years old, blind in one eye, and a cripple in both feet," but says that he will do all he can for the Magazine. We replied to him in substance that we were sorry for his afflictions, but he ought to be thankful that his mental powers had not been destroyed by orthodox religion when he was young, as thousands had been, which was a much greater calamity than to lose our eyesight and both feet, for a person whose mind has been paralyzed by superstition is nothing but a walking manikin.

—The Auckland correspondent of the Otago Witness, published at Dunedin, New Zealand, refers to the sessions of the National Council of Women, and says that "at the outset the Council decided that it would not ask the blessing of the Deity on its labors." The debates showed that the Council con-

tained Agnostics and Freethinkers. One speaker boldly declared that woman's emancipation had always been won in spite of Christianity.—The (London) Freethinker.

These women, we think, were sensible not to ask the blessing of a Deity who could find nothing better to make a woman of than a man's rib.

—If it be true that an endless hell awaits every unconverted person, as the preachers were constantly declaring in times past, then why not continue the work of "plucking brands from the burning," as they formerly did? But if, as it seems, the preachers have abandoned the endless brimstone hell idea, why not be honest enough to say so and devote their energies to saving humanity from the real hells of this life? We need a great "revival" among the preachers—one that will induce them to be honest, and preach what they really think. Theology, with most preachers, seems, to an unregenerated man, to be only a question of how best to get their bread and butter.

—If an island should be discovered in the Pacific ocean, of immense magnitude, where sickness, pain or death were not known, where all the necessities and luxuries of life were furnished without labor or cost, and where every inhabitant was perfectly happy, and if free transportation were offered to every person who desired to move there, how long would it be before this country would be depopulated? Our Christian friends pretend to believe there is such a country above the clouds, but seem to be in no haste to get there. Why is it? Because they do not really believe it, as Brother Savage has proved. As to a future life most of them are Agnostics, but not honest enough to admit it.

—Wichita, Kan., July 17.—(Special.)—Mrs. Gregg Leonard, 50 years old, fell dead at a revival service at State Holiness camp meeting to-day, during her religious fervor, from a broken blood

vessel. Mrs. Leonard had been present at every service of the camp meeting. She took an active part in the morning service, singing and shouting prayers as the words of the minister especially influenced her. Suddenly she arose from her seat and walked hurriedly to the edge of the tabernacle tent. Before assistance could reach her she sank to the ground and died.

It would seem from the above that the Lord is getting down on this praying and shouting business. But it may be that he decided to take her home to glory before she fell from grace.

—Justice Levere of Evanston imposed a sentence of "six months' attendance at Sunday school" yesterday upon "Sonny" Dixon, when the young colored boy with three companions was arraigned for stealing Dr. Herbert Fisk's green apples. Marshall Cannon, Harry Johnston and Joe Herens were with Dixon when he partook of the forbidden apples. The boys were discharged after "Sonny" had promised faithfully that he would attend Sunday school.—Chicago Tribune.

"Sonny" Dixon, if he is taught sound orthodoxy at the Sunday school, will learn that Christ has already suffered the penalty for old Mother Eve, and all her descendants for stealing green apples, and all that he is required to do is to accept of that atonement and he can go scot free.

—Rev. Burt Ester Howard of Los Angeles, who has been the foremost Presbyterian divine of that city, renounces faith and becomes an agnostic. Our friend Howard is to be congratulated upon possessing the courage of his convictions which many other "divines" who, no doubt, are equally enlightened, are lacking. However, if he really made the remark which the Examiner credits him with, that "There can be no question as to the Bible's power for elevating humanity," he is still laboring under misapprehensions, for there never was a book written that was filled with greater absurdities, inconsistencies and monstrosities than

the Bible, and if there be any power in that book to influence humanity it would certainly not be in the direction of elevation.—Free Society.

—We learn from the Boston Investigator that Mr. John C. Hatch of Wells, Me., has erected a fine monument on his lot in the cemetery of that town, made of polished granite. Upon one side is the name of John C. Hatch and upon the other side the name of his wife, now dead, and he has placed the following inscription upon the base:

"WE ARE HERE TO STAY."

That reminds us of a story we once heard. A profligate son died and was buried, and when his parents were returning from the grave the father said to the mother: "We can get one consolation out of John's death. We shall know where he is nights." And there is more truth than poetry in what the bereaved father said. There is many a son who had better be in the grave than at the places he often does visit.

—A New York lawyer sends us the following extract from a decision of the court of appeals of that State:

The People of the State of New York, Appellant, vs. John F. Dorthy, Respondent.—The fact that a witness has been expelled from a church does not tend to impeach his credibility; and when testimony to that fact has no bearing on the main issue in the case, it is error to permit the prosecution to elicit it even indirectly from the defendant in a criminal trial upon his cross-examination.

It appears from the above that the court of appeals of the State of New York—the highest court of the Empire State—has decided it is nothing against a man's character that he has been expelled from a church. They might have gone a little farther and affirmed that in most cases it increased his credibility.

—Cincinnati, Ohio, July 3.—(Special.) —At the Bellevue (Ky.) Christian Church on Sunday morning there was a free-for-all fight. The Rev. R. D.

Harding had been dismissed from the church as pastor and member, but for some time he has continued to hold services. On Sunday morning the anti-Hardings arrived first, and began services by psalm singing. Prof. David H. Davies, the leader of the antis, had announced "Hymn 830," when the Rev. Mr. Harding arrived and in a loud voice announced "Hymn 741." The choir and anti-Hardings sang the first hymn, while the Hardingites shouted out the other. For a few minutes the fighting was general, but when the police arrived Harding had won and was going on with the services.

"In the sweet by and by," when those Kentucky Christians all get to heaven, and get their harps, what music they will have there. "Glory to the Lamb!"

—Mark Twain in his speech on the fourth day of July in London had this to say:

Yesterday I was at luncheon with a party at West End. A great dignitary of the English Established Church went away half an hour before anybody else and carried off my hat. Now that was an innocent act on his part. He went out first, and of course had the choice of hats. As a rule I try to get out first myself, but I hold that his was an innocent, unconscious act, due perhaps, to heredity. He was thinking about ecclesiastical matters, and when a man is in that condition of mind he will take anybody's hat. The result was that during the whole afternoon I was under the influence of his clerical hat and could not tell a lie. Of course he was hard at it. It is a compliment to both of us. His hat fitted me exactly; my hat fitted him exactly, so I judge I was born to rise to high dignity in the church somehow or other, but I don't know what he was born for.

—Maj. Gen. Leonard Wood, military governor of Cuba, says in an interview:

The majority of the people there now, particularly the Spaniards, feel that they are better off under the protection of the United States than they could be under other conditions. They are intelligent, but ignorant. They want

schools and other institutions, and we have opened 300 schools for them in Santiago province since the war closed.

Everywhere they are turning the old churches into school houses. The people believe, I think, that some day they will be their own rulers, but they are not fit for self-government yet.

That is what should be done in all our newly acquired territory. Turn the churches into school houses. The people are in need of education; they have religion enough already. Gen. Wood has the right idea, and we are glad to see such a man the military governor of the province of Santiago, Cuba.

—When we read the following we did not wonder that this nation is going to the devil. No "God's Word" in the White House. What is the matter with our Christian President? Has he become a "higher critic," who considers the old book an old chestnut that has no "saving power"?

Not so very long ago a visitor to the White House—not a guest of the President, but on business—had occasion to use a scriptural quotation, and some question arising as to the exact language, a Bible was called for. One of the numerous colored men was sent after the White House Bible. But in due time he returned with the information that there was not a Bible upon the premises. The visitor was greatly shocked, and before he left handed a dollar to the colored man with orders to purchase a Bible and put it in some place convenient for reference. Sad to relate the Bible has not yet made its appearance, but visitors are informed on the slightest provocation that the executive mansion of this Christian nation is Bibleless.

—Great excitement prevailed last month at Falls City, Neb., over the death of the 3-year-old child of George Sperry, which occurred after the little one had been treated by divine healers. The mother firmly believes in the efficacy of prayer in sickness and would not permit a physician to be called.

Quite a number of believers in her doctrine were called to her home to help pray for the child.

After seeing food and even water withheld from his child for fifteen hours the father called in Dr. Keller. The healers were put out of the house and continued their prayers in the yard. After spending the night with the sick child the doctor pronounced it much better and went to his home, leaving the father in charge. Returning several hours later the doctor found the father a prisoner in a room and the child surrounded by the healers. Aid was summoned and the door was forced. The little one had been repeatedly tossed up in a blanket to counteract the effects of the physicians and died shortly after the doctor arrived.—Chicago Chronicle.

—San Francisco, Cal., July 12.—(Special.)—William Steel, the banker who died recently in San Rafael, Cal., leaving an estate of \$100,000, often expressed an aversion to ministers, and his will just filed for probate proves that he meant just what he said. The closing paragraph reads: "And I make the special request that my body be cremated and that not one copper coin of the income of my estate be expended upon or in any chapel or church or upon the support or encouragement, directly or indirectly, of any so-called minister of the gospel or on missionaries of any sect, for the whole of the tribe for whom I entertain a sincere, well-founded and unconquerable aversion, because during my lifetime I found that both the men and the women preachers did not know about what they were talking."

If the ministers have any influence with the powers above James Wilson will be assigned to the hottest place in hell. He may have been a most benevolent man—gave freely to the poor and needy, and perfectly honest in all his dealings, but these will count for nothing with an orthodox God. If he has refused to pay his money to ministers he has committed the unpardonable sin and his soul is doomed to eternal per-

dition. And how happy the ministers in heaven will be to see him seething in hell fire. But poor Wilson will have one thing to comfort him; he will not be troubled with ministers down there.

—Some say, take the Bible in one hand and a gun in the other. Thank God, I am not in favor of this way of Christianizing.—W. J. Bryan's July 4 address.

If those are W. J. Bryan's views he is no Christian. For Christ, who, it is claimed, is the founder of Christianity, said: "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. And a man's foes shall be they of his own household. (St. Matthew x., 34, 35, 36.) And in that respect the Christian church has always followed Christ's teachings. It always carried the Bible in one hand and a sword or gun in the other. These have been the chief "arguments" of the church. If Bryan believes in carrying only the Bible, he is but half a Christian, and of the two things, the Bible and the gun, the Bible has done far the most harm; the gun has often given man liberty, the Bible always mental and physical slavery.

—Hobart, N. Y., July 14.—The Rev. N. E. Wade, for twelve years pastor of the United Presbyterian Church at West Kortright, has resigned. His flock gave him the choice of resigning or being ejected from the pastorate of the church. For some time Mr. Wade has been getting grain chaff from King McLaury, a farmer and one of the church deacons. The minister used the chaff for bedding for his horse, and last Saturday drove over to McLaury's for another load. Since the minister first began his visits McLaury has been missing oats from the bin in the barn, and he began to suspect the minister of taking oats in place of chaff, which

was of little value. Accordingly, when the minister came for chaff on Saturday the farmer and his hired man watched him through a knot hole in the floor and saw him fill the bags with oats. Later McLaury accused the minister of the theft, and he admitted his guilt, begging for mercy and protesting that "the devil had tempted him." McLaury reported the matter to the church trustees, and Mr. Wade was forced to resign.—*Middletown (N. Y.) Sunday Forum.*

—The Jews of New York are up in arms against the Christian missionaries, who are trying to convert them and their children to Christianity. A society has been formed for mutual protection, and most sensational charges are made. For example, Rev. Dr. Drochman of Sixty-seventh Street Synagogue, says: "There are some things which are outrages and must be stopped somehow or other. I refer to the branding of Jewish children by Christian missionaries. This has happened right in this city, and the evidence of it lies in the marks on the bodies of the children themselves. Nothing can be done legally because the evidence of a child as to the identity of the perpetrator of the outrage would not be admitted in the courts. I know that these things have happened, and I know of men who have, with red-hot irons, branded crosses on the arms of little Jewish children who were too young to appreciate the significance of the act."—*Chicago Journal.*

Yes, this is outrageous, but there is nothing too outrageous for a genuine Christian to do. They will be branding the cross on the children of Infidels before long, and give as a reason that it will save them from hell. There is one thing we would like especially to live to see, and that is Christianity a thing of the past. It has been the greatest enemy that Humanity has had to encounter.

—Cincinnati, O., June 30.—(Special.)—"Rover," the immense mastiff owned by Henry Vonderhaar, lies buried on the river bank just beyond the foot of

Parsons street. His grave is unadorned, but not forgotten, for he was killed while saving a life.

This afternoon at 5 o'clock an East End electric car was rapidly approaching Parsons street along Front street. Suddenly, at the foot of Parsons street, little 10-year-old Johnny Vonderhaar dashed through a gate in front of the car. The car was going at a terrific rate and a cry of horror went up. The cry was barely uttered when the dog leaped through the gate against the boy and knocked him off the track. The child's life was saved, but the noble rescuer was seen struggling between the car wheels and fender. The wheels passed over the hind quarters of the faithful animal. He was so badly injured that he had to be killed.

Rover was the tallest mastiff entered at the late dog show. Vonderhaar was one of the dog show's directors and had refused large money offers for his animal.

That dog deserves a monument much more than some men. That boy, when he becomes a man, will see to it that the noble dog has a monument if he is possessed of gratitude. If some friend in Cincinnati will procure and send us a photograph of "Rover," we will publish his likeness in the September magazine.

—Hon. George W. Julian died at his home in Irvington, Ind., July 7, at the age of 83 years. He was an honest statesman, and a friend of liberty during all the days of his manhood; held many important political positions, was also a candidate for Vice-President in 1851 on the free soil ticket with John P. Hale as the candidate for President, all of which the secular journals noticed in their obituary notices of him, but they forgot to mention that he was never a "Christian statesman," never belonged to a Christian church, and was a lifelong Free Thinker. In the fall of 1878 he attended, and delivered an address, at the Watkins, N. Y., Free Thought convention. For many years he had been a subscriber to the Free Thought Magazine. Some years ago



he wrote us a letter, in which he said:

"I am glad you are still on deck with your magazine. It fills a place and meets a want which is not supplied by any other publication, and it deserves the encouragement and support of all true Liberals."

In the June, 1889, number of this magazine we published an article from his pen that he sent us, entitled "A Search After Truth." He was an honest searcher after truth during his long life. He belonged to the Lincoln, Sumner, Greeley class of political men, of whom, we are sorry to say, we have too few these days.

—The following is truly a noble charity, for which Mrs. Blaine deserves the gratitude of every friend of humanity:

Mrs. Emmons Blaine has founded for Chicago a normal school to teach teachers, with Col. Francis W. Parker at the head. The plan also contemplates a model school for which she sets apart \$100,000. This is a kind of college settlement school. That is to say, it is to be for the children of the slums and contemplates seasons and appliances for recreation and social elevation.

Col. Parker, who is to organize the model school, says:

"Four hundred pupils will be accommodated by the new school, and their instruction will be absolutely free. It is the intention to have a large playground and a garden in connection with the building, and to make the building as near perfect architecturally as money will permit. One of the features of the school will be a small and well-appointed theater, in which entertainments, lectures and stereopticon shows can be given. Another feature will be the fact that the school will be conducted day and evening and will be open Sundays."

While the full curriculum has not yet been planned, Col. Parker announces that manual training and domestic science will be taught the children, in addition to the ordinary studies. It will be a strictly non-sectarian school, and the teachers will be the best afforded by the college faculty. Pupils graduating from the school will be ad-

mitted at once to the high school of the college and given every opportunity to pass through the college.—The National Rural.

—There was never a golden sunbeam  
That fell on a desolate place,  
But left some trace of its presence  
That time could never efface;  
Not a song of ineffable sweetness  
That ravished the listening ear,  
Then slumbered in silence forgotten  
For many and many a year,

But a word or a tone might awaken  
Its magical power anew,  
Long after the sweet voiced singer  
Had faded from earthly view;  
Nor a heart that was ever so weary,  
Or tainted with sin and despair,  
But a word of tender compassion  
Might find an abiding place there.

Yet countless thousands are yearning  
For sympathy, kindness and love,  
And souls are groping in darkness  
Without one gleam from above.  
There was never a sunbeam wasted,  
Nor a song that was sung in vain,  
And souls that seem lost in the shadows  
A good man's love may reclaim.

Then scatter the sunbeams of kindness,  
Though your deeds may never be known,  
The harvest will ripen in glory  
If the seeds be faithfully sown;  
And life will close with a blessing,  
And fade into endless day,  
Like the golden hues of the sunbeam  
That fades in the twilight gray.  
—Unknown.

—We hear much about our Christian civilization, but Infidel civilization could not produce a more inhuman fiend than this John F. Bisbee:

Janestown, July 17.—John F. Bisbee, a student in the medical school of the University of Buffalo, has been held for the grand jury, charged with cruelty to a dog, which he dissected before a high school class at Ellington. The

testimony of those who witnessed the vivisection is of a shocking character, and there is a disposition on the part of the authorities to push the case against the young operator.

The exhibition took place before a crowded class. The dog was placed on the operating table securely bound. A handkerchief containing chloroform was placed at his nose.

Then the medical student went to work upon the living dog with his dissecting knife. He cut away the flesh and was giving a pleasing exhibition of the workings of the heart and other organs when the dog woke up and began to utter howls and yelps of agony.

There was consternation in the class. Many turned sick at the sight of the poor brute's suffering.

But Bisbee, it is said, continued his experiments unmoved, refusing to spoil the exhibition by administering further anaesthetics.

Indignant groups of high school scholars gathered after the exhibition and discussed the matter. Bisbee was denounced and it was finally decided to bring the matter to the attention of the authorities. The result was his arrest and arraignment before Judge Woodward, who held him to the grand jury.

—Brother Richard Allen of Hartford, W. Va., sends us the following interesting letter, in which it will be seen he has a wife that any man might be proud of. The majority of women, we regret to say, if they have a dollar to spare, will give it to the dear preacher to use for the heathen, but only about one cent of it gets to the heathen and the other ninety-nine cents goes into the preacher's pocket. The minister tells her she will get credit in heaven for the dollar. But here is the letter:

Friend Green—Your card just to hand, and in reply I inclose \$2.25. One dollar is for the Free Thought Magazine for next year and one dollar for "Donation day," and 25c for "Appendix to Comments of Hebrew and Christian Mythology." I was speaking of sending you my subscription for next year to my wife, with the remark

that I knew you needed it. "Oh, well," she says, "you had better make it two dollars. I will give the other dollar." You have read how the eleventh hour worker in the vineyard got the same as the earlier workers, so I hope the lateness and poverty of the donation will not prevent its acceptance. I believe that the wise will be held in everlasting remembrance and will shine as the stars as long as memory holds a place in the minds of men. Thanking you for your life's work in the cause of Truth, and for leading many to righteousness.

—What authority for a future life is there except dogma? Immortality does not reveal itself to the simple reason. It is unknown to human science and undiscoverable and undemonstrable by it. Except in Scripture or tradition, made authoritative by religious dogma, we have no basis for anything more than a purely fanciful, poetic conception of a future life. No man, of himself, has ever been able to pry into the mystery of death. To the natural eye, when a man is dead that is the end of him. His dead body is buried away to go into noisome corruption. Only in dogmatic assertion, the assertion of the authority of a revelation from God, of a wholly supernatural communication, has anybody any ground for assuming, as the Rev. Mr. Savage assumes, that the dead come to life again in another state of existence; and Mr. Savage, as a Unitarian, rejects all dogma.—New York Sun.

We think very few priests or clergymen ever really believe in a future life, but as they depend upon that dogma for their support they pretend to believe it. We once heard a minister say: "If I did not believe there was a future life I would not admit it." There are four things that the clergy affirm without the least iota of proof: 1st, that man has a soul; 2d, that there is a future life; 3d, that there is in that future life a heaven and a hell; 4th, that they are ordained to see to it that the soul escapes hell and secures a place in heaven. On those four dog-

mas that are to be accepted on faith, without the least mite of evidence, the church and its priests and clergy depend for existence. Leave out any one of those doctrines and there is no further use for these intermediate agents between man and God.

—We desire here to say a kind word to our friends who are writing "poetry" for the magazine. It seems to be an epidemic with some of our friends just now. We have some thirty poems on hand that have been written for this magazine and more are coming nearly every day, and it is impossible to publish one-tenth of them; if they were all worth publishing. As we have said before, there are not over twenty-five persons in the United States who are entitled to be called poets, and unless you are sure you are one of that number we advise you to put your thoughts into prose. The most common delusion is the false idea that many persons get that they can write poetry. And when they once get it, it is a most difficult delusion to get rid of. It soon becomes chronic and past remedy. We are glad to know that we fully realized that it would be impossible for us to write a single verse of poetry, and if at any time we should find ourselves trying to write it, we should think it evidence that we were preparing for the insane asylum. To be a poet one must be endowed with a most remarkable gift that few of the human family possess. We are almost prepared to say a "divine gift." Poets are born, not made.

This will give our friends some idea how we look upon this question of poets and poetry. We here plead guilty of having published, in the past, many rhymes that contained not the least iota of poetry. We fear we were sometimes influenced to do so out of friendship for the writer. We will try not to be guilty of that sin hereafter. Our advice to all our friends who are

about to send us more "poetry" is: "Don't." We have got enough on hand to last for a long time. When we are out, and desire more, we will so state in the magazine. In street parlance, so far as poetry is concerned, "Give us a rest."

—The devil is around again," as a roaring lion," giving the ministers of Chicago more trouble. The Chicago Tribune says:

There was dancing at the closing exercises of the Moreland public school last week. Some of the ministers of the neighborhood protested in advance, but in vain. Therefore they felt obliged to hold a mass meeting last Sunday evening to give expression to their indignation and to bear testimony against the crying sin of men and women, or boys and girls, dancing together. \* \* \* There was a time when denunciation of the ball room and the stage by the pulpit was a matter of almost weekly occurrence. \* \* \* Of recent years there have been few warnings—public ones at least—on this interesting point. A generation has grown up which does not know that the dancing school is a seminary of sin and that dancing is one of the chief baits of Satan to ensnare the souls of men and women.

The Moreland ministers announce also, with that decisiveness and generous breadth of statement characteristic of persons who know nothing of the matters concerning which they speak, that "the ball room is nothing more than a public matrimonial market, where the mother likes to display her dancing daughter." It is stated positively that "there is a discount of modesty—percentage not stated—among dancers, and that the woman who once knew what real modesty was loses it when once she enters the ball room."

Since this is the calm, dispassionate conclusion of these ministers, it is not strange that they never attend dancing parties, whether given in ball rooms or parlors. They would be afraid to lose their modesty, even though they were merely spectators.

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# Free Thought Magazine.

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

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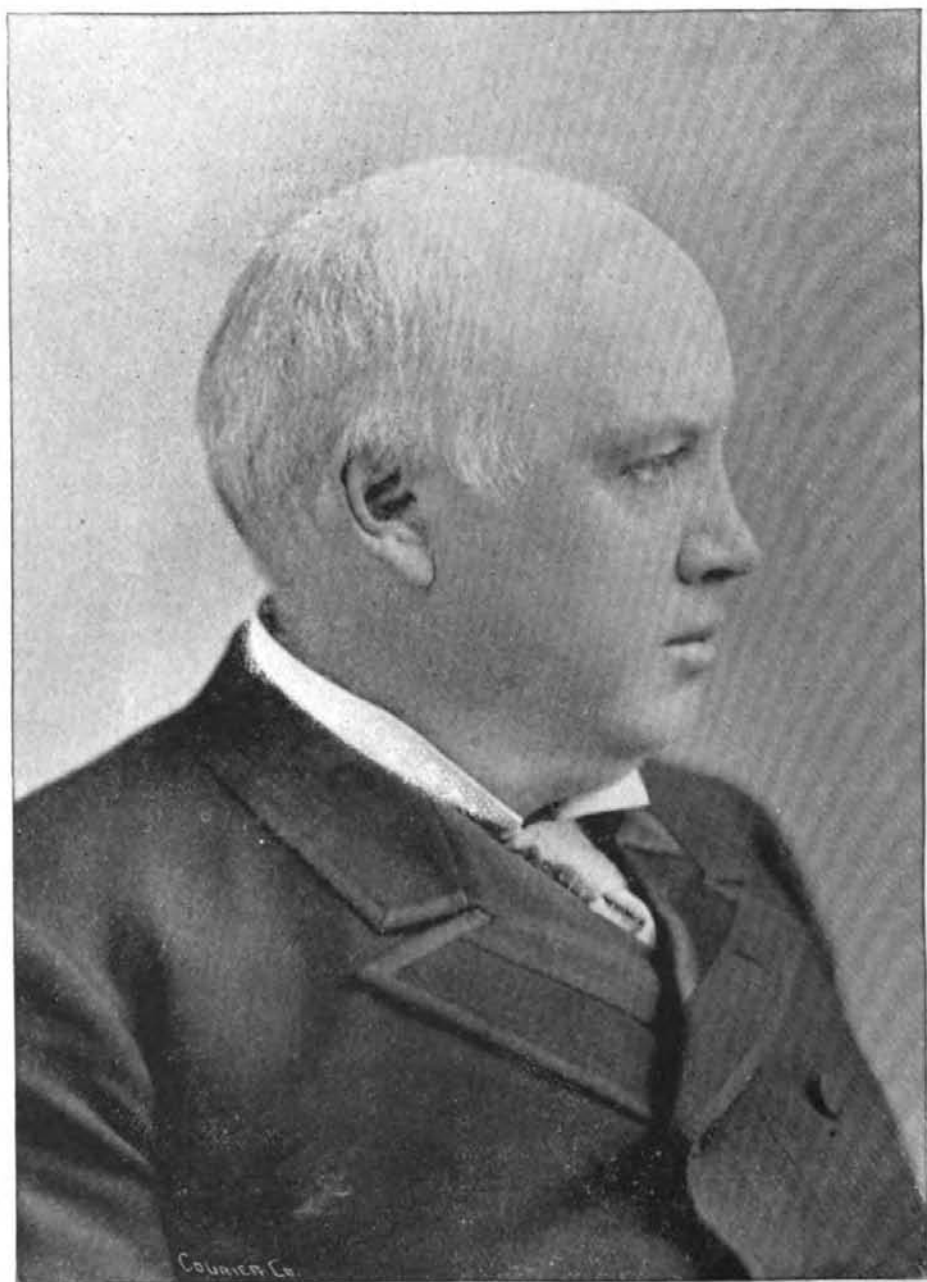
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Yours always  
R. F. Ingemann

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press and pulpit are sad manifestations of human jealousy, bigotry and bitterness. They remind me of similar fierce houndings, on the death of Theodore Parker, the great liberal preacher of Boston. Oliver Wendell Holmes, reading these philippics, threw down his morning paper and exclaimed: "Behold a herd of live jackasses braying at a dead lion."

When traveling in the West, on one of my Lyceum trips, entering a car one day, I noticed that all the passengers were reading a pamphlet, in which they seemed deeply interested; in some cases two were looking over the same copy. Soon after I was seated the newsboy came through the car with his usual merchandise. "What are these gentleman reading?" said I. "The Mistakes of Moses," he replied. The title surprised and amused me, so I took a copy and was soon equally absorbed. The tergiversations and contradictions of the great Jewish law-giver had long been familiar to me, so the commentaries of the writer gave me no shock, but I was astonished at the public excitement and consternation produced by the publication of this pamphlet. My attention had been called to the contradictory accounts of the creation of woman as given by Moses in the Book of Genesis. Chapter I. makes man and woman a simultaneous creation. Chapter II. makes woman an afterthought. The undignified performances in the garden scene and the terrible curse pronounced upon woman convinced me that the great spirit of the universe was neither the author nor the inspirer of the Book. It was, to me, simply Jewish mythology. Some of Mr. Ingersoll's critics have said that the style of the pamphlet was flippant, but to my mind it was well adapted to the fictitious matter with which it dealt. Ridicule is the most appropriate weapon in combatting opinions outside the realm of reason. What effect could logical arguments have in demonstrating the absurdity of the stories of Daniel in the lion's den, Jonah's sequestration in the whale, Elijah fed by ravens, devils entering a herd of swine which ran down a steep hill and perished in the sea; or the devil going about like a roaring lion seeking whom he might devour? It has also been said that Col. Ingersoll robs people of their religion and gives them nothing in its stead. The truth is, he simply removes their superstitions and gives them the indisputable facts of science.

Several years ago one of my sons crossed the Atlantic with Mr. Ingersoll and his family. He said: "Our fellow-passengers often remarked his untiring devotion to his wife and daughters, who suffered greatly from seasickness. His attention to their comfort on deck was constant, and he read to them for hours in their staterooms, at the risk of destroying his own equilibrium; the most generous courtesy one can give at sea. No

man ever surpassed the great agnostic in all his domestic relations. In the freedom of the family circle, the real character of its members appears. Here impatience, selfishness, love of domination rarely manifest themselves. Here, where all are weighed and so many are found wanting, Robert Ingersoll more than balanced the scales. Where most was demanded he gave in fullest measure. Many relatives found a happy home under his hospitable roof. The old and the young were alike objects of his love and care. Grandmother and grandchildren gathered around his table and his fireside.

In conversation with his daughter Eva not long ago, she said to me: "One of our greatest pleasures in the evening is to listen to father as he reads aloud. He has just finished the life of Petrarch, the great poet and lover, his elaborations have been as deeply interesting as the narrations of the author. When father leaves home half the joy of our lives is gone, and his return is indeed a jubilee."

I heard Mr. Ingersoll many years ago in Chicago. The hall seated 5,000 people, every inch of standing room was also occupied; aisles and platform crowded to overflowing. He held that vast audience for three hours so completely entranced that when he left the platform no one moved, until suddenly, with loud cheers and applause, they recalled him. He returned smiling and said: "I'm glad you called me back, as I have something more to say. Can you stand another half-hour?" "Yes, an hour, two hours, all night," was shouted from various parts of the house; and he talked on until midnight with unabated vigor, to the delight of his audience. This was the greatest triumph of oratory I had ever witnessed. It was the first time he delivered his matchless speech, "Liberty for Man, Woman and Child." Those who through bigotry or other misfortunes have failed to hear this speech have lost such eloquence as may not be heard again in our day and generation. I have heard the greatest orators of this century in England and America; O'Connell in his palmiest days, on the Home Rule question; Gladstone and John Bright in the House of Commons; Spurgeon, James and Stopford Brooks in their respective pulpits, our own Wendell Phillips, Henry Ward Beecher, and Webster and Clay on great occasions; the stirring eloquence of our anti-slavery orators, both in Congress and on the platform, but none of them ever equalled Robert Ingersoll in his highest flights.

Death came to this noble man without a warning; his great soul passed away without a struggle; the closing ceremonies were brief and appropriate; his ashes, in a bronze urn, now rest 'mid the familiar scenes of his earthly home, surrounded by those he loved.

## ROBERT G. INGERSOLL.

BY CHARLES KENT TENNEY.

HAVING lived far in advance of his times, full justice will not be done the greatness of his genius but by comparatively few of his generation. The succeeding one will, however, accord him his true place among the remarkable men of the present century. Amid the wreck and ruin caused by him in the antiquated and childish faiths, of past savagery and ignorance, it is not surprising that we occasionally hear, from underneath the debris, the faint but desperate voice of some faithful expounder of miracles and superstition, who is about to lose his occupation, shouting, "Infidel! Infidel!" as if there was something ghostly in the word that would frighten the intelligent, and cause their return to the dark and mysterious ways of past centuries. This word Infidel, as applied to Col. Ingersoll, is not only an insult, but a lie. Its true meaning is lack of fidelity—faithlessness. How can man be faithless to myth, and fiction, and that which is untrue? To truth, and justice, and honor, he was all that man could be—faithful, honest and just. The major part of his whole life was given to seeking after truth, and fearlessly expounding it. He despised a falsehood, whether attributed to God, or man, and spit upon it. Man never had a more faithful and true friend. His constant aim in life was to help his fellows. To find his duty and fearlessly perform it. In man he found the perfection of all nature, and he loved his fellows beyond all else. Phantoms and spooks he detested. He tells us in the "Declaration of the Free," and it fully expresses the nobility of his feelings toward his fellowmen.

"We love our fellowman, our kind,  
Wife, child, and friend,  
To phantoms we are deaf and blind;  
But we extend  
The helping hand to the distressed;  
By lifting others we are blessed.

"We love no phantoms of the skies,  
But living flesh,  
With passion's soft and soulful eyes,  
Lips warm and fresh,  
And cheeks with health's red flag unfurled,  
The breathing angels of this world."

The living Ingersoll is no more. His life work is done. His manly form, and eloquent voice, ringing out for justice, and right, and truth, and liberty of conscience, and investigation, will be missed from among us. Yet when that heart ceased to beat, and those lungs ceased to breathe, Robert G. Ingersoll did not die. His life-work, his example, and the lessons he taught us are ever with us, leading us slowly onward, and will light us on until the last vestige of falsehood and superstition and folly, which have so long cursed and held our progress in check, shall be eliminated from the minds of man. His intellect, genius and brain were not the work of a phantom God, but the foremost manifestation of nature in its evolution of the human race. Let us not weep, but rejoice that Col. Ingersoll has lived.

---

## CAREER OF INGERSOLL, FROM AN ENGLISHMAN'S STANDPOINT.

BY GEORGE JACOB HOLYOAKE.

**I**NGERSOLL had an international name. Thousands in England who never saw him regret the cessation of his unrivaled energies and have become sensible of how great a force for freedom and right he has been on their side. Not yet can any one, seeing the hold he had upon the admiration and affection of those who knew him, make a dispassionate appreciation of his character and career. No doubt some clergymen feel a sense of relief—though they may not say so—now that his brilliant tongue is still. No one before, so much as he, ever made so plain the ethical defects of Christianity. No one could answer him—no one who attempted it did answer him therein. He knew the sincerity of error and had respect for noble preachers whose beliefs he could not share. He had valued friendships with religious men. But he had compassion upon the millions who suffer all their lives from the superstitions of Christianity. It was against that that Colonel Ingersoll leveled the splendid artillery which he commanded. The two most influential ideas which in every age since Christianity arose have given it currency among the ignorant, and the credulous, have been the ideas of hell and prayer. Hell has been the terror, and prayer the bribe which have won the allegiance of the timid and the needy. These two master passions of alarm and despair have brought the unfortunate portions of mankind to the foot of the Cross. Free will is still preached by every church. When a man is assured he can be saved when he believes and that, having Free will, he can believe when he pleases, he, as a rule, never does please until he has

had his fill of vice, or is about to die—either of disease or the hangman. If by the hangman he is told that, provided he repents ten minutes before his execution, he may find himself ten minutes later nestling in Abraham's bosom. Free will is the doctrine of rascalism. Ingersoll assailed these cardinal doctrines in the name of humanity and reason, as they were never assailed before. He was the Voltaire of America, accomplishing by luminous humor, indignant argument and generous sympathy what Voltaire accomplished by wit and scorn. He swept over the fields of superstition, paralyzing its forces by logic and laughter. To vary the words of Byron, he, like—

The Angel of Death spread its wings on the blast,  
And breathed in the ear of the foe as he passed;  
When the hearts of the priests waxed deadly and chill  
Their tongues scarcely moved and thenceforth grew still;

or, if not still, they babbled and raged no more with their old confidence. Their defense is now to deny Christianity ever held the doctrines which they declared to be the sole hope of salvation. Many generous priests did and do honestly disown and cease to preach doctrines which horrify men and scandalize God; but Christianity has not yet repudiated them. Like the landlord who turned his hotel into a private residence, but left the sign of the King's arms hanging in front—the mass of the clergy still retail the same doctrine at the back door.

Ingersoll was no novice in Christianity; he knew its devices of theological dogmatism, and, regarding the business as calamitous, he had no choice but to assail it. Ingersoll's desire was to see this an honest world, in which men would act on the maxim of General Ludlow, and say what they mean and mean what they say. On the conformity of speech to practice and practice to speech hang a million moralities.

Those incapable or unwilling to acknowledge the greatness of Ingersoll's work belittle it by saying he was destructive, not constructive. He was destructive of error, but more constructive of just moral and political thought than any preacher—if regard be had to the wide range of his topics, the wondrous versality of his almost omniscient imagination, which illumined, but never concealed or obscured—the truth. He never betrayed truth by a wanton term. He did not invent poetic aspects of it—he discovered them; he revealed them. Thus he may be said to have endowed truth with charms which fixed the eye upon it evermore. He did not give us beauty instead of truth. What he revealed was the Beauty of Truth.

Ingersoll not constructive? Why every oration was an ethical edifice. Not even Mazzini held the doctrine more strenuously than Ingersoll—that rights imply duties. When did he cease to maintain Republican principle, or plead for the slave, or to stand up for integrity in public men? Who gave nobler proof than he of adherence to duty, though to do so was against interest? Highly as I think of Ethical societies, one of Ingersoll's orations did more for morality than any Ethicist discourse I ever read. Whoever made love of wife and children, and marital tenderness, so alluring as he? Whoever imparted to home so sacred a character? Whoever acted in daily life more consistently the noble precepts given on the platform than he? Who was more forgiving to enemies, more helpful to helpless, more hospitable, more chivalrous than he? His sympathies were with art, with music, with poetry, with the drama, with statesmanship, with the welfare of the nation as well as the happiness of home. He was for liberty, truth and right. For them he pleaded not only with eloquence, but with passion, with fitness of phrase, with vividness of illustration, with charm and grace and radiance of speech. He spoke at many graves. Who is able to speak fitly at his? He was the Fame Maker of the noble and the just. If he has entered Heaven, how many were there to greet him and give him thanks, where many a priest would be unregarded or unknown, unless he went to the other place? Like the hero who dies for his country, Ingersoll is not to be mourned but to be imitated. We do not grieve but rejoice in his career, which has made Free Thought a new force in the world. Honor of him will be imperishable in our hearts as we walk in the sunshine he has diffused over all the paths which lead to Truth.



## RECOLLECTIONS OF OUR GREAT ORATOR.

BY B. F. UNDERWOOD.

**F**REETHINKERS everywhere learned with deep sorrow of the death of Colonel Ingersoll, for everywhere he was recognized by them as a brave, able and eloquent fighter for freedom and truth. He was a strong, dominant and unique personality, and for more than a quarter of a century he had been before the public a conspicuous and picturesque figure as a lawyer of brilliant powers and as a politician and powerful anti-Christian platform speaker.

As a wit, phrase-maker, word-painter, prose-poet and popular orator, and as an aggressive assailant of superstition, a representative of iconoclastic Free Thought, Ingersoll was never surpassed, if equalled. His originality was not in his ideas or arguments, but in his phraseology, which made commonplace thought appear striking and old conceptions, arguments and objections to look as if they were new. The views he expressed he stamped with his peculiar and positive individuality, which gave to them an Ingersollian aspect, showing that he had made them a part of his own intellectual breath and blood.

Ingersoll's mind was critical and destructive, and he demolished creeds in Voltairean style. He was more direct and epigrammatic than Paine, whose writings he so greatly admired.

He was the orator of the masses, and for them a conductor of ideas. People are generally moved through their emotions, and the man who is himself emotional and at the same time is a wit and an orator, as Ingersoll was, will ever have a direct influence on the masses which it is not possible for thinkers like John Stuart Mill and Herbert Spencer to exert. His thought did not have to percolate down through several intellectual strata before it could reach the people, even in a modified form.

Ingersoll was the eloquent platform orator of popular protest against partially outgrown religious beliefs, and the herald to the crowd of deep-rooted dissatisfaction with the written creeds of the churches. His lectures abounded in witticisms and homely but graphic illustrations and anecdotes. He arose ever and anon into genuine eloquence and sometimes was under the influence of a lyrical enthusiasm which entranced his audiences.

He loved nature and spoke of things. He thought in images and talked in word-pictures. He despised metaphysics. He kept always within the comprehension of the multitude and magnetized, as it were,

with the ideas of mental freedom thousands who had neither the time nor the inclination to investigate for themselves any subject.

An oratorical idol of the multitude must be an indiscriminate assailant of what he opposes. He cannot have the judicial spirit or much sense of historic perspective. As an advocate Ingersoll was essentially *ex-parte*; as critic of the Bible he was of the class of Paine. One of his mistakes was in not considering sufficiently, in not realizing, perhaps, the advances made by those whose views he assailed. The dogmas may be in the written creeds, but they are not in the minds of the people. He would have done better work if he had assimilated evolution and applied it to the subject of religion. With a more sympathetic view of the past and with a more reconciliative and reconstructive spirit he would have appealed more successfully to thinkers, though he would not have interested so large a class. But he did his work in his own way, and for that work I feel grateful.

I first heard Colonel Ingersoll in the Cooper Institute, New York, during the Presidential campaign of 1868. The other speakers were Henry Wilson, of Massachusetts, Chauncey M. Depew, and a Judge Van Wyck. Ingersoll spoke last, and when he began the audience was tired and hundreds rose to leave. The unknown orator's voice soon had the effect to make them return to their seats, or to remain standing, while the entire audience was held spellbound for half an hour or more by the orator's surprising powers of speech. What I most distinctly remember of the speech are some of the amusing comparisons and an apostrophe to Liberty, which led me to remark to a friend who was with me that the speaker must be a Freethinker.

At that time I had not heard of Ingersoll, although he had served as Attorney General of Illinois and was somewhat known in that State as a political speaker. It was also known to his friends and associates, and to some extent to the people of his locality, that he was an "infidel." It was his refusal to give a pledge that he would keep religious discussions out of the campaign that prevented his nomination for Governor by the Republican State convention held at Peoria in 1868.

These facts I did not learn until two years later. In 1870 I received a letter from Colonel Ingersoll saying that he wanted I should give a lecture or two in Peoria. Under arrangements made by him, aided by others, I gave several lectures at different times in Peoria, and at those times met in his own home the man who was to become the most renowned and popular Free Thought orator of his time.

I was impressed with Ingersoll's wonderful wit, pathos, sarcasm and

power of illustration by anecdote or figure of speech in common conversation. He only needed to be interested in the subject to be deeply interesting to all listeners. He talked in a way to hold the attention of everybody. He expressed emotion as well as thought. He talked of things and events, and avoided because he had no capacity or taste for abstractions. Paine, Voltaire, Buckle and Victor Hugo were mentioned by him more often perhaps than any other authors.

Evolution, as a theory, had not yet affected Ingersoll much. He could not accept Darwinism, he told me, because of the objection of the "missing links." He was occupied with the duties of his profession and the wonder is that he could make as much progress as he did outside of his vocation. He was fond of poetry, art and music. He was full of sympathy for the unfortunate. His devotion to his family was most marked, and Mrs. Ingersoll from the first impressed me as a very womanly woman, entirely worthy of such a husband. The daughters, then young children, were natural and interesting, and their father often turned to them and asked what they thought of a subject. All this was delightful in the Ingersoll home.

In later years I met Ingersoll both East and West, but not under circumstances which admitted of such full and free conversations as those of the '70s.

The lecture which brought Colonel Ingersoll before the general public as an eloquent champion of Free Thought is the one on Thomas Paine, which was delivered at the Paine celebration in Fairbury, Ill., January 30, 1871. I was present as one of the speakers, and gave my impression of Ingersoll's effort in a letter to the Boston Investigator as follows:

"Colonel Ingersoll, of Peoria, Ill., one of the most eloquent and popular orators of the West, delivered the finest address on Paine that I have ever heard. His oration was a carefully written production, replete with good sense and sparkling with brilliant thoughts, evincing thorough acquaintance with Paine's career and just appreciation of his character and services. The audience listened to Colonel Ingersoll with the closest attention, and the bursts of applause which greeted his most radical utterances attested the satisfaction with which he was heard."

In a letter printed in the Boston Investigator dated May 28, 1872, I wrote:

"I spent a day recently at Peoria with Colonel Ingersoll and his family. I found him in excellent health and not in the least disturbed by the harangues from the pulpits or the replies which his oration on "The

Gods" has kept calling out from frightened theologians. He laughs good-naturedly over their impotent rage. \* \* \* The fact is, Colonel Ingersoll is equal intellectually to about one hundred such men as are trying to answer him, if they could all be united into one, and if they will hold a convention or by some other means condense the combined result of all their reasonings and investigations into a pamphlet about the size of his oration, they will be entitled to his notice.

"Colonel Ingersoll, though full of business, finds time to give considerable attention to scientific and literary subjects. He is one of the most sociable of men and his house is always open to his friends. The Peorians are very proud of him and he is generally regarded by those who know him as the 'biggest man in the West.' Were he ambitious for office, he could have almost any position in the gift of the people of the State. But he would rather have a seat in his library than in Congress; he would rather give orations on 'Paine,' 'The Gods,' and 'Humboldt' than make political speeches, and he prefers to chat with his wife and play with his children and entertain his friends rather than spend his time in caucuses and conventions or in wrangling about party politics."

This was written more than twenty-seven years ago, at the beginning of Ingersoll's career as a Free Thought advocate. Afterward he did effective service for the Republican party, and his appointment as Minister to Germany, which would have been acceptable to him, was intended, but religious influence was brought to bear against it, and was too strong to be disregarded. For political reasons Blaine, whom Ingersoll had brought before the country as the "plumed knight," it is said, used his influence against the appointment. But Ingersoll was large enough to remain silent in regard to ingratitude. It was the penalty of his independence. He preserved his self-respect, for which we admire him the more.

Ingersoll's personal virtues were of a sterling quality. He had so much natural goodness and joyousness that, dominated by his natural disposition, he lived a happy life and added to the happiness of those with whom he came in contact. He lived his own life. He helped to free the world from superstition.

It is too early to make an estimate of his influence on the world. He certainly possessed many strong and noble qualities, and for these he will long be remembered. His orations and writings contain much elevated thought and abound in passages of remarkable rhetorical beauty which deserve a permanent place in American literature.

## ROBERT G. INGERSOLL.

BY HON. C. B. WAITE.

**I**N the fullness of time, in the progress of the development of the individual and of social order, it was necessary that some one should appear, to act as agent in disposing of the old, and to usher in the new, order of things.

Such an agent, and such an usher, was Robert G. Ingersoll. He was the John the Baptist of the nineteenth century.

Others may speak of his good deeds, and of his extraordinary intellectual endowments. I wish to speak of his mission.

Is not a strange spectacle presented, when Christians not only unite with Freethinkers in the laudation of this man, but even go so far as to take the work out of their hands, and organize and control memorial meetings in his honor? The memorial meeting lately held in Chicago, though ostensibly in behalf of the survivors of the Eleventh Illinois Cavalry, was really gotten up, managed and controlled by a committee, the Chairman of which was a Christian, while at least three-fourths of the speakers were also Christians. Not only were they Christians, but they were anxious to be known as such, and took occasion to declare their religious views, one of them going so far as to give a little sermon; at the same time lauding Col. Ingersoll in the most extravagant language.

This, I repeat, was a most extraordinary spectacle, and calls for a reasonable and philosophical explanation. I shall venture to give one, without impugning the motives or questioning the sincerity of these gentlemen; although they laid themselves open to a slight suspicion from the fact that in the printed program this committee appeared to represent an association formed for the purpose of erecting a monument to Col. Ingersoll, and it contained a blank subscription for that purpose; while at the meeting not the slightest allusion was once made to the erection of a monument.

Now, how is this meeting to be philosophically explained?

It can only be done upon the theory that these men, while professing the Christian religion, did not really believe in it. And here we have the key to the work which Col. Ingersoll has performed. These speakers no doubt imagined that they were still believers. But if they had been such, would it have been possible for them to participate, and even to take the lead, in a memorial meeting of that kind? Think of Paul saying anything good of a heretic! He desired that those who troubled the church with

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## SCHOLAR, THINKER AND ORATOR.

BY DAVID B. PAGE.

ROBERT G. INGERSOLL, the scholar, the thinker, the orator, has passed.

The flame having been snuffed out, the stick that held it will also pass.

Robert G. Ingersoll, the invisible, has ceased to manifest.

Robert G. Ingersoll, the visible, will likewise disappear.

He will be called by many other names in his assimilation with the universe.

What of the invisible Robert G. Ingersoll? Will he be nameless evermore as an individuality?

Of that, he said: "I do not know." And they called him an agnostic.

His was a brilliant flame. It flashed around the world.

He hid it under no bushel.

It did not flicker at the breath of criticism or shine less steadily because of denunciation.

His intellect was the arc light among the incandescent.

Being the greater he will be the more sorely missed.

Ingersoll did not profess to know the future.

Into the mysteries which lay beyond the closing of his eyes he knew no more than he did of the mysteries which encompassed him before he opened them.

He had no cognizance of his coming. He had no knowledge of his going. And they called him a doubter.

The law of generation which produced him he believed to be universal.

To the decree of death, he saw no exception. And they called him an unbeliever.

Of the incomprehensible he said: "I do not know." And they called him an atheist.

Of the impossible he said: "I do not believe." And they called him an infidel.

Ingersoll worshipped only at the altar fire of the omnipotent—reason.

He bowed the knee to the only divinity he knew—intellect.

There was no cant in his service. No supposition in his creed.

He claimed the right to know. He demanded evidence.

Speculation was not knowledge, hearsay was not testimony to him.

The greatest revelation to him was his own reason.

The most profound mystery his own mind.

Not comprehending himself, he did not profess to understand the infinite.

The accusation that he lectured for cash and popularity is untrue.

That he received each in large measure by his lecturing is a fact.

People paid the price and felt repaid.

He never talked to empty chairs or spoke to listless ears.

He had a hearing because he was worth hearing.

He took from those who could pay and gave to such as were in need.

The small estate which he left is the best evidence of his generosity. No trumpet heralded his alms or publicity his benefactions.

He possessed a smiling face, a kindly heart, a friendly hand and an independent brain. Urbanity was common to him, gentility a habit and sincerity an attribute.

He was profound in thought and masterful in eloquence. His logic was acute, his repartee ingenuous and his answer conclusive. He reasoned without sophistry and uttered without ambiguity.

He gained applause through intellectual appeal and approval through convincing argument.

His power lay in the candor of his convictions and the boldness of their utterance.

People were entranced by the exquisite pictures which he painted upon their minds with his brilliant rhetoric.

Their ears drank in the melody of his voice and their judgment vibrated at the tumult of his eloquence.

Robert G. Ingersoll, the fearless in declaration, the orator in delivery, the genial in companionship, the generous in disposition, the loved at home, and the admired abroad, has passed, but his remembrance and his words shall never pass.



## INGERSOLL AND LINCOLN.

BY SUSAN H. WIXON.

**I**T may be said of Ingersoll what Phoebe Cary wrote of Abraham Lincoln:

Who can be what he was to the people,  
 What he was to the State?  
 Shall the ages bring us another  
 As good and as great?

It is somewhat remarkable that the same century which produced Abraham Lincoln gave also to the world another gracious benefactor—Robert G. Ingersoll. Each seemed to be born for a special work, a special purpose.

Lincoln said, his great spirit boiling with indignation at a terrible wrong, "If ever I get a chance to hit that thing (slavery) I'll hit it hard." The chance came. The blow was struck and the rusted shackles dropped from the limbs of four million human beings. Ingersoll, his loving heart full of tender pity and compassion, beheld nations blinded, fettered and cramped, crouching in fear, and dragging the clanking chains of mental bondage. With a great resolution he determined to break those chains and set the millions free. At all hazards and at any cost he would do that work. It was a mighty undertaking, an Herculean task, but he set about it with a firm will and a sublime devotion.

He might have been the recipient of any official trust in the political world that is in the gift of a great and powerful nation had he chosen to be a hypocrite, to imprison his convictions in a narrow mental cell. But no, he would not so wrong the people for whom he had a message, he would not so shame his own soul, and, casting all else aside, he stood forth in the glory of his mature manhood, a "plumed knight," ready and equipped to do battle against all the hordes of ignorance and persecution. His keen lance struck terror and dismay to the forces of error. As often as they rallied they were beaten back by this brave and fearless champion of human rights, and, one by one, the falsehoods of centuries, the mildewed chimeras of imagination paled, faded and crumbled into nothingness in the bright light of fixed facts and sterling truths. In the magnificent presence of Robert G. Ingersoll the hosts of superstition vanished, bigotry and intolerance drew back and shrank away in shame and confusion. By the magic of his unanswerable argument he demolished the phantoms

of fear and despair, and in their places set the angels of courage and good cheer.

The sun of his good nature shone clear and warm, through showers of envy, malice, misinterpretation, and it made of color, brightness, beauty a brilliant rainbow in the skies, full of hope and promise to every beholder.

Since Shakspeare there has been no such master of human speech as Ingersoll. He made jewels out of the English language, and pinned them on the breast of Truth. His thought, fashioned into words, glowed and gleamed like a necklace of pearls upon the neck of Justice. His imagery was like finest gossamer. His poetry, running like a rivulet of silver, was a perpetual marvel and delight to all who read or listened. His oratory was marvelous. Delighted audiences hung breathless upon his every sentence, and when all was spoken, leaned eagerly forward and longed for more.

There was no cruel sting, even in his strongest satire or sharpest sarcasm. He was as a tender father teaching creeping babes to stand erect and walk, and, if afraid, he cheered them on with words of hope and confidence.

His love of liberty was supreme, and the liberty he craved for himself that liberty would he share with all the world, with every living man, woman and child. He would that none should be in bonds. All must be free, free as the bountiful and all-pervading air of heaven. Such was the royal hospitality of his great nature that his heritage he would share with all, and as freely as he had received so freely did he give. Like Lincoln, he charmed by his native simplicity, his direct truthfulness, his honesty of purpose.

The sentence so often heard from his lips may well be termed his motto:

LET US BE HONEST.

These words should be carved in letters of gold over the doors of every church, every college, school and theological seminary in the universe.

And now, that the peerless one has passed from mortal vision, through tears of sorrow and loneliness, it is well to pause and ask, What is the lesson of such a life? Is it not found in the unblemished beauty of high moral courage, stainless character, honest convictions, and fearless adherence to those convictions?

Is it not apparent in the putting away of all shams and hypocrisies, in the stamping out of falsehood, and all sordid motives? Is it not shown

in the full flowering of a noble manhood, in independent thought, exalted aims and high endeavors, in efforts to free the mind from thralldom, the overthrow of error and substitution of the simple truth? Is it not in devotion to principle, in the exemplary home life, the loving husband, tender parent and true friend?

Earth is a better place to-day because Robert G. Ingersoll lived, loved, toiled and strove for the emancipation of the human race. It is a better place because he achieved so much of his purpose that nevermore will the demons of ignorance and superstition gnaw upon the vitals of the innocent and true.

As time goes on, and the world shall have grown more just, his splendid work will share the glory of the liberal classics. Removed from the clangor of petty dispute and ignorant controversy, his printed words will find their way into schools and universities, as models of pure English, chaste, vigorous and exalting in character and purpose.

We are glad that we have lived in his day, that we had the joy of his personal presence, the blessing of his thought, the hope that he inspired, the rich influence of his word and work. He has left an example that will not fade or falter, but which will be a staff and support to all coming generations. Blessed and only blessed is such a life.

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### THE INCOMPARABLE INGERSOLL.

BY G. W. MOREHOUSE.

THE mind of the incomparable Ingersoll combined the intuitive readiness of the practical man with the depth and breadth of the philosopher. It had the wide range necessary for correct judgment. It was alert, industrious, reaching in every direction for the foundation facts, upon which, with the accuracy and skill of genius, and with the greatest wealth of structural beauty he faithfully builded higher the temple of liberty.

The fact that he devoted the best of his life, a life promising high rewards in other channels, to earnest but unpopular effort to lift from struggling humanity the burdens of oppression, superstition, fear and folly, places his motives above criticism. Many good orthodox people are unable to understand why so kind, good and great a man could have believed differently from themselves. Their educated grandchildren will know that it was because of these qualities that he did not believe in a crude and cruel religion.

Ingersoll would have been less great if he had not given the world his

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centuries to come. Like Shakespeare, he has not been fully appreciated by his contemporaries. We have lost a man.

If we accept freedom from supernaturalism as the best measure of progress he stood well to the front. In his lecture on the devil he said, with his usual clearness: "What there is in this world that lives and breathes was produced here. Life was not imported. Mind is not an exotic. Of this planet man is a native. This world is his mother. The maker did not descend from the heavens. The maker was and is here. Matter and force in their countless forms, affinities and repulsions produced the living, breathing world."

The unblushing creed that a "God of love" sends unbaptized and unborn children to hell touched him in a tender spot. "These babes were pure as Pity's tears, innocent as their mother's loving smiles, and yet the makers of our creeds believed and taught that leering, unclean fiends inhabited their dimpled flesh. O, the unsearchable riches of Christianity."

With his wonderful word painting he showed that he fully appreciated all the promised beauties and advantages of heavenly immortality, and then came this characteristic integrity of thought: "It is far better to have no heaven than to have heaven and hell; better to have no God than God and Devil; better to rest in eternal sleep than to be an angel and know that the ones you love are suffering eternal pain; better to live a free and loving life—a life that ends forever at the grave—than to be an immortal slave."

Ingersoll's logical eloquence was as irresistible as the waves of the sea. It has beaten into useful form the shifting sands of superstition. The growing shore of reason, crowned with the flower and fruit of science—is redeeming the desert waste.

He lived to see the glorious promise of the coming century, to see the rapid and irresistible advance of natural science, to see the stifling cloud of fear lifting from the emancipated minds of men. He lived to see his work potent in the general advance toward better and freer conditions—for friends and foes alike—for all classes and conditions of men. He lived to see the dawn of a new era.

His life and work will be to us all a precious heritage and inspiration. This great and good man has left the world better for his having lived, better not only in his own times, but in all the future of the human race.

Robert G. Ingersoll will stand for the coming ages as a luminous landmark, at the close of an era of superstition and ignorant selfishness and cruelty—and the beginning of an era of scientific humanity.

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are far above all creeds. He is, he was, the model husband, father and friend of his country and his time. He never posed. He was too great, too brave, too honest and sincere to ever cringe or stoop to power. We who knew him well, we who loved him utterly, and knew the splendor of this splendid man, can only look and feel and understand. One day the world will know what it has lost. It dimly feels it now. The tone of press and pulpit, in speaking of his death, shows the revolution he has wrought in the past decade as nothing else could show it. It shows that he has won, not conquered, his old-time enemies.

We have no tears, no fears, no apprehension for this splendid, manly man. Our tears, our fears, our sorrow and sympathy, supreme, are for his stricken, loving family and friends. Our noble dead can know no ill, and yet, if, as the dreamers dream, he sees and knows our grief and loss, I know he is not happy, for his loyal heart is with his wife and children and his friends, not for a day, a year, a life, but for all time—if he is for all time; and, if he lives to-day, his thought is not for his own soul, but for their grief and ours.

No one who knew him fears for him. No one who loved him doubts that, living or dead, he was and is the lofty soul, the loyal friend, the splendid personality that dared all things for honor and for truth. Who feared no evil as he feared deceit and pretense—who hated only falseness. If he mistook, if he was wrong, if he misled, there never was a time, an hour, a day that in and through it all he could not say, "It was my honest thought. I followed always the torch that Nature set within my brain."

He never cringed to power. Remember that. He never lied for pay nor popularity nor place. Remember that! Then stop to think how many men you know from Pope to pulpiter, from Crown to cabin, of whom this can be said. An honest man! If we could truly use those three small words in Church, in State, in Home of this broad land, what changes would be wrought before the sun goes down! This man was loved and trusted by thousands. No one was ever by him betrayed. Mistakes he may have made. No one would be so swift as he to say, "I was wrong," if once he saw his blunder. But no power, no place, no offer of preferment, could ever make of him a pretender or put a padlock on his lips and brain. He was the model of a fearless, honest, manly man.

His thoughts were always his. He did not steal nor borrow. And in his war of words he did not ask for mercy, only for sincerity and justice. He said, "An honest God is the noblest work of man," and of an honest God he asked only honest judgment for himself; he gave to such a one

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name and on the authority of an Almighty Jehovah. He has reduced to smoldering embers the everlasting fires of a Christian hell, thereby wresting from the hands of the priest his most cunningly devised and efficient weapon for the enforcement, through fear, of his alleged God-given authority.

By his bold and fearless example he has encouraged many halting Christians to assume the courage of their convictions and brave church anathemas and ostracism by giving public expression to their inevitable, unorthodox thoughts, which haunted them like a hideous nightmare dream.

My personal acquaintance with Col. Ingersoll covers a period of many years. My admiration of him grew with my acquaintance until he came to be to me an ideal man.

The grandeur of his thoughts was only equaled by his wonderful mastery of superb language in which to robe and embellish them, while his never-failing good humor rendered him the most genial and lovable of companions. All who came in personal contact with him were his ardent friends and admirers; his enemies were those who did not personally know him.

In his domestic relations he was supremely happy; the degree of mutuality which existed between him and his entire household I have never seen equaled; to his wife and daughters he was ever in appearance the most gallant and devoted of lovers. He was utterly without ostentation and was approachable to all. His kindness and generosity were like a perennial and exhaustless fountain.

Col. Ingersoll was equal to every occasion; one was always impressed, whether listening to his impassioned and thrilling eloquence or reading his latest lecture, that each effort was his masterpiece, and were one to attempt to designate any one or more of his lectures or orations, upon most widely and varied subjects, as more conspicuously grand than others, and should review them for that purpose, each in turn would seem to be entitled to that distinction. Indeed he was most eminently the all-round great man of his time; too great to be classed, he stood unique and pre-eminent.

## ROBERT G. INGERSOLL.

BY DANIEL K. TENNEY.

BEYOND doubt, Colonel Ingersoll was one of the grandest men of this wonderfully progressive century. If love of country, love of his fellow men, love of wife and family, purity of life, diligent search for truth and courage to express it, are standards of excellence, his superior cannot be found in the world's history. As a careful student, a logical thinker, an impressive orator and writer, his influence in freeing the minds of men and women from the despotism of theology has excelled that of all other men. For this purpose, the general advancing intelligence of the people afforded him, indeed, an improved field of influence.

As he passed from the puritanic influences of his youth, his brightly developing mind was soon astounded by the discovery that mankind had been controlled by the tricks and delusions of priestcraft since the dawn of history, and that all so-called theological writings are but embodiments of the visions and phantasies of ancient fear and ignorance. He determined to investigate the whole subject, with the sole purpose of learning the truth and conveying it to others. He did not wish to deceive himself, nor that others should be deceived. It was not long before he definitely ascertained, as any intelligent man can do by careful study and investigation, that well nigh all the biblical writings are compilations, exaggerations and modifications of others which long preceded them, and constitute, together, but a revision and enlargement of the fairy tales and folklore of more ancient peoples. It became plain to him that the biblical God, instead of being a God of love, was one of jealousy, wrath and vengeance, with characteristics infinitely worse than those embodied in the lowest savages, being said to have cursed the entire human race and condemned them to eternal torture for a simple and natural offense committed by the original pair.

He also discovered that, according to this orthodox and clearly biblical edict, every human soul, infant or adult, had been tortured alive in fire and brimstone, since the foundation of the world, until, less than two thousand years ago, the great God repented, and sought to establish a remedy for that horrible condition. This consisted of the production, by ghostly contact, of an immaculate son of himself, upon earth, under such conditions that no sane man could believe in his origin; a few years' subsequent preaching by this young prodigy; a long line of impossible miracles, his crucifixion and bodily resurrection into heaven. Any one

who believed in the divinity of that son, in all the wondrous tales concerning him, and in the old testament vagaries as well, could be saved. Those who did not so believe would be damned the same as before; that God takes no interest in science or its developments, and gives no man credit for believing what his reason convinces him to be true; but is greatly rejoiced, and will reward with eternal glory those who believe to be true what science and their reason teaches them to be false.

Becoming thoroughly shocked with such horrible nonsense and with the churches, which continued to teach and propagate it, almost uniformly, as the word of God, the great Ingersoll determined to disabuse and enlighten his fellow men on that subject, to the extent of his ability, and to spread among them the gospel of science and common sense. For many years this has been his principal endeavor. His knowledge of the subject was complete and profound. He had read and candidly studied the so-called Holy Book many times, from cover to cover. I have done the same. The literature of the subject, in all its variations, was familiar to him, and is to me. He boldly proclaimed his conclusions from platforms, throughout the country, to hundreds of thousands of people, and set them to thinking. He set the clergy to thinking also. The higher criticism, so called, of the Holy Book, was thus stimulated by him, until at the present time all really enlightened and intelligent clergymen admit, upon proper occasion, though still reluctantly, that the Bible is in no respect divinely inspired; that all its strange stories are false, and that it is not authoritative except in spiritual matters. As to these, they say, it is ideal; that whatsoever spiritual or emotional satisfaction a reader can obtain from it, is really an inspiration; but that where it pretends to assert facts, antagonizing the demonstrations of science, it is erroneous. Such assertions, found in the Holy Book, must be treated as oriental imagery; that conduct and not faith is the highest standard for human endeavor. In other words, Ingersoll, expounding the truths demonstrated by the great scientists of the age, has undermined the divinity of the so-called Holy Book, and placed all Christian theological systems tottering on the ruins. Take away the miracles of the testaments, and nothing fundamental to orthodox theology remains. This Ingersoll has been chiefly instrumental in accomplishing, and deserves not only our thanks, but those of millions yet to be.

True, the great majority of clergymen still adhere to and inculcate the old traditions as truths. They are of that feeble-minded or cowardly class who are either unwilling or unable to make candid investigation. They even fear to make the attempt. Such is the case with most Chris-

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# LITERARY DEPARTMENT.

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ROBERT G. INGERSOLL.

BY PROF. HYLAND C. KIRK.

I NTO the realm of fame's deserving great  
A friend has gone—  
To dwell within a home immaculate,  
The palace of his genius, gleaming in each part  
With flashes of his intellect and kindness of his heart,  
While time goes on.

He loved the earth and what the earth contains,  
'Twas all he knew;  
And neither place, nor mercenary gains,  
The whispers of ambition, or plaudits of the throng,  
Could move his soul, as knowledge of a wrong,  
To dare and do.

The simple truth—devotion to the right,  
Was his whole creed;  
And if he seemed too bitter in the fight,  
'Twas but to better free the human mind  
By frightening phantoms that beset our kind,  
And not from greed.

No bells need toll nor solemn black be worn  
For his repose;  
His crown, though woven of the bigot's scorn,  
Is luster-hung with smiles and gentle deeds  
Culled from the suffering and their vanished needs,  
Down to life's close.

So in the realm of fame's deserving great,  
At death's behest,  
Among the august mansions of that fate  
Which sympathy, beyond the toiler's ken,  
Is building ever for all honest men,  
He's now at rest.  
Washington, D. C.

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## IS BROTHER MOODY DRIFTING?

THE Chicago Tribune, which discovered Brother Moody and first gave him the fraternal name by which he is so well and familiarly known, is somewhat surprised at the theological departure which he has recently made. The Tribune has always regarded Brother Moody as the one thing fixed and unalterable in this world of uncertainties. It has believed he was not a Berean searching the scriptures to see whether things were so, but that he accepted every statement in them because it was so "set down in holy writ." Up to the present time the three children in the fiery furnace, the astonishing adventures of Samson, Jonah's remarkable subaquatic experiences, the mistakes of Moses, the orgies of Solomon and David, Ruth in "the alien corn," and beautiful Queen Esther, Adam and Eve and the apple story have found their most vigorous defender in Brother Moody. There was a time when Brother Moody would have contended for the truth of the Bible stories even if they had said that Jonah swallowed the whale, but a change seems to have come over the spirit of his dreams.

It is well known that Brother Moody is the head of the theological institution at Northfield which he founded and built up. Temporarily and spiritually his jurisdiction there is absolute. No one can speak at the summer meetings except upon his invitation and with his permission. Many of the leaders in this institution and many of Brother Moody's ultra-orthodox friends are now in a state of mind because Professor George Adam Smith was one of the speakers there this summer. Professor Smith is a representative of the higher criticism. He does not believe that the whale swallowed Jonah or that Samson slew the Philistines with the jaw-bone of an ass, and he does not hesitate saying that these and other similar stories are myths. His appearance therefore was like a bombshell among the brethren, and they indignantly remonstrated with Brother Moody, and their newspaper organ has taken the matter up, saying: "No amount of gratitude to Mr. Moody can blind Christian men to the fact that in extending his patronage to the higher criticism he has gone right in the teeth of the growing force of Christian conviction. We believe that the time has come when this cluster of blasphemies must be faced and when men must take their side."

Brother Moody listened quietly and replied that the professor was a godly man and it wouldn't hurt the college boys a lit to hear him, and then he penned an extraordinary public letter, in which he says: "The churches are suffering from too much controversy. Bitter intolerance is as evil in itself and in its effects as wrong theology. The question of the authorship of the individual books of the Bible has become of less immediate importance than a knowledge of the teachings of the Bible itself." This shows a most remarkable change in Brother Moody's attitude. The Tribune, which realizes its responsibility for the brother, is not disposed to censure him. On the other hand, it is inclined to rejoice that he has become more liberal, even though Jonah and Daniel, and Shadrach,

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## A NEW PROPHET.

BY HUDOR GENONE.

UPON that planet, Venus, nearer to the sun than earth, if the dim eyes of science have seen truly, there has never shone the sunlight. A perpetual cloud has always enshrouded it, and underneath, the inhabitants, if such there be, have lived ignorant, not wilfully, but of necessity, of the sun and the stars.

In that sister star may have been prophets, but their prophecies have been limited to trivial worldly things; there may have been philosophers, but all their philosophy must have been bounded by the material walls of their dwelling—the solid ground beneath their feet, the dense fog above them.

Among the dwellers on that peculiar planet most doubtless accepted what appeared to be the evident facts of existence—the dim obscurity in which they were, as they thought, forever doomed to dwell, the utter impossibility of breaking through the opaque ramparts that environed them, the deplorable darkness, the tiny range of vision and knowledge, the boundless ignorance in which they moved.

To remedy this the heart of the race, in the very dawn of time, reaching out for something better, symbolized its hope. They conceived a religion of the clouds; they peopled the dim canopy above them with the ghosts of their beloved. They could not know, so they formulated a system of belief beyond the confines of knowledge, and into which it was sacrilege for knowledge to attempt to penetrate.

Such was the consolation of religion—to hope without knowledge.

Into this blank and barren world, to these hopelessly hopeful ones, came a new prophet, telling, not what was beyond the walls of sense, for neither he nor any one knew that, but of what might be. He taught a new doctrine, of joys limited to what they knew, of hopeful hopes altogether boundless, of an enduring hope, not without knowledge, but forever rising and broadening with knowledge. He proclaimed only what all his compeers knew—that they knew nothing of what was beyond the clouds, and could know nothing. But the little minds, and the cowardly minds, and all the pestilent, barbarian breed of bigotry denounced and derided him. They called him an infidel because he would not profess to believe what all professed and none believed. They said he was trying to take away their hope, he who was all the time doing all he could to give them an intelligent hope, founded, not upon credulity, but upon certainty. He was “numbered among the transgressors;” but, if they could only have known him and understood him he was a savior of his race. He lived in the star of love, and found, not in curious prying into the unknown, not in ignorant and vain guesses, not in spurious and unnatural revelations, the life of truth, but in the very truth and the very life itself he found and lived his hope. He was beyond the clouds in life; who shall say that he is not beyond the clouds in death?

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## CHICAGO'S TRIBUTE TO INGERSOLL.\*

FROM THE INTER OCEAN.

**T**HOUSANDS of men and women gathered at Studebaker Hall yesterday afternoon to pay a tribute to the memory of Robert G. Ingersoll. The memorial services were held under the joint auspices of the Ingersoll Memorial Association, organized for the purpose, and the survivors of the Eleventh Illinois Cavalry, of which Ingersoll was Colonel. The audience was thoroughly loyal to the memory of the dead orator, and every tribute paid him by the speaker was greeted with demonstrations of approval.

It was a noticeable feature that the speakers (with three exceptions) paid the subject of their tributes that greatest of all compliments—imitation. It may have been unconscious, but it was evident that each of the speakers, excepting Clarence S. Darrow, Thomas Cratty and John McGovern, reached after the rounded periods and attempted the marvelous imagery of which Ingersoll was so great a master. They achieved a greater or less success in their attempts, but the pattern they sought to follow was pitched on so lofty a key that the task was no easy one. The result was that the adjectives of the English language were given a hard day's work, and the atmosphere was electric with flights of fancy and brilliant rhetoric. The oration of the day was given by Clarence S. Darrow, who drew the great lesson of Ingersoll's life in colors of black and white.

The stage was handsomely decorated with palms and flowers, and was draped with the Stars and Stripes. In front of the speakers' desk stood the colors of the Eighth Illinois Cavalry, which Ingersoll led into the field. These colors, torn and faded, had been borrowed for the occasion from the Capitol at Springfield, where they now belong, by the men who followed them in battle.

## SURVIVORS OF INGERSOLL'S REGIMENT.

On the left of the stage sat the following survivors of the regiment: P. M. Coates, Edward Cecil, R. J. Murphy, H. C. Fisher, Charles Oakley, J. W. Clifford, J. H. Kelley, J. R. Coursen, W. C. Dunwell. On the other side of the stage sat a delegation of citizens from Peoria, Ingersoll's old home. They were Colonel Isaac Taylor, Sheriff John Kinsey, B. C. Bryner, and Eugene F. Baldwin.

Attached to the printed program distributed throughout the hall was a request to contribute for a monument for the great agnostic, the funds to be sent to Edward Lowy, at No. 520 Ashland block.

The program opened with an organ voluntary by Jean De Chau-

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\*This great and grand and enthusiastic memorial service was called and made up of people few of whom had ever been known as Agnostics or Free Thinkers, and most of them were Christians by profession who, in spite of their religion, had retained much of the spirit of the great man whom they met to honor. The three thousand present, who cheered to the echo every speaker, were mostly of the "common people," but what is called the "best society" of Chicago was well represented.—EDITOR.

venant, after which H. C. Fisher, chairman of the Eleventh Illinois Cavalry Association, presented Thomas Cratty as the presiding officer of the afternoon. Mr. Cratty spoke of the old days in Peoria, where he knew Ingersoll as a practicing attorney.

"I knew him for fifteen years in the practice of the law," said Mr. Cratty, "and he was never accused of trickery or falsehood, but he won his cases fairly."

Speaking of the great name achieved by Ingersoll, the speaker said: "The face and bust of Ingersoll will be gazed upon by the people in the years to come, more than the likeness of any other man, living or dead. His great name and his great writings will be remembered long after all his detractors have been forgotten. All in all, he was the most manly man, and I fear not in our day will we see his like again."

#### RANKED WITH VOLTAIRE AND PAINE.

C. A. Wendle, of Ottawa, was the next speaker, and he paid a glowing tribute to Ingersoll, as one of the three great men of the world, the other two being Voltaire and Tom Paine. A few of Mr. Wendle's glowing sentences follow:

"Knowing the goddess of doubt to be the herald of truth, he followed her. He drank from every fountain of truth, touched all heights of eloquence, and died the uncrowned king of orators. He was the prophet of nature, and saw glory and gladness wherever he went. He achieved fame by tearing the mask of fraud from the face of truth, and by destroying a false and barbarous idea of God, he did a service to every church in Christendom. He uttered more sublime words than any other man who ever lived. He died as he had lived, the intellectual giant of this age, the noblest Roman of them all."

Miss Paula Biederman then sang a selection to the accompaniment of Mme. Weiss.

The Rev. Reverdy Ransom, pastor of Bethel African Methodist Church, spoke of "Ingersoll, the Friend of the Colored Race." He said in part:

"Bigotry, passion, and prejudice may seek for a time to dim the lustre of his fame and to tarnish the crown in the splendid realm of oratory, where genius crowned him king of kings. But with the widening years, when man will be more sacred than a book, when the fires upon our altars of sacrifice shall be kindled by devotion to our home, our country, and mankind; when prejudice and greed and tyranny shall lean less upon the arm of faith, those themes of abiding interest, which the genius of Ingersoll has clothed with surpassing beauty, will become the common property and heritage of mankind.

#### INGERSOLL'S LOVE OF LIBERTY.

"Ingersoll loved liberty. He was the ideal plumed knight, pictured in one of his impassioned periods, who hurled his lance full in the face and through the shield of him who sought to enslave either the soul, the mind, or the body of his fellowman. When there came to Peoria that Prince,

that King, 'crowned in the shambles and the prison pen,' Frederick Douglass, 'the noblest slave that ever God set free,' all doors were closed against him there save one. Colonel Ingersoll received him into his home, recognizing in him not a mere human thing, but a man.

"As to religion we shall not speak, save this to say: That American Christianity will be tested by its ability to solve its race problem at home without extermination, tyranny, and the stake, as well as its perplexing race problem which, if the Philippines will stay whipped long enough, is soon to meet her on the other side of the world. We boast of our light, but the mists and clouds are all about us. What lies beyond the pale kingdoms of the dead does not most concern us now. The life of man upon this planet is daily confronted with problems which it has not solved. Each needs the help of all. And when such a helper of his kind as he in whose memory we have met to-day has ended his journey on the paths of men we cannot, with brush and chisel, tongue or pen, enough perpetuate, enough make known his value to the present and to the coming time."

#### INGERSOLL, THE MAN, THE CITIZEN.

C. Porter Johnson spoke of "Ingersoll, the Man, the Citizen." He said in part:

"As an earnest believer in the divinity of our Lord and Savior Jesus Christ, I come to pay my humble tribute to the memory of one, who, while rejecting the dogmas of the material church, was, during every hour of his magnificent life, an inspired believer in the universal brotherhood of man. In that sublime belief we gather here, to render homage to the dead, yet potent priest of human weal, for he whose lips grew strangely still while breathing words of cheer is yet before us, speaking the universal language of the sons of men, who count life and love the sum and goal of sentient things.

"We who find comfort in that faith which draws its inspiration and its hope from Calvary can surely find no fault with one who loved his fellowmen; whose lips were ever touched with pity, even while scorning things he could not understand. We are not the judges of his conscience and his creed; we only know that in the chambers of that great and kindly heart there dwelt a host whose hand was ever tendered to the passer-by; within whose open door was ever heard a vibrant chord of living music, in constant unison with every human note of pleasure and of pain.

"At the shadowed threshold of this now closed door we stand to-day, clad in the weird garments of our own diverse beliefs, listening for some word of comfort; for some remembered strain of music from the darkened chamber of the dead, where only love may enter and where only love may guard its own.

"The pages of our country's annals show no purer man, no better citizen, and no more devoted lover of his country and his countrymen than he, whose wife and children worshiped him as a deity; whose creed was that which made him keeper of his brother man; whose love of liberty gave to the Union in its hour of need a knightly champion and impas-

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great fight. He loved the applause of mankind, as we all do, and there were times when I think he wavered. But he was true and loyal beyond almost any other man. I could not honestly say that I think he never gave his talents for an unholy cause. As we grow older we feel more and more the hunger for applause instead of sneers, and Ingersoll, like all of us, loved the plaudits of his fellowmen.

"But it will be written of him that more than any other man, perhaps, that ever lived, he refused to use his splendid powers for any cause in which he did not believe.

"We cannot measure the influence of Robert Ingersoll. His life and work will remain to liberate mankind and to benefit you and me."

A telegram was read from Rev. Caroline Bartlett Crane, pastor at Kalamazoo, to whom Ingersoll once wrote that he would like to join her church, expressing regret that he could not do so.

#### INGERSOLL AS PATRIOT AND FRIEND.

Clark E. Carr, of Galesburg, spoke of Ingersoll as a patriot and a friend, in part as follows:

"He was the boldest, most aggressive, courageous, virile, and the kindest and gentlest, and most considerate and loving man I ever knew. Entering upon his career in an age of obsequiousness and time-serving, when the values of political and religious views were estimated by what they would bring from the ruling party, and from the church, in offices and emoluments and benefices, he assailed the giant evils of the times with the strength and power of a Hercules, and ground them to dust under his triphammer blows. Throughout his whole life there has been no greater and more potential influence than the personality of this grand character in breaking the shackles of the slave, and in freeing men and women and children from the bonds of ignorance and superstition.

"We remember how on the day Fort Sumter was fired upon he and his brother gave up instantly and forever their allegiance to the party with which they had been allied, and how from that day forever he has been the most earnest and eloquent champion of the party of patriotism and freedom and order.

"His address at Indianapolis upon the heroes of the rebellion surpasses in splendor that of Pericles upon the heroes of the Peloponnesian war. Scarcely any other man has ever been in a higher and nobler sense the tribune of the common people. There never was a more devoted and consistent and practical advocate of the laboring man, and it was always a satisfaction to him that his efforts in their behalf were appreciated.

"It always seemed to me that Colonel Ingersoll was more sublime than anywhere else in conversation. As Macaulay says, the life of Johnson is a biography of biographies. Splendid as that biography is, and enchanting as are its pages, it always has seemed to me since I came to know Colonel Ingersoll well, that if some Boswell could have been his constant companion to jot down every day the incidents, and what he said, in every position and relation in life, he would be able to give to the

world a volume more interesting than Boswell's life of Johnson. His comments upon Shakespeare alone would have made a large volume of priceless value."

#### INGERSOLL, THE ORATOR.

Colonel James H. Davidson spoke of "Ingersoll, the Orator." Among other things he said:

"Colonel Robert G. Ingersoll, the orator, was an intellectual comet of first magnitude projected into the plane of human vision, which glowed and sparkled and burned with unusual brilliancy to perihelion, then passed into darkness—into silence, into night. The iridescent sparks that shot out from that moving meteor in its measureless flight, like the starry dust in the farthest skies, which we call milky way, illumined and made brighter the intellectual horizon of all time.

"No man or woman was so learned, so refined, so profound, so ignorant, so biased, so prejudiced, but the eloquence of this matchless orator could touch the heart and dim the eye with tears; a gift the gods bestow on but few among the millions of the human race. Within the present century the world has heard but few orators his equal, and none his superior.

"I have listened with moist eyes and bated breath to his impassioned eloquence. In my heart of hearts I have said, 'Why not?' 'Who knows?' and yet, having surrendered myself to the magic spell and been swayed with the rhythmic periods, the epigrammatic sentences, in which he excelled all other orators, and sublime perorations of this gifted man, I would say, 'But what does he offer?' and then my thoughts would turn to the little mother whose crooning cradle songs yet echo through my memory, though many, many years have passed since they died upon her loving lips. I remember her bright face and unshaken faith when the end came. She said, 'All is well; I do know "that my Redeemer liveth."' Both were honest—the one so constituted that he 'did not know' and the other that she 'knew by faith.' Over the dead I offer no criticisms and find no fault. I have naught but kindly thoughts for him and his beautiful life. Reared and educated in strictest orthodoxy, and taught some things which I now regard as 'error,' I am ready to accord that freedom to others which I claim for myself. I stand here to-day representing the Christian admirers of Robert G. Ingersoll, but without losing my identity or waiving one jot of my faith."

Frank W. Moulton read a series of resolutions, which were adopted. P. M. Coates, of the Eleventh Illinois Cavalry, read the resolutions passed by the comrades of their dead commander.

#### TELLS OF INGERSOLL'S EARLY LIFE.

B. C. Bryner, of Peoria, a friend of Ingersoll's since childhood, told the story of the great agnostic's early days, his intense patriotism, his espousal of the cause of human liberty, his departure for the war, and his counselship, and fellowship with all the people of his old home.

"I remember when old Johnnie Powell used to come from the poor-



house," said he. "He used to go to Ingersoll's office and say: 'Bobbie, I want you to dine me,' and he never failed of a dinner."

Mr. Bryner told how the Peoria folk admired Ingersoll, and with what pride they remembered his fight against slavery and had followed his career since he left there.

John McGovern closed the speech making on behalf of the Press Club. His address was full of thoughtful analysis of Ingersoll's life and character, and was a sympathetic and careful estimate of his struggles to fame.

"Mr. Darrow has told you that it was a good thing to stand in the market-place and defy the mob," said Mr. McGovern. "Ingersoll defied the mob and made the citadel of the enemy tremble. It is hard to understand to-day what Ingersoll conquered. There was an orator whose speeches were printed in morocco and gold, and sold to the princes of the earth. That was not Ingersoll. There was a poet whose poems were praised before they were written. That was not Ingersoll. There was another whose books were not admitted into respectable bookstores, but were hawked about by gutter peddlers, along with obscene and traitorous publications. That was Ingersoll. (Applause.) There was an orator whom the people sneaked in to hear. That was Ingersoll. After a time by his genius and courage he wore away their prejudice, and timid souls as well as brave ones went to hear him and bought his books. Some respectable booksellers, even, kept his works. Then, when he had won his way through superstition, prejudice, and bigotry, all the world vied with one another to do him reverence.

"He was the greatest poet since Shakspeare, and the common people now know that he was the greatest champion they ever had. This great public meeting is not a proper testimonial to him. Only silence is adequate to express the world's irreparable loss."

# EDITORIAL DEPARTMENT.

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## A BORROWED OBITUARY NOTICE.

**H**ENRY WARD BEECHER, Wendell Phillips and Robert Green Ingersoll are the most eloquent men this country has produced during the present century; next to them, in our opinion, come Frederick Douglass, George William Curtis, Edwin H. Chapin and Thomas Starr King, but of all that number Ingersoll was the most eloquent and drew the largest audiences under equal circumstances. 'As to Ingersoll's eloquence, Mr. Beecher declared, when he introduced him to a Brooklyn audience, that he was "the greatest orator, who spoke the English language, on the face of the globe," and Mr. Beecher was a pretty good judge of eloquence.

No two of the above-named orators were in any respect much alike, as there are never two great men who very much resemble each other. Nature, when she produces a superior individual, seems to exhaust herself and is never after able to give us a duplicate.

Ingersoll and Phillips were alike in this respect, that the God each worshipped was "Liberty" for man, woman and child, regardless of nationality, complexion or sex. They were also alike in sacrificing, for what they deemed the right, what most people prize the highest, the honors of political preferment, the applause of what is known as "respectable society," and the popular favor. But we remember that Phillips, a short time before he died, visited the Senate chamber of the United States and was there received with as much honor as if he had been President of the United States, and we heard a noted politician, who was present, say that, although Phillips had never held an office, there was not a Senator on the floor who would not have gladly exchanged popularity with him, and to-day there is not a clergyman in America who would not be very willing to exchange his popularity with the noted Agnostic. So, after all, in the long run it seems that in some instances, "The Right comes uppermost and ever is justice done." And that is the best evidence that can be produced to prove that, as our Liberal Christians claim, "there is a power, not ourselves, that makes for righteousness." We hope, and are inclined to believe, there is something of that nature.

And, to digress a little, we will say here that not one of the seven great orators that we have above mentioned were believers in the ortho-

dox religion, and they were each and all strenuous advocates of the equal rights of man. In fact, there never was a great orator that believed in orthodoxy. How can a man be eloquent who honestly believes that ninety-nine one-hundredths of the human family are to suffer eternally in an endless hell.

A number of our friends who have written for this memorial number of the Magazine have said they did not feel competent to write an obituary notice of Ingersoll, the subject was too great. We feel that way. We need another Ingersoll to properly write the obituary of Robert G. Ingersoll. But we find in a Southern secular journal, "The Clarksburg News," of Clarksburg, West Virginia, an editorial notice that is so much better than we can write that we substitute it in place of our own. We are glad it comes from a Southern State:

Now that Ingersoll is dead we hope a beetle-browed world will not try to blacken his memory, and rob his name of those noble and manly virtues which in life caused him to be loved by friends and respected by foes. Ingersoll's greatest offense to the world was that he held himself in aversion to the accepted methods of thinking on religious matters. The history of the world teaches us that there is nothing in which men display so much purblind insolence and brutal intolerance as in the problem of the future state—a question about which the wisest know nothing. Commit any sort of offense in the catalogue of crime, and for all these you may be forgiven, but question the dictum of a bigot, refuse to bow before the idols which some semi-barbarian, a thousand years ago, set up for you to worship, assert that in your humble belief there are no vagaries in the clouds, no infinite monster who delights to torture in fire and flame his own children, and even the tender and loving face of Charity leers and blackens with vengeful hate. Every man who commits this unpardonable offense is branded with infamy, and the viper of cruel slander coils on his grave, ready to strike, with its envenomed fangs, whoever raises his hand or lifts his voice to defend the memory of the defenseless dead.

"The world enthrones its oppressors and crucifies its saviors," said Macaulay, the historian.

The greatest benefactors the world has ever seen have died with the curses and maledictions of their fellowmen resting upon their graves. Columbus, the discoverer of a hemisphere, died in chains, forsaken and desolate. Galileo, who asserted the rotundity of the earth, was tied at the stake and forced to recant. Copernicus, who proved that the earth was only one of millions of worlds, and exploded the old Ptolemaic ideas of astronomy, for fear of execution had his works published after death. Bruno at Oxford College was burned at the stake for advocating the same heresies. The same fate met Michael Servetus from the hands of John Calvin.

To-day their pictures hang on the walls of every college, and monuments to their memory have been built throughout the world.

If the present is the creature of the past, and both the parents of the future, if there is any continuity in events, we are justified in concluding that a century hence Ingersoll will be regarded as one of the greatest philanthropists of history.

Though the followers of all creeds have been enjoined to love their enemies, Ingersoll received no such treatment. He was the open-eyed Samson, tugging with resistless force at the pillars of the temple of Superstition and Fear. He has left in his path the shattered pillories and crucifixes on which heartless power, inspired by brutal ignorance, had torn and lacerated the bodies of men.

His brain was too mighty to be chained to the chariot of theory or dogmatism. His own mind was his creed and his convictions the pilot of his actions. His love for humanity and the truth went beyond the frontiers of prejudice and passion, and he stood the intellectual colossus of the age. He demolished the feeble outposts of bigotry, and with terrific force assaulted the very temples and bastions of superstition. With chivalric skill, with gladiatorial prowess, he buried his eager and thirsty lance deep under the helmet of falsehood and deception. Through color, class and condition, through burnished robes and beggarly rags he saw the real, detected the genuine, and was ever the relentless foe of hypocrisy. Cowardice never lurked in his leonine heart. He made opinion the servant and not the master of the mind.

He was a profound judge of human nature. He knew the length, breadth and depth of mortal weakness; he had sounded the shoals and straits of human frailty.

He was the enemy of ignorance. He drove the merciless dagger of cold logic into the splenetic heart of darkness and credulity.

He hated cruelty. No man ever possessed a more sympathetic heart. Although his income was immense, he died poor, giving all his surplus earnings to charity. No man ever lived who was more devoted to his family. He believed in the sacred gospel of happiness. He knew the folly of weeping and lamenting over broken vows and dissipated hopes. He loved to see the tears of grief wiped from the pallid cheek, and the furrows of care smoothed from the troubled brow. He was the soul of mercy. "He did merciful things as stealthily as others committed crimes."

He was absolutely honest. Although the great opposition he incurred turned a search light on his life, not a flaw could be found in his moral character. His generous hands never grasped a dishonest dollar. Not a widow's tear was ever shed, not an orphan's sigh was ever uttered, because of him.

He was a consummate master of the art of expression. He wove the English language into sentences palpitant with sentiment and rapt-radiant with beauty. He was a logician as well, although the splendor of his phrase obscured the solidity of his argument. When we look at a diamond we admire its brilliancy, but forget that it is the hardest and firmest stone in existence.

Ingersoll did not deny or affirm the existence of God. He simply

said: "No man has gone beyond the horizon of the natural. I do not know whether the grave is a door or a wall." He stripped life of its burdens, and the grave of its terrors. He soothed the bed of anguish and softened the tongueless silence of the tomb. He never relied on probability; never adorned a thought or crowned an idea with the faded flowers and withered leaves of hopeless chance. Brave as a lion, yet gentle as a woman, he stood the paragon of human perfection, never prostituting a single attribute of manhood for power or pelf, or immolating a vestige of manhood on the lurid altars of ambition and self-idolatry.

Robert G. Ingersoll, orator, humorist, soldier, wit, controversialist, philanthropist, patriot, friend of freedom and emancipator of the mind, has gone into the "pulseless silence of the dreamless dust." When history ceases to be a fable, and when falsehood no longer with unhalting hand despoils the memory of the dead, he will be given that niche in the temple of fame he deserves. When superstition ceases to hold in its trammels the hidden spindles of the brain; when the ghosts of ignorance forever pass away, listening to the rattle of their fleshless bones, he will be reckoned as one of the few immortals who were not born to die.

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#### ROBERT G. INGERSOLL.

The friend of man, the friend of truth,  
 The friend of age, and guide of youth:  
 Few hearts like his, with virtue warm'd,  
 Few heads with knowledge so inform'd:  
 If there's another world, he lives in bliss;  
 If there is none, he made the best of this.

—*Robert Burns.*

**I**N every intellectual age there is some rare genius whose marvelous mind becomes the immortal instructor of the human race. Thales, Socrates, Aristotle, Zeno, Cicero, Seneca, each enriched the world of thought and made glorious the age in which he lived. Then came Christianity with its long, dark night of superstition. Like a deadly drug, it stupefies the human mind. Genius falls asleep. Thought perishes. Liberty wears the chains of ignorance and hypocrisy. Then, the reaction. Slowly Christianity loses its power. Humanity awakens from its long sleep—from its hideous dreams. Again the dawn appears, and we have Shakspeare, Voltaire, Ingersoll.

Robert G. Ingersoll was the greatest genius of his age. He was the light of the nineteenth century: a noble, fearless man, who consecrated his life, not to gods, or ghosts, or guesses, but to mankind. And what a life was his!

To be truly great, one must be truly good, and goodness was the only creed Robert G. Ingersoll had. He was a true and loving husband, a fond father, a loyal friend, an upright citizen. So tender was his heart,

so pure his life, so high his character, that in death even the voices of those whom he opposed most are raised in his behalf. But it is not alone the purity of his life that commends him to all mankind. There is something else that is grand in his character; something which human nature, regardless of creed, and race, and nationality, must admire—he was a genius of the noblest type.

He was an orator from whose lips words fell like music, touching every chord in the human heart. When he spoke it was as the true man speaks—with sincerity. It was this that kindled the fire of his genius and gave utterance to those noble sentiments which so charmed his fellow-man that they will be handed down for the admiration of future ages. His elegant diction, his poetic fancy, his generous disposition, his profound mind, his kindly humor, his sympathy for humanity, his love of country, home and friends—all these proclaim him the greatest orator since the days of Cicero.

He was a philosopher—the philosopher of Science. His marvelous mind seemed to comprehend at once all the truths of science, all the falsities of religion, and he expressed his beliefs and doubts in perfect language. His philosophy was never marred by the supernatural. He loved only the certain. He believed only in reason, in civilization, in the natural. It has been said that he destroyed but did not produce. Perhaps this is true. Before a field can be cultivated it must be cleared. Almost alone, he tore from the mind of his age the thistles and weeds of superstition. Science was his torch; and with it he burned away the morbid growths that thrive in the dark corners of religious minds. He let the sun-light in, and thus made possible the unhindered progress of scientific thought. For this, Science should crown him the greatest of her advocates.

He loved the beautiful—the beautiful in art and literature, in music, in Nature. The art of Millet and Corot, the poems of Shakspeare and Burns, the music of Wagner and Seidl, and in Nature—the hill, the glen, the sea, the sky, all inspired his lofty mind and taught him that the world was not a dungeon, but a palace.

He was generous. His heart and hand were open to all. In life those who did not know him often maligned him, but he remained calm, kind, generous. In him there was no willing offense. He attacked ideas, not men. And he attacked only that which he knew to be false. He did not pretend to peer into the impenetrable future. He knew the longings of the human heart for life beyond the grave and he cast no shadow on that hope. At times, his own heart seemed to detect the sound of cease-

less waves breaking on a further shore, but his head questioned the yearning of his heart.

He was honest. He hated hypocrisy. Splendidly endowed as he was, he could have won distinction in the field of politics. He was offered place and power in exchange for a fetter for his brain. But he was too honest to give the lie to his convictions, too independent to make a compromise with superstition. He sincerely believed what he taught, and so firm was his purpose, so great the integrity of his soul, that no prayer, or threat, or promised power could swerve him from the right.

He loved the truly great. He was no worshiper of mere rank and power. He cared nothing for the gilt images of false greatness. He knew that mediocrity often sat in high places. "The truly great," he said, "are the great thinkers, those who give the world new thoughts." To his mind, George Eliot was greater than a queen; Abraham Lincoln greater than an emperor; and the infinite Shakspeare he regarded as the greatest of the world's illustrious dead. To the thoughts of these master minds, his head and heart nobly responded. Genius paid tribute to genius.

He was an orator, a poet, a statesman, a philosopher, and the kindest and sweetest of men. His was an ideal life!

And as he lived he died. The last scene comports with the serenity of his life. Death touched him swiftly and painlessly in the midst of family and friends. There was no protest, no sigh, no groan; but with a smile for her whom he loved best of all the world, he passed into the silent, mysterious chambers of Death.

He is gone now. This brave champion is ours no more. His voice is silent, his loving heart is still, his generous hand has fallen; but he survives in the affections of mankind. In one sense he is not dead. His life has become a part of this great universe. His ideas live. They constitute the legacy which the nineteenth century bequeathes to future ages. And when the tombs of kings shall have moldered into dust, when those who now rule nations shall have become mere names in the chronicles of time, the words, the deeds, the philosophy of Robert G. Ingersoll will be studied and appreciated by countless millions of the human race.

R. N. R.

## ALL SORTS.

—We have printed a few extra numbers of this issue of the Magazine, which can be had for fifteen cents a copy, or five numbers for fifty cents.

—Our Christian friends will have another grievance against the Spiritualists. They report that Ingersoll is happy in the spiritual world—as it were, taking a front seat in heaven.

—Some of the preachers are sure that Ingersoll is in hell. That ought to satisfy their desire for revenge. But it does not. They would like, in some way, to blast the splendid character he left behind him.

—Edgar Fawcett writes of Ingersoll: "For the soul in its large love of man, In its heed of his welfare and cheer, Bids him halt to the dust whence they spring,  
All idolatries fashioned by fear."

—In the case of Colonel Ingersoll the clergy were in hopes that death did "end all," but now comes medium Cora L. V. Richmond and announces that Ingersoll, in place of being silenced by death, is as much alive as ever, and will at once start on a lecture tour through heaven, or the spirit country.

—We have been sending this Magazine to the reading room of a number of colleges, and now a good friend has paid for it to be sent to a number of others, as he found that the students were interested in it. One of them quoted from it in his address, which we shall publish in our next issue.

—Agnostics are people who will admit there are a few things that they do not know; but there is one thing that they do know: They know that no humane person ever lived who really believed the orthodox creed and retained his reason. That a person who

pretends to believe that creed and still retains his reason is a fiend or a hypocrite.

—Prosecuting Attorney (Frozen Dog)

Your honor, the sheriff's bull pup has gone and chawed up the court Bible!

Judge—Well, make the witness kiss the bull pup, then! We can't adjourn court for a week just to hunt up a new Bible!—Puck.

—Henry Ward Beecher introduced Col. Ingersoll to an audience of five thousand people assembled at a political meeting in Brooklyn, in these words:

"Ladies and gentlemen, I have the privilege to introduce to you this evening the greatest orator who speaks the English language on the face of the globe, my friend Col. Robert G. Ingersoll."

—We noticed in the "Investigator" that Elizabeth Cady Stanton had been denied a hearing in both the Woman's Rights journals of this country, "The Woman's Rights Journal" of Boston and "The Woman's Tribune" of Washington. There may be some mistake about it; we hope so. We wish some one who knows would give us the facts. We can hardly believe it, but then we have learned there is nothing too bad for a person imbued with Christianity to do for Christ's sake.

—Owen Miller, president of the American Federation of Musicians, wrote from St. Louis to Mrs. Ingersoll:

On behalf of 15,000 professional musicians, comprising the American Federation of Musicians, permit me to extend to you our heartfelt and most sincere sympathy in the irreparable loss of the model husband, father and friend. In him the musicians of not only this country, but of all countries, have lost one whose noble nature grasped the true



beauties of our sublime art and whose intelligence gave those impressions expression in words of glowing eloquence that will live as long as language exists."

—When the authorities of Trieste offered Admiral Dewey a large force of police to keep the Olympia's men from getting into trouble, the admiral smilingly declined and said:

"Why, this ship carries nothing but gentlemen from top to bottom."—Chicago Tribune.

That is probably true, as there are a number of subscribers to this magazine among the crew of the Olympia.

—Ingersoll, in the Garfield Presidential canvass, was addressing a large audience in the West on the fair grounds in behalf of the Republican ticket. All of a sudden he was interrupted by the continual neigh of a mule that made it impossible for him to proceed. He waited a moment until he could be heard, and then said, in his characteristic style: "My Democratic friend, I did not come here for a debate, only to make a speech. Wait until I get through and you shall have the platform."

—Did Robert G. Ingersoll die as he would have wished to die, had he been able to dictate? This question is being widely discussed in view of the quick passing of the noted agnostic. He certainly died as in his essay on "Life" he pictured ideal death, for therein he said:

"At last, sitting by the holy hearth of home as evening's embers change from red to gray, he falls asleep within the arms of her he worshiped and adored, feeling upon his pallid lips love's last and holiest kiss."—Chicago News.

—Thaddeus B. Wakeman, Esq., the well-known Free Thinker, being about to remove with his family to Silverton, Ore., to take a leading position in the Liberal University there, we shall publish, in the next number of this magazine, his likeness as our frontispiece, a

short sketch of his life, and his late address before the Manhattan Liberal Club of New York, entitled "Free Thought, Past, Present and Future." The lecture was written out especially for this Magazine. We expect that Mr. Wakeman will do much for Free Thought on the Pacific coast. We have always estimated him second only to Ingersoll as a Liberal thinker.

—The Living Church (Protestant Episcopal, Chicago), in a recent editorial, says: "We have before us a letter from one who has a high position in Eastern literary circles, but has never bowed the knee to the Baal of the ultra-criticism, nor been eager to deliver the old faith over into the cruel custody of 'broad' invertebrates. He writes: 'In this part of the country the Bible is no longer authority with any body of Christians. Men make their own creeds, or rejoice in not having any.' Such is the honest opinion of one who, as justly as any man in America, is entitled to respect, for his knowledge of drifts and tendencies."

—D. A. Blodgett, that well-known agnostic, in a private letter, writes:

"Yes, the noble Colonel Ingersoll has gone the way of all the earth. I cannot remember when I was so shocked by the sudden announcement of the death of anyone.—Oh! how he will be missed—especially by Free Thought people. Only last fall when I called on him and his wife at their hotel in Chicago, I reminded him of his promise to deliver an address at my funeral should he outlive me, and the chances were in his favor, as I am some nine years the oldest. He again renewed his promise, and we all three discussed death and its kindred relations."

—The Spiritualist papers, especially the "Progressive Thinker" of Chicago, has most admirably treated Col. Ingersoll since his death, devoting whole pages to grand obituary notices of the distinguished Agnostic, and they contend he has been heard from a num-

ber of times since his departure. The "Progressive Thinker" published a lengthy speech from the Colonel, preparing to have been delivered through Mrs. Cora V. Richmond. We can't see much of Ingersoll's style in it. As Ingersoll remembered his speeches when on earth it would be a good test for him to deliver through some medium "The Gods," or "Liberty for Man, Woman and Child."

—Ingersoll's glowing tribute to "Old Glory:"

Oh, Flag of Freedom grand! Oh, Flag  
that freemen love!

On land and sea we honor thee all other  
flags above;

With joy we hail thy stars unfurled in  
heaven's blue;

For liberty was born with thee, thou  
flag of patriots true.

With praise we follow thee, to nobly do  
or die,

For Right and Liberty "Old Glory"  
waves on high.

All honored flag of stars, unfurl thy  
folds in freedom's sky.

In light of peace, in cloud of war, "Old  
Glory" waves on high.

—When the late Robert Ingersoll was a small boy his father, who was a Presbyterian minister of the strictest type, was stationed for a time at Ashtabula, Ohio. The elder Ingersoll was a great stickler for proper deportment in church. On one occasion two young women, who were visiting Ashtabula, attended his church in company with their hosts. During the sermon they happened to look at each other and smile. The preacher at once leaned over the pulpit and publicly rebuked them for their display of levity. On another occasion an old resident of Ashtabula recalls meeting "Bob" Ingersoll, then a little boy, coming down the street crying and wiping the tears from his eyes. "What's the matter, 'Bob,'" he asked. "How many gods are there?" answered young Ingersoll. "One, of

course, 'Bob,'" said the old resident. "Well," replied "Bob," between his sobs, "I just got licked for saying there were two."—Chicago Tribune.

—J. B. Van Court writes from Newton, Iowa: "I am afraid the reading of the Magazine is going to drive out of my head all the accumulations of orthodox theology obtained during a membership of thirty-five years in the Methodist Episcopal Church. The fire and brimstone theology I laid aside before I left the church, and now I find the atonement—the innocent suffering for the guilty and all of the balance of that theology slipping away. Let it go, for I have found something better in the place of it. Enclosed find \$1.00 to pay another year's subscription."

We welcome Brother Van Court to the Free Thought ranks, and as our Methodist friends say, we hope he will "continue to grow in grace," that is, exchange superstition for knowledge, faith for evidence, and error for truth.

—Hillsboro, Texas, Aug. 2.—F. P. Works, president of the State Epworth League, says that Southern Leaguers contemplate meeting at some Southern city to consider the advisability of organizing a Southern convention. The principal object of this convention will be to exclude the negro from participation in the international league meetings. At Toronto and Indianapolis the negro was very much in evidence, and it is the wish to avoid an appearance of social equality hereafter that this meeting was inaugurated.

These "Epworth League" people are such good Christians they wish to avoid any appearance of social standing with their colored brethren. How will they get along in heaven with them? If it should turn out, as the negro claims, that God is a black man they will be in a tight fix.

—Indianapolis, Ind., July 27.—Additional representatives of the colored race attended yesterday's session of the Indiana Afro-American convention. After the adoption of a resolution recall-

ing the services of the late George W. Julian in behalf of the colored people the chairman, the Rev. W. H. Anderson, spoke of Robert G. Ingersoll as the friend of the negro race, and said:

"While I am pained at his position toward the Christian religion, it might not be out of place for this convention to show that we admire him for that noble spirit that reached out for humanity's rights. So far as equal rights and justice are concerned, no man was more forceful and earnest in the cause of humanity than Robert G. Ingersoll."

Following this address suitable resolutions to the memory of Mr. Ingersoll were passed by the convention.

—"Scrugg's Schmeter," published at Denver, Colo., has a new and much improved Christianity. The editor believes in God, Heaven and Hell. His God is a kind-hearted gentleman who will admit to Heaven scientists, thinkers and reformers who have aided Humanity and made this world better, and such people as "Bob" Ingersoll and Elizabeth Cady Stanton, notwithstanding their infidelity, he will give front seats in heaven very near the Throne; and on the other hand he will send to Hell all Christian hypocrites, and such pious humbugs and charlatans as Talmage and Sam Jones and all dishonest people without regard to their religion or non-religion, but he will not keep them there eternally. They will be transferred to Heaven when they are thoroughly reformed.

—Colonel Ingersoll was one of the best friends of women that ever lived, but we remember his giving one of that sex a deserved blow that we think she never recovered from. That noted evangelist, Mrs. Van Cott, came to Buffalo and started in for a red-hot campaign against the devil. The second night she was there Ingersoll lectured in the city. She made an attack on Ingersoll in which she said: "He is nothing but a barking dog." One of the newspapers sent a reporter to In-

gersoll and asked him what he had to say in defense. Ingersoll replied: "It is of no consequence; I might return the compliment in the same words, only changing the sex, but I will not." It was too much for the good woman. She packed her trunk and left the city, and was never heard to mention Ingersoll's name again.

—Ingersoll says: "No day can be so holy but the laugh of a child will make it holler still. Strike with hand of fire, oh wierd musician, thy harp strung with Apollo's golden hair. Fill the vast cathedral aisles with symphonies sweet and dim, deft touches of the organ's keys. Blow, bugler, blow, until they silver notes do touch and kiss the moonlight waves that charm lovers wandering over hills vine clad. Yet know ye that your music is discord as compared to the laugh of a child—that laugh that marks the boundary line between the beasts and men and every wayward wave of which doth drown some fretful fiend of care. Oh, laughter, rose-lipped daughter of joy, there are enough dimples in thy cheeks to catch and hold and glorify all the tears of grief."

—Some eighteen years ago we were engaged in obtaining subscribers for a Free Thought publication. We stopped over at Waverly, N. Y., and found the postmaster there a Free Thinker. He said we had better call on a lawyer there, who had been a State Senator—that this lawyer was a leading member of the Presbyterian church, outwardly, but privately a Free Thinker. We called, and found what the postmaster had said was true. He subscribed for our paper, gave us a dollar to help us along, and then informed us that the Methodist preacher of that town was entirely with him, on religion, that the preacher had said to him a few days previous that for some time he had been taking most of his sermons from Ingersoll's lectures and his people were delighted with them, and said he had

never preached so well before. We now state this circumstance for the benefit of some of our dull clergymen.

—Though Scotland boasts a thousand names

Of patriot, king and peer,  
The noblest, grandest of them all  
Was loved and cradled here.  
Here lived the gentle peasant-prince,  
The loving cotter-king,  
Compared with whom the greatest lord  
Is but a titled thing.

'Tis but a cot roofed in with straw,  
A hovel made of clay;  
One door shuts out the snow and storm,  
One window greets the day.  
And yet I stand within this room,  
And hold all thrones in scorn,  
For here, beneath this lowly thatch  
Love's sweetest bard was born.

Within this hallowed hut I feel  
Like one who clasps a shrine,  
When the glad lips at last have touched  
The something seemed divine.  
And here the world through all the years,  
As long as day returns,  
The tribute of its love and tears  
Will pay to Robert Burns.

—Robert G. Ingersoll, Aug. 19, 1878.

—John Peck, of Naples, N. Y., is a man who knows a good thing when he sees it. He writes in a private letter:

The August number of the Magazine has come to hand. Mr. Tenney's article is a masterpiece. It is the best thing upon the subject that I have ever seen. It is calculated to do much good. I wish the masses could be induced to read it. It strips the subject of all its false coloring and gives a comprehensive and common sense view of it. The old superstition seems to die hard, but one would think that it could not long survive such thrusts as Tenney has given it. No unprejudiced person can read the article and not be convinced that the pretended sacredness of the figurehead of the New Testament is not a sham and a delusion. Burns said, "Give me a spark of nature's fire." Mr. Tenney has not only got a spark, but a very large coal, and it will be no surprise to me if it would yet kindle a fire that would reduce the old creeds and dogmas to worthless ashes. I

hope Mr. Tenney may live long to hold up the torch of reason to guide the benighted people out of the wilderness of superstition into the promised land of light and reason.

—Rome, July 29.—Father Verri met a tragic death under extraordinary circumstances while he was celebrating mass at Serrivalle, a town near Genoa. When he drained the chalice he fell to the ground groaning, "They have given me petroleum." He died in a short time. Subsequently it was found that the priest's nephew, who was serving at the mass, had inadvertently filled the altar cruet with nitric acid, which was kept about the sacristy for polishing the brass chandeliers, mistaking it for wine. The nephew, who is frantic with grief, has been arrested.

One of the tests which Christ gives to know whether or not a person is one of his disciples is "If they drink any deadly thing it shall not harm them." It seems that the Rev. Father Verri did not stand the test. It may be that the nephew thought he could.

—The Chicago Inter Ocean of July 22, the day after Ingersoll's death, contains the following:

A letter by Colonel Ingersoll to a friend in this city, written Tuesday of this week, has a doubly pathetic interest at this time. It was in response to a letter informing him of the death of one who had reached the ripe age of 87 years. It runs thus:

"Although I did not know Mrs. B., and although I know that only the old should die, yet I was touched, even beyond sadness, when I read your account of her death. As waves follow waves, so generations follow generations. The child gives burial to the one who gave him birth, and hastens on to his own last sleep. All are walking along the same road—the road without a turn, the road that is absolutely straight and on which all travel at the same speed. When the travelers sit down the road goes, and takes them with it at exactly the same rate as though they had kept walking. On this road there is no haste and no delay. Give my love to T—. I know

how she feels. Her head may say that it was for the best, but the heart says that the head is wrong. We are all in perfect health. Love to both.

"ROBERT."

—Ingersoll's opinion of alcohol, he expressed in the following forcible language in the Munn trial in Chicago in 1876:

I believe, gentlemen, that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it. I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime.

All you have to do, gentlemen, is to think of the wrecks upon either bank of this stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who have struggled with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons and of the scaffolds upon either bank—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.

—Col. Ingersoll's statement of how he became an Infidel:

What drew my attention first to these questions was the doctrine of eternal punishment. This was so abhorrent to my mind that I began to hate the book in which it is taught. Then, in reading law, going back to find the origin of laws, I found one had to go but a little way back before the legislator and priest are united. This led me to study a good many of the religions of the world. At first I was greatly astonished to find most of them better than ours. I then studied our own system to the best of my ability, and found that people were palming off upon their children, and upon one another, as the inspired words of God, a book that upheld slavery, polygamy and

almost every other crime. Whether I am right or wrong, I became convinced that the Bible is not an inspired book, and then the only question for me to settle was as to whether I should say what I believed or not. This really was not the question in my mind, because, before ever thinking of such a question, I expressed my belief, and I simply claim that right, and expect to exercise it as long as I live. I may be damned for it in the next world, but it is a great source of pleasure to me in this.

—The following communication explains itself:

East Greenwich, R. I., Aug. 7, 1899.

Mr. H. L. Green:

Dear Sir—Two numbers of the Free Thought Magazine have come to the reading room of the East Greenwich Academy, by whom or by whose order sent I do not know.

I write to say that the periodical will not be allowed a place in the reading room, and to ask that no more copies of it be sent here. Yours truly,

D. A. WHEDON.

We replied to Professor Whedon as follows: "Yours of the 7th inst. relating to the Free Thought Magazine received. The two copies of the Magazine were subscribed and paid for by one of the leading citizens, and a man of wealth, and a friend of your Academy, of the city of Providence. We cannot discontinue sending it only by his direction until the time paid for expires. Please inform us why the Magazine "will not be allowed a place in the reading room."

We take it that this Professor Whedon is one of the descendants of the witch burners of New England. It might be well for each of the friends of the Magazine to open a correspondence with him.

—The following letter was published in the Chicago Tribune:

Chicago, July 24.—(Editor of The Tribune.)—As an agnostic and personal friend of Colonel Ingersoll I wish to thank The Tribune for the fair, honorable and just manner in which it has treated the noted agnostic since his death. Thousands of

Ingersoll's faith will feel as I do about it. I am glad to see that the clergymen in their sermons mostly admit that Ingersoll was an honest man. That is, surely, a noble admission. But they seem to think that his work will cease with his death. In that I think they are greatly mistaken. I think, as was said of John Brown, "his body lies moldering in the grave, but his soul will go marching on."

The last public address that Colonel Ingersoll delivered was before the Free Religious Association of Boston on June 2. His subject was "Religion." Some present criticised it. Referring to that criticism in a letter he wrote me a few days ago he said:

"When I was invited to address the Free Religious Association I replied that, as I did not believe in any religion, free or slave, I might not be welcome. I was told, however, that I would be expected to express my own views. So I did express 'my own views,' and I suppose some of the Free Religionists were horrified."

H. L. GREEN,

Editor Free Thought Magazine.

—The Christians have tried to make a point against Agnosticism because of the great grief of Ingersoll's family. They do not seem to remember that orthodoxy has sent to the insane asylum its tens of thousands of mourners who feared their loved ones had gone to hell to suffer eternally. In an interview we clip from the Chicago Tribune Mrs. Ingersoll states the exact truth:

New York, July 30.—(Special.)—Mrs. Robert G. Ingersoll was asked if she hoped that she would meet her husband again and that the hope was sustaining her in her grief.

"I have in no way changed my belief," she said. "I don't know whether I shall ever see my husband again. My consolation is in memory. I have as much consolation as any one who is bereaved. I know as much as they do about the hereafter. It is nothing."

Orthodoxy could not answer Ingersoll in his lifetime and cannot now, nor find a flaw in his private life, but it can attack his mourning family and

get a little consolation from that. Ingersoll, with all his eloquence and great gift of speech, was not able to fully describe the villainy contained in the orthodox religion.

—Marshalltown, Iowa, June 29.—(Special.)—Ex-Gov. Larrabee will preach a sermon to the occupants of the Iowa Soldiers' Home on Sunday, July 9, as a result of the ministers' strike.

For several years pastors of the various churches of Marshalltown have preached by turns on Sunday afternoons at the home, their compensation being from \$5 to \$8 per sermon.

This was much higher than other State institutions paid for such services, and when the board of control took charge of affairs the price was cut to \$3.

The local clergy protested and yesterday notified the board they would preach no more after July 1 for less than \$5 per sermon. The board ignores the strike and its own members will fill the pulpit indefinitely.

The followers of the "meek and lowly" have been taking care of the souls of these old soldiers for \$5 a sermon, but now that the fee has been cut down to three dollars, they "strike" and say that so far as they are concerned the old soldiers may "go to hell and be eternally damned," if they cannot get that additional two dollars. But really it is a lucky thing for these soldiers, for it was an outrage to compel them to listen to the gabble of these hypocrites who were "serving the Lord" for what there was in it, as everyone can now see.

—The people of Peoria, Ill., Ingersoll's old home, will erect a monument to him. The secretary of the committee writes in relation to it as follows:

Peoria, Ill., Aug. 5, 1899.

H. L. Green, Esq., No. 213 East Indiana street, Chicago, Ill.:

Dear Sir—I am in receipt of your letter of the 3d inst. We are going slowly, but we think surely, in the monument movement.

We have already applied to the Sec-

retary of State for articles of incorporation of the "Ingersoll Monument Association," and expect to receive our charter in a few days.

It is very kind in you to offer the columns of your Magazine to further the monument scheme, and your action will be appreciated here as elsewhere.

We will organize as soon as the charter is granted, and prepare an address to the public setting forth our plans and purposes, which address we wish to have the widest publicity in this country and in other countries that it can possibly have. This monument should be an international, as well as a national affair. It has already passed the local stage. The association will be glad to receive suggestions from you at any time. Yours truly,

F. O. CUNNINGHAM.

We understand some \$30,000 has already been subscribed and they hope to make it \$100,000.

—We were traveling, some twenty years ago, with Col. Ingersoll on the Erie Railroad. There was sitting opposite us a man in the garb of a minister reading a testament. He would read for a few moment, then take a glimpse at the Colonel. At a station he stepped out on the platform. We followed him out. He asked us if that was Col. Ingersoll in our company. We replied that it was, and asked him if he would like an introduction. He said he would. When we returned to the car we said to the Colonel: "This is the Rev. Mr. Brown." Ingersoll shook his hand very cordially and said: "Mr. Brown, I am glad to meet you." The clergyman returned the compliment and immediately said: "Colonel Ingersoll, I would like to ask you a question." The Colonel answered: "Certainly." "Do you believe in a future life or not? I have heard some persons say you do, and others that you do not." The Colonel replied rather sternly: "I do not know whether there is a future life or not. Do you?" The clergyman stammered, and failed

to make a reply. Then Col. Ingersoll went on to say: "I see there seems to be this difference between you and me—I do not know whether there is a future life or not, and I am honest enough to say so. You do not know any more about it than I do, but you do not seem to be quite honest enough to admit it." The clergyman returned to his seat, with a flushed countenance, and resumed the study of the testament.

—Some years ago an erratic minister traveled through Georgia, preaching the destruction of the world on the eighth day of October of that year. Finding that the white people only laughed at him, he turned to preaching to the negroes, so working upon their credulous emotions that nearly a hundred of them prepared to go to glory on the night of the eighth day of October. Having appointed an old negro named Cyrus Scott to teach them the necessary repentance, the preacher moved on to warn others.

Now, Cyrus was very familiar with the failings of his flock, and he frankly prophesied nothing but eternal condemnation awaiting them on the fatal night, now fast approaching. By preaching wrath to come he had his congregation hysterical when the night of the eighth of October arrived. Clad in white cotton robes they took up their position on the top of a grassy knoll, and waited for the heavens to open. All about them waved the tall broom sedge, dry as tinder. Here they waited until midnight, moaning and sobbing, but no judgment began. One o'clock, and the skies were still dark. Worn by toil and spent by their emotions, they fell fast asleep in the soft grass. Even Cyrus slept.

Then it was that some white boys set fire to the grass in a circle about the knoll. The flames came up the hill with a roar that suddenly awakened the sleeping Cyrus. He sprang to his feet, bewildered. All around him the flames crackled and dense clouds of

smoke rolled up. The night was bright with the glare of the fire. Cyrus waved his arms wildly.

"What did I tell you? What did I tell you?" he yelled. "The judgment day's done come! Here we are! Here we are! Plumb in the middle of the pit!"

—This is what the News, that has the largest circulation of any paper in Chicago, said editorially:

Death came to Robert G. Ingersoll as perhaps he himself would have wished, touching him swiftly and noiselessly in the midst of his family, with a kindly jest upon his lips and a smile of affection for his wife and daughters upon his face.

Ingersoll died as he lived. Whatever else may be said of this man who for so many years had been known as the most noted of agnostics, it must be recorded of him that he was loyal as a friend, loving and affectionate in his family, upright in his business and profession, a man of conviction and courage and with transcendent gifts as an orator. The wit and satire so often directed against tenets of faith in which he did not believe; the humor which could convulse an audience whether it agreed with him or not; the eloquence which at its best in political conventions or on the rostrum made him a peerless orator—these were the characteristics of the Ingersoll the general public knew. The lovable and really grand qualities of the man were best known to those with whom he was most intimate, while to his own family his relations were almost ideally beautiful.

As to Ingersoll's contribution to the greatest problem of humanity—its relations to the unseen—people differed widely during his life, and will not be more unanimous now that the great agnostic is no more.

He has passed silently and quickly, without a protest, beyond the veil to the unseen, the smile on his face settling into the calm of eternity.

—Chicago, July 28.—(Editor of the Tribune).—Referring to your editorial in to-day's paper on the death of Ingersoll, I find the words: "When death enters a circle whose members have steadfast belief in a future life and the

immortality of the soul and a hope as steadfast that they will meet again the one who has passed on, they have both consolation for their grief and compensation for their loss." But what consolation has Christianity for the family of a disbeliever? "He that believeth not shall be damned." Is it not much better that they are disbelievers, since belief can only bring despair in such a case? But is there no compensation for those who share in the opinion he taught? If they believe he was right, is it not a consolation to know that coming generations may profit by the results of his work? To know that whatever may be said of his teaching, his life as a husband and father is worthy of imitation? When we lose the hope of heaven we at the same time lose the fear of hell. The compensation is surely adequate.

"I would rather know that all the earth,  
That every source of joy, of love, or  
mirth,

And everything of life which loved the  
light,

Would sleep forever in eternal night,  
Than think one soul on which the light  
of reason fell,

Should suffer torment in a Christian  
hell."

J. B. BEATTIE.

—Colonel Ingersoll was arguing a case in Chicago against a very pompous attorney, who from the time he entered the courtroom until he left it always played along the line of a prescribed part. He never made a natural move. In the course of his argument before the jury the Chicago lawyer laid out with a great show of theatrical display fifteen sheets of paper in a row. Upon each sheet of paper was a massive point which he argued for the jury, then formally laid the sheet aside. As he progressed down this row of points laid out in this elaborate fashion the Colonel was seized with a wicked idea. He possessed himself of fifteen sheets of blank paper, and when it came his turn to answer the fifteen-point lawyer



he walked up to the table in front of the jury, laid out his fifteen blank sheets with as great a solemnity and as much preparation as his opponent had employed.

"Now," said the Colonel, "I will address myself to the fifteen points made by the learned counsel who preceded me." He then picked up the first sheet, which was blank. He addressed his remarks to the point contained thereon, which was just nothing at all. He went through with the fifteen sheets in the same way, calling the attention of the foreman of the jury gravely to each sheet of blank paper. This witty way of saying to the jury that counsel who preceded him had nothing which had any real bearing on the case was so effective that it convulsed everyone and carried the case, without any really serious argument.—Chicago Chronicle.

—Rev. Mr. MacQueen and party visited the Olympia and had a conversation with Commodore Dewey just before he started on his journey home, and they were shocked to learn the Commodore was no praying man, and would swear a little now and then. He said to the preacher:

Someone was asking me if I ever swore. I said I didn't believe in swearing, but there were times when a man would come pretty near it, no matter how hard he tried to avoid it. Now, you take it at the battle of Cavite. I remember the third time we went down the Spanish line Calkins says to me, "Commodore, don't you think this is damned hot?" and I answered him, "Yes, I think it's mighty damned hot." That wasn't much swearing, was it? and the admiral smiled.

The quartermaster, standing in the pilot house as Rev. Mr. MacQueen's party inspected the Olympia, said: "Have youse fellows got a picture of that there animal?" referring to a Spitz dog, the favorite pet of Admiral Dewey. "That's Bill, and the admiral, he thinks as much of Bill as of the Olympia. This here dog belongs to one of them jack tars, and the officers wouldn't let 'im come aboard, which the admiral seeing he takes the dog

aboard himself and since then he has been the admiral's dog. You can't kick that dog; you would be made into darned mincemeat if you kicked that dog in sight of the admiral. There's only one thing the admiral don't like about that dog; he always sings when they play the 'Star-Spangled Banner.' Now there ain't no other tune the dog sings to, but the admiral he ain't on to that, so when we plays the 'Star-Spangled Banner' the admiral he says to me, says he, 'Tie that damned dog up.' Them's the admiral's words to me. But there's no use talking, the old man's fond of the dog."—National Magazine for August.

—The Independent makes charges of the most serious kind against Rev. A. B. Simpson and his wife. These people raise great sums of money at Old Orchard Beach and other places for the support of missionaries. The work of the Christian and Missionary Alliance which they represent is one of the numerous "faith schemes" which excite so much sympathy among people whose emotions always control their action. It is said that when Mr. Simpson issues certain bonds he prays that their value may be whatever is deemed desirable for the benefit of the mission, and then assumes that they have this value. The declaration that one lives by faith is always captivating to a large and wealthy portion of the community. The advertisements of patent medicines are not so "taking" as some little tale of personal self-sacrifice, accompanied by the statement that relief came through prayer, and that the work in hand has been approved by special interposition of Divine Providence. Most of the people who work in this way and receive large sums of money keep no accounts and make no reports. If the income of revivalists, even of the best class, were annually reported, it would somewhat astonish the people who contribute. Sometimes these great incomes are honestly administered for the good of the world. More often they are treated like the gains of any other profession. Some men of faith are self-deceived to such an extent that they do not know how skillfully they advertise themselves and the cause for which they collect money. It is needless to say that Mr.

Simpson denies the charges made against him, and we hope that he will be able to prove that he and his wife are not the consummate frauds they are reported to be.—The Christian (Unitarian) Register.

The Register is one of our most valuable exchanges and ought to know that the whole missionary business is a "consummate fraud."

—Robert Green Ingersoll loved babies as he did nothing else in life—loved them and was good to them "from the cradle to the grave." During the World's Fair summer Colonel Ingersoll accompanied the writer to the Sanitarium and there met ex-President Benjamin Harrison, who held by the hand his 5-year-old grandson. While men of widely different temperament, these two distinguished Americans met on the inspired plane of affection for little ones and together they walked through the hammock court and the Colonel chirped to the swinging babies. It was in the south nursery, standing uncovered in the present of a dying baby, that Mr. Ingersoll said:

"I would rather minister to the wants of a sick baby than lead the hosts of ethereal music on a harp of gold made heavy with diamonds."

In his remarkable essay on "Life" Mr. Ingersoll paid this tribute to the baby:

"Born of love and hope, of ecstasy and pain, of agony and fear, of tears and joy—dowered with the wealth of two united hearts—held in happy arms, with lips upon life's drifted font, blue-veined and fair, where perfect peace finds perfect form—rocked by willing feet and wooed to shadowy shores of sleep by siren mother singing soft and low—looking with wonder's wide and startled eyes at common things of life and day—taught by want and wish and contact with the things that touch the dimpled flesh of babes—lured by light and flame and charmed by color's wondrous robes—learning the use of hands and feet and by the love of mimicry

begulled to utter speech—releasing prisoned thoughts from crabbed and curious marks on soiled and tattered leaves—puzzling the brain with crooked numbers and their changing, tangled worth—and so through years of alternating day and night, until the captive grows familiar with the chains and walls and limitations of a life."—Chicago News.

—Frederick Douglass, at a Lincoln emancipation celebration in Washington, introduced Col. Ingersoll to the audience in the following manner:

Mr. Douglass, stepping to the front of the platform and discarding the usual formalities of introduction, quoted the following lines from Leigh Hunt:

"Abou Ben Adhem (may his tribe increase)  
Awoke one night from a deep dream of peace,  
And saw, within the moonlight in his room,  
Making it rich, and like a lily in bloom,  
An angel writing in a book of gold.  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said:  
'What writest thou?' The vision raised its head,  
And, with a look made all of sweet accord,  
Answered, 'The names of those who love the Lord.'  
'And is mine one?' said Abou. 'Nay, not so,'  
Replied the angel. Abou spoke more low,  
But cheerly still, and said, 'I pray thee then,  
Write me as one that loves his fellow-men.'

The angel wrote and vanished. The next night  
It came again with a great wakening light,  
And showed the names whom love of God had blessed,

And, lo! Ben Adhem's name led all the rest."

—Justice Gildersleeve in the Supreme Court yesterday granted a fireworks company a temporary injunction restraining the Manhattan Railway Advertising Company from taking down from their stations a poster bearing a picture of "Electra," which was objected to by Anthony Comstock as being immoral. "Electra" was clothed in a diaphanous robe, treading on the old-style fireworks, and igniting an electric display. As soon as the pictures were placed in the elevated stations Anthony Comstock complained that they infringed section 317 of the penal code, which provides that it is a misdemeanor to expose "any obscene, lewd, filthy, indecent or disgusting picture." Comstock threatened the company with criminal prosecution, and ordered the advertising company to take them down immediately. The latter company obeyed his orders, when the fireworks corporation applied for an injunction. The picture is a copy of a drawing which appeared a year ago in *London Punch*. Justice Gildersleeve says: "The picture is the figure of a woman clad in scanty covering in the conventional draperies usually represented in works of art, and there is no indecent exposure, and the picture cannot be said to be lewd or unchaste. I think no fair-minded person can look upon this picture and say that it has any objectionable features which the penal code was enacted to suppress. The object of the law is to protect public morals and to guard the community against contamination and pollution arising from the display of obscene, lewd and indecent pictures."—*N. Y. News*, June 25.

It is a good thing that we have sensible judges on the bench or men of the Anthony Comstock breed would prevent advertisers from ever using anything artistic on the ground that it is lewd or indecent. People whose moral sensibilities take fright so easily do not appear to recognize that "to the pure all things are pure"; to them the human body is a thing to be ashamed of, and certain parts of it, which the

Creator did not think it immoral to create, they think it almost immoral to possess. In their view, the Creator probably blindfolded himself while creating those portions.—*Printers' Ink*.

It seems to us that Comstock is too hard on his God, for we read, "God made man in his own image." Therefore, according to Comstock, God is an obscene being and ought to wear pants constantly.

—The orthodox world has been greatly pleased to learn that one M. O. Waggoner has been converted and is to burn his library. This announcement that he is to burn his infidel books proves that his conversion is genuine. In the old days they burnt the authors of infidel books, but now, as they cannot do that, they burn their books, which is much easier than answering them. On the 11th we sent to the *Chicago Tribune*, after we had written to Waggoner, the following. The letter was also published in the *Toledo Blade*.

Waggoner has paid no attention to it. We should be glad to publish his reasons for his change of belief, but Waggoner knows they would be answered. He will not send them.

Chicago, Aug. 11.—(Editor of the *Tribune*.)—I learn from the *Tribune* of this morning that one M. O. Waggoner, of Toledo, O., has been converted from agnosticism to Christianity and is going to burn his agnostic library. It is very proper for him to change his opinions, but I think it foolish for him to burn his library.

It would be much better for him to publish to the world his reasons for his change of opinion, and so I have written to him this morning the following letter:

"Chicago, Ill., Aug. 11.—M. O. Waggoner, Toledo, O.—Dear Sir: The papers announce that you have been converted from agnosticism to Christianity. If you will write me a short article giving the reasons for your change of views I shall gladly publish it in the October number of the *Free Thought Magazine*. Yours for the truth,"

H. L. GREEN,  
Editor *Free Thought Magazine*.

# THE SAFE SIDE

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AND ENLARGED

BY RICHARD M. MITCHELL A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

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## Short Extracts from Letters and Reviews.

*From Prof. O. B. Frothingham, Boston.*

... I find it original ... interest me greatly. ... On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

*From Andrew D. White, LL. D., ex-president of Cornell University, Ithaca, N. Y.*

I have delayed acknowledging your book until I could have the opportunity to give it a more careful examination. I have now done so, and wish to thank you for it heartily. It seems to me full of valuable information ... will be honored later, when the leaders of thought shall have given the honest attention to the whole subject which it deserves.

*Prof. Hudson Tuttle in "The Better Way."*

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. ... Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. ... In short, it is a "vade mecum," a library within itself of this kind of knowledge, and is much that is difficult of access in its original form.

*From a column review in "The Chicago Tribune."*

... "The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a

great number of "nuts to crack" by those students of the scriptures. ... But the work should be read by doctors of the church, and able educated ministers of the gospel who possess superior knowledge of the subject.

*From "The Chicago Times."*

Such a book as indicated is "The Safe Side," by Richard M. Mitchell, of this city. But in all this terribly destructive criticism it is manifest that the writer entertains the simplest and most reverent belief in God, and in the unbroken life and development of the human soul throughout eternity. To him the distinction between good and evil is clear, notwithstanding the extinction of Christianity, as a system in his belief. Sin, wrong, he does not believe can be forgiven, but its penalty must be borne in remorse, retarded growth, etc. ... Read his book. ... But they should not forget that denunciation is often, like a demurrer in legal proceedings, an admission of facts, and nearly always amounts to begging the question at issue. It is a book which for its matter, its thought, to say nothing of its manner, is thoroughly worthy of equally simple and complete refutation, if any one can achieve it.

*From "The Boston Investigator."*

Mr. Mitchell has done the cause of Liberalism a great service in his noble work. He has assumed that the truth is a better guide than falsehood, and that it is safe to know the truth and to tell it. ... His masterly presentation of the superstitions and ideas which culminated in the declaration that Jesus was divine, throws new light on the gospels, and helps to make clear what has heretofore been dark and mysterious. "The Safe Side" is a good book to have in your library. It is original, able, and thoroughly liberal in its treatment of the matter.

*Mr. Clement Warren, Brooklyn, N. Y.*

I have just completed for the seventh time a reading of your cogent work entitled "The Safe Side." Every time that I have read the work I have realized its excellence more and more. On each occasion new features have developed. ... It is a work replete with facts clearly stated and irresistibly put. They may be ignored, but cannot be refuted. ... It throws a flood of light on the subject which only the willfully blind can ignore, and as a compendium of tersely put truths is one of the best I have ever read on any subject.

*From "Review of Reviews," New York.*

... Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent Biblical criticism, and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasizes strongly the great amount of social wealth which yearly goes to support church "club houses," and the ministry which to him appears a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language.

*Mr. Edward Howe, New York City.*

I have given your book a third reading, and admire it more than ever. ... Such a book as yours is greatly needed to clear the theological atmosphere, and I hope it will be very widely circulated. ...

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J. B. Wakeman.

*From the Publishers,*

# FREE THOUGHT MAGAZINE

OCTOBER, 1899.

## INGERSOLL—THE EXPONENT OF AN IMPORTANT PHASE IN THE RELIGIOUS EVOLUTION OF MANKIND.

BY DR. PAUL CARUS.\*

COL. ROBERT G. INGERSOLL was a representative man; he was the exponent of certain convictions, viz., of the agnosticism of our age, and he thus characterizes not only a certain class of people but also a phase in the evolution of life. He was the son of a clergyman, a pious and vigorous preacher, strong in faith and a champion of the church militant. In order to understand Col. Ingersoll, the son, we must know something of the Rev. Mr. Ingersoll, the father.

In Dr. Johannes Ranke's most excellent work on anthropology man and mankind are compared to a wave. A wave appears to the eye as a material unit. Its form travels along on the surface of the water, ever one and the same; but its substance is constantly changing. It is the mere expression of a number of rhythmical motions, and there are not two consecutive moments in which the constituent particles are the same. The drops which one moment are seized by the approaching wave rise in the next to its crest and then glide gently back on the other side of the billow to the quiet surface of the ocean.

The body of the wave is formed by the atoms of water which enter into and pass through the wave. Similarly the human body, like a wave of water, is a certain form of rhythmical motions. Material elements, the air we breathe, the food we take, are seized upon, only to pass through and leave the body, whose form continues and appears to the unknowing as the same material unit.

The same simile is true of mankind as a whole. The activity of the human race, as we observe it in history, rolls onward like a huge wave over the surface of the habitable globe. It incorporates and transforms the organic materials in its way only to give them back to the ocean of organic substance from which they were taken. In the onward course of human evolution, the generations of which it consists rise into existence

\*Editor Open Court, Chicago.

and sink back as the wave of humanity rolls on. The generation of to-day is different from the generations of former centuries, but humanity is one continuous whole throughout all of them. It began with the origin of life on our planet and its onward movement will continue as long as the organic substance of the earth will afford sufficient material to renew its form.

The changeability of form constitutes what we call evolution. Evolution indeed means "change of form according to certain laws." Laws of form are geometrically demonstrable and laws of the changes of form can be ultimately accounted for with mathematical precision.

From this point of view the intellectual development of the human race is the sum total of certain ideas which are transmitted from one generation to another. These ideas, the rhythmical undulations of a spiritual wave, travel along over the ocean of the human mind and seize upon the coming generations whose intellectual life they form. But as the form of a billow changes in its course, as it increases and reaches its climax in the foam and tumult of the breaking surge, so too have ideas their history; they develop and grow and pass away; they heave and swell in a ceaseless struggle until they sink back into the depths from which they have risen.

From this point of view, the swelling and sinking, the rising and falling, the current and the undertow, do not appear as two different things which perchance have met, and being of a different nature counteract one another; from this point of view they appear as a unity—as two stages of one and the same undulation or motion and as two complementary constituents of one and the same wave. Single human individuals are not separate independent beings. Their likes and dislikes, their characters and personalities can be accounted for in and through the transmission of ideas. From this point of view adversaries appear as counterparts which do not exist but for one another and through one another. An idea may pass through the most different and antagonistic phases, even through its own negation, and yet remain one and the same idea. It is created by the same cause and will take its course through all differentiations in the regular evolution of all its forms.

Hegel formulated one law of the intellectual development of ideas as thesis, antithesis, and synthesis.

The solution of a problem is attempted by some philosophers in one way, while others try the very opposite method; then a third party comes and proposes to combine both. The Eleatic school conceived abstract existence as unchangeable, eternal, and immutable. They proved that even an arrow in its flight was at rest. Heraclitus on the contrary taught

the eternal restlessness and mutability of existence in his famous axiom, *panta rhei*, "all is in motion." Plato succeeded in combining these contradictions in his Doctrine of Ideas, which in the perpetual flow of life represent the unchangeable forms of existence.

The truth that adversaries are but two aspects of one and the same movement has been realized by political leaders. A political movement wants opposition for the sake of its own existence. Those issues are dead which meet with heedless indifference and a great politician advised his partisans if they did not find opposition to create opposition.

A dim recognition of this truth has induced those who wage the battles of intellectual life to do honor to each other. They instinctively feel that they honor themselves in honoring their adversaries. And this is easily explained since their adversaries are real parts of themselves. The ideas in the brains of opponents have been produced by the same cause; they attempt to solve the same problem and they merely represent opposed aspects. The one must contend with the other, until both are merged into a new form. The directive principles of both, notwithstanding their irreconcilable enmity, are preserved; the contradictory elements disappear and from the fusion of two one-sided truths a new and greater truth is born.

From this standpoint of an objective comprehension of the growth of ideas, father and son are like the swelling of the wave and its undertow. We no longer look upon them as enemies, but as contrasts. They no longer appear as exponents of views of which the one must necessarily be false and the other true, but as expressions of the same life in two aspects; it is the same idea, the same mental movement, only the backward swing of the pendulum has inverted the thesis into the antithesis, and changes the positive statement into its negation. The one has risen to antagonize the other; it exists because of the other. And as the wave of the religious idea passes onward over the great ocean of human development, both will merge into one and give rise to a new form of the same old religious idea which will represent its synthesis, combining in a higher union the truth of both statements.

It has always been the rule for the believer to call the unbeliever names, and the latter does not hesitate to repay him with ridicule. Col. Ingersoll has been regarded as a flippant blasphemer and a superficial scoffer, while "Ingersollians" freely speak of clergymen as hypocrites and impostors. But in spite of this hatred and contempt, in spite of all difference, the parties are much more like each other than they are themselves aware. Each belongs to the other, and as soon as the one shall pass away the other party must go also, not to disappear entirely, but only to reap-

pear, the one reconciled to the other, the one being purified and transformed through the other, in a nobler and grander synthesis.

The Teutonic legend of the struggle between father and son, between Hildebrand and Hadubrand has been recognized to be an ancient nature-myth and its deep significance applies even now to the facts of our daily life. Hildebrand represents the old, Hadubrand the new, and each is pitted against the other in deadly combat. We have a recent verification of the legend in the relation between the two Ingersolls, the clergyman father and the infidel son. In the din of battle they forgot how closely related they are; they obey their instinct, which prompts them to fight, and the result is the advance of the human race, mental growth, progress.

Ingersoll and his adversaries are wonderfully alike. They are alike in the style and pathos of their diction, in their method of reasoning and in their zeal for their cause. But in substance also they agree on the most essential points; both declare that they have no positive knowledge about God or a future life, and cannot have any. Agnosticism is the common ground upon which both parties stand. Col. Ingersoll confesses his ignorance on the subject, and his most notable adversary, Mr. Gladstone, in that memorable controversy which took place in 1888, praises his wisdom for doing so. The difference between the two parties is merely that the one believes because we have (as they think) no positive knowledge of the subject, and the other party for the very same reason rejects all belief. Col. Ingersoll confesses the possibility of God's existence. He says:

"I do not say that a God does not exist, neither do I say that a God does exist; but I say that I do not know—that there can be no evidence to my mind—of the existence of such a being."

And in a similar manner he does not deny the belief in immortality:

"The idea of immortality, that, like a sea, has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubts and darkness as long as love kisses the lips of death.

"I have said a thousand times, and I say again, that we do not know, we cannot say, whether death is a wall or a door—the beginning, or end, of a day—the spreading of pinions to soar, or the folding forever of wings—the rise or the set of a sun, or an endless life, that brings rapture and love to every one.

"The hope of immortality is the great oak round which have climbed the poisonous vines of superstition. The vines have not supported the

oak—the oak has supported the vines. As long as men live and love and die, this hope will blossom in the human heart.”

Col. Ingersoll declares in his article, “Professor Huxley and Agnosticism,” published in the “North American Review,” April, 1899, that the Agnostic “has ceased to inquire into the origin of things. He has perceived the limitations of the mind.” Thus our fervent iconoclast shuts the door to investigation, and “restricts himself to the examination of phenomena, to their relations, to their effects,” because, as he says, “he has no means of a scientific knowledge of the unseen world or of the future.”

If by the unseen world we understand the aspirations of man’s moral and intellectual nature, i. e., the spiritual treasures which neither moth nor rust corrupt, and which thieves do not steal, we can indeed have positive knowledge of it, and we are little helped by a simple denial of its knowability.

We side with Col. Ingersoll whenever he opposes the superstitious notions of old theologies; but we urge, like many of his opponents, that he should not take “something of value from the life of man” unless he can give something more valuable in its stead. We do not live for the present only, and not merely to make ourselves happy here, but must build up the future. We are the continuation of the past, and should feel our solidarity with future generations. We are not isolated individuals, but phases of the whole life-evolution, which relation should not only increase our reverence for our ancestors but also open our eyes to the responsibility we owe to posterity. We are factors of the ages to come, and thus we live not for the moment alone, not merely for our own happiness, but for the duties which we owe to the future. The origin of things, the destiny of man, the unseen world of his spiritual life are not unsolved problems which lie beyond the pale of knowledge, but topics open to investigation. They are of paramount importance, and must not be neglected. Philosophy, science and historical research are busily engaged in approaching a solution which will find expression in a new religious conviction, which we characterize as a trust in truth, or the religion of science.

The religious views of the people have changed considerably during the latter half of this century. The crudeness and narrowness which prevailed in Col. Ingersoll’s childhood have passed away, and we do not hesitate to say that we owe much progress to his bold denunciations and vigorous protests. He prepared the way for a purer religious conception.

and the time will come when even the churches will give him credit for the work he has done.

What we need at present is an application of the methods of science to the problems of religion, and this is being done now, since Bible-criticism and a philosophical interpretation of the facts of religious life begin to receive recognition to-day. Dogmatism is, as much as mythology, a phase in the religious evolution of mankind; it is gradually passing away now, and yields its place to a scientific world-conception. Mankind appreciates more and more the religious holiness and moral significance of truth, which will result in a new interpretation of the factors that produced the religious systems of the past. Time will show whether the religion of the future, the synthesis that results from the thesis of dogmatism and the antithesis of agnosticism, will build up new organizations, or be the leaven in the dough of the churches of to-day. In either case, we must recognize the significance of Col. Robert G. Ingersoll.

In summing up, we must repeat what we stated in the introductory remarks. Humanity forms a great unity, and the development of human ideas constitutes one great and uninterrupted wave. In the religious evolution of mankind, the negative standpoint of agnosticism as represented by Col. Ingersoll is, in the interest of religion, very important and beneficial. It represents the antithesis to the theological thesis.

Agnosticism, being a mere negative view, will not stand; it will die on the very same day that its enemy expires. And the synthesis will produce the religion of science—a religion purified by criticism from pagan supernaturalism and from the monstrosities of dualism, a religion which is in accordance with truth and will serve us as a guide in life, affording a basis of ethics—not the cloister ethics of the Middle Ages, but the ethics of practical life. This religion will teach man how to keep in harmony with the conditions of his existence. This religion will elevate man, ennoble his aims, and beautify his life.

Although Col. Ingersoll has not spoken the last word on religion, he is a representative man, and became the exponent of a significant phase in the development of religious thought by his unusual gifts, his oratory, his genius, his courage, his wit, and last, but not least, his honesty. His work for the purification of religion cannot be underrated, and while we now mourn over his death we should gratefully remember the worth of his life and the blessings which he leaves behind. His very enemies owe him more than they dare to acknowledge.

FREE THOUGHT—PAST, PRESENT AND FUTURE.\*

BY PROF. T. B. WAKEMAN.

IT has been the custom of this Club to have important books on Free Thought and Liberalism reviewed before it as they appear—thus using them as milestones in our progress. Mr. John M. Robertson, of London, England, has lately issued an important work which may well stand as one of our milestones, and which calls us to consider anew the nature and historical stages of the progress of Free Thought—so that we can determine where we are, and what and whither the future portends.\*\*

This is not the time or place to swamp you with historical details—let it suffice to say that they are well collected and interestingly set forth in Mr. Robertson's book, so that it stands at the head of a list of books with which every Freethinker, every lover of Liberty, should be well acquainted, for they are the foundations, "The Acts of the Apostles," of a new and grander era of man. Among such works we may safely include this work with those of Lewes, Draper, Holland, White, Lecky, Putnam, Conway, and many others, down to the life of Richard Carlile by his daughter, Mrs. Campbell, wherein is told the sufferings it cost to print the "Age of Reason" and save the liberty of the English press.

Let us, in view of these works, enter at once upon our inquiry as to the nature, use and prophetic value of Free-Thought.

First, then, How did Free Thought arise, and what is it?

Answer. Free Thought arises whenever Fetichism, Polytheism or Monotheism—that is, any Theology—passes from the will to the law explanation of Nature by the discovery of order, i. e., of the sequence and co-existence of phenomena. In proportion as that discovery is made and realized, Free-Thought arises, and it is that state of mind in which man freely thinks out the nature, qualities, relations and laws of things and of the world, and of his lot and fate in regard thereto: The result of Free Thought, therefore, is Liberalism, that is, the emancipation of man (in the Latin, *Liber*, free), from the tyranny of a personal or will-God. and the inauguration of Liberty, Love, Science and Humanity as the foundations of human life.

How many stages of Free-Thought have there been in the past evolution of our race?

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\*A lecture delivered before the Manhattan Liberal Club, City of New York, June 30, E. M. 299, A. D. 1899, being the last lecture before the summer vacation.

\*\*"A short History of Free Thought Ancient and Modern," by John M. Robertson, pp. 434, price ———. London, Swan & Sonnenschein; New York, Macmillan & Co.



Three. One consequent upon the decline of Fetichism, one of Polytheism, and one of Monotheism.

Through how many states, or phases, does a period of Free Thought normally evolve?

Through three:

1. The Theological, or Deistic.
2. The Metaphysical, or Spiritualistic.
3. The Scientific, or Positive.

In which stage of Free Thought do we find ourselves to be to-day, and in which of the phases of that stage of Free Thought?

We are now upon the third or modern grand stage of Free-Thought consequent upon the disintegration of Christian Monotheism which began with the promulgation of the helio-centric Astronomy in A. D. 1600 (Era of Man), and we are in the central or Metaphysico-Spiritualistic phase of that stage verging toward the Scientific or Positive state. The phases of the transition of Fetichism and Monotheism must be read in the books above referred to, especially the Grecian history of thought; but for us the modern phase, since A. D. 1600 is of main interest, and that we have only time to consider now. This year is E. M. 299.

Before we describe and compare the three states of this last and grand modern stage of Free Thought which we are now in, and which began in 1600, let us premise that they are largely synochronous, or co-incident.

The three states really largely began together, to wit: The Deistic or Theological, the Spiritualistic or Metaphysical, and the Scientific or Positive, and they have continued to evolve together, and to reciprocally aid and sustain each other. And yet they are quite distinct in their views and theories, and consequently in their solutions of things and of the world; and each of them has had the lead and emphasis in Free Thought in the order given above, and which we will now proceed to describe.

#### I.—DEISTICAL FREE THOUGHT.

The first, i. e., the Deistic or Theological state or phase of Free Thought had its origin, and arose when and because, the advanced peoples of the world, and especially of Europe, had learned of the true solar system in or about A. D. 1600, and began to look to, and to substitute, the order and laws of Nature in place of the will and special providences of God as the basis and criterion of their life-conduct, individual and social. In this view weigh carefully the first aphorisms or propositions of Bacon's *Novum Organum*, written in 1600, and which became the bases of all free, liberal, scientific thought and life, and so remain—although Bacon

himself was far from grasping the new Astronomy and its consequences:—  
 “Man, the Minister and Interpreter of Nature, does and understands so much in the order of Nature, either in the world of facts or of the mind, as he may have observed; nor more does he know or is he able to do.”

\* \* \*

“For only by obeying Nature is she conquered.”

1. Homo, Naturae minister et interpres, facit et intelligit quantum de Naturae ordine, re vel mente observaverit, nec amplius scit aut potest.

\* \* \* Natura enim non nisi parendo vincitur.

Thus the order of Nature took the place of the will and special providences of God, who was thus retired from present active and special management of the affairs and processes of the world. But God was not thus wholly retired out of thought; he remained back of the world and Nature and the order and laws thereof, as the creator, cause and mover of them all generally, and he might, if occasion required, interfere by a “special providence.” Still, the life and mind of man had a new organ of observation, experiment and induction, and under this view of the world and of God, he began to think, and so to be gradually freed from the will of God; because he had the fixed laws of the world to rely upon and to conquer—with regulating the phenomena, i. e., the things, processes and facts of Nature, according to law, as he might will. Thus he acquired a vast domain of Free Thought and free will. He was not only man the obeyer, but man the thinker, willer and doer. Still he was Theological and Deistic, for the creator and “first cause” of all was still thought of as the Almighty Personal God before and back of all things and surviving all. Thus this first prominent state of Free Thought was deistic and rudimentarily scientific—with God overhead and dead, blind created matter beneath, subject to a moving from inertia under the will and laws of God. Yet still there were laws, “Laws of God,” which soon became “Laws of Nature,” gradually retiring all special divine providences from practical life. This retirement of the gods and of God from active conduct of the world left man an empire of his own to be the field of his own feelings, thoughts and actions, viz., his own new, modern life. In the Greek evolution it was expressed by the Myth of Prometheus. In Rome by the Lines of Lucretius retiring the gods to their realms of careless luxury and ease, away beyond the clouds and sky. Goethe expressed it in his younger years by reviving Prometheus and in his beautiful poem of that title, giving voice to “Human Feeling” thus:

Ach ihr Goetter! grosse Goetter  
 In dem weiten Himmel droben!

Gebet ihr uns auf der Erde  
Festen Sinn and guten Muth;  
O, wir liessen euch, ihr guten,  
Euren weiten Himmel droben!

Ah, ye gods! mighty gods,  
In the wide heaven so high!  
Grant sound sense and good humor  
To us who on earth live and die;  
We'll leave you heaven forever,  
And all beyond the sky!

And there the gods ever dwell in the interlaced stellar spaces, says Lucretius (3: 18), as Tennyson well translates:—

“Where never creeps a cloud, or moves a wind,  
Nor ever falls the least white star of snow,  
Nor ever lowest roll of thunder moans,  
Nor sound of human sorrow mounts to mar  
Their sacred, everlasting calm!”

That this our modern Deistic or Theological phase of Free Thought was like that of old we thus see from Lucretius; and Mr. Robertson fully confirms that view in a suggestive passage which is a fair sample of his book (Pp. 120-121) and so we quote:—

“Epicurus, adopting but not greatly developing the science of Demokritos, turned the gods into a far-off band of glorious spectres, untroubled by human needs, dwelling forever in immortal calm, neither ruling nor caring to rule the world of men. This strange retention of the theorem of the existence of gods, with a flat denial that they did anything in the universe, might be termed the great peculiarity of average ancient rationalism, were it not that what makes it all intelligible for us is just the similar practice of non-Christian Theists. The gods of Antiquity were non-creative but strivers and meddlers and answerers of prayer; and ancient rationalism relieved them of their striving and meddling, leaving them no active or governing function whatever, but for the most part cherishing their phantasms. The God of modern Christendom had been at once a creator and a governor, ruling, meddling, punishing, rewarding and hearing prayer; and modern theism (Deism), unable to take the atheistic or agnostic plunge, relieves him of all interference in things human or cosmic, but retains him as a creative abstraction who somehow set up ‘Law,’ whether or not he made all things out of nothing. The Psychological process in the two cases seems to be the same—an erection of aesthetic habit into a philosophic dogma.”

We must never forget that our first modern Freethinkers were chiefly bona fide Deists, and believers in God as the “Creator and First

Cause" of the world and man, who kindly "fixed" a lot of uniform laws and "secondary" causes under which man might safely pilot his way through this created complexity to a hoped-for better stage of existence hereafter. The types of this belief were such leaders as Voltaire, B. Franklin, Thomas Paine and Thomas Jefferson—men whose deathless fame can only make more apparent our boundless obligations to them. Yet they had their entity God (in retirement) and each his entity soul persisting in the hope of a personal, conscious, happy immortality hereafter; and they were always ready to take up their pens, as did Paine to write the "Age of Reason," so as to show the difference between "true and false theology," and thus down the "Atheists." Therefore they specially delighted, and especially Voltaire and his "divine Emilie," in the Newtonian Astronomy, because it let God start the solar system, and possibly the whole world, as a special creation and then lie back of it all, and amused himself in whirling its system of systems about his fingers under the law of gravitation and motion which he once imparted to their inertness to last—forever? If we next turn from the macrocosm of the great world to its reflection in the microcosm of the individual we find a similar advance and limitation in the Deists' moral world. The chief end of man under old Theistic views had been to "glorify God and enjoy him forever." Under the practical retirement of God as above described, the chief end of man became (sociology not then being invented) the "greatest happiness" to be gotten out of this life by all means, social and other. Pope spoke for the whole Deistic Persuasion in the "Essay on Man," in making individual "happiness our being's end and aim." Finally, if we turn to the larger social world we find that Deism struck upon the right track in its inauguration of democratic-republicanism. That this was the result of the spirit of Scientized Deism meeting with Scientized Quakerism in the brain of Thomas Paine, under the stress of the American Revolution, is shown at length in my address on the occasion of placing Sculptor Macdonald's bust of Thomas Paine on his monument at New Rochelle, on Decoration Day, May 30, E. M. 209; and if you have any interest in that subject that address was meant for you. And few subjects can be more interesting and important, for he was not only the founder of our Republic but of all modern republics that are or may be. He disclosed the whole world as a Cosmos of Law, and began the education and state of mind by and under which only republics can be formed or continued.

The Deistic phase of modern Free Thought has not yet passed away, but it is retiring like its god. It no longer has the emphasis and lead of the world it had in the march of progress. But it is doubtful if any

phase of thought has ever added more to the "immeasurable blessings of conscious existence." It gave us not only the "Declaration of Independence," and the "American Republic and Republics," but all the other republics that are yet to be. It disclosed the whole world as a Cosmos fringed by the Infinite, with Man and his Earth as its conscious utilizing center, instead of the old rotating universe, with its central God and heaven. Our Cosmic raft.

The Deists treated their Deity very much as Thomas Paine would have treated King Louis—passport him to a stable republican world, to become humanized and useful. In so doing "Star-eyed science" gave us Solar Gravity in the Cosmos; Human Happiness in Ethics; and the Consent of the Governed in Republics. These indeed were not all of the truth, but right-directing steps toward higher and completer truths—yet none complete, as will appear when we come to our third or scientific phase of Free Thought. In the book of Mr. Robertson the Deists have the fairest show. Indeed, it is mostly devoted to them, and well recalls and records their views, struggles, martyrdoms and triumphs. Theirs is the first grand chapter in the "Acts of the Apostles" of Truth and Humanity. Their privations, imprisonments, sufferings and sacrifices have become their glory and the reproach of their Christian contemporaries—and successors. The charges against them have fallen exploded or harmless.—even the charge of inconsistency or blasphemy in "believing in God" while they were Atheists in fact, but unwittingly, in dethroning and retiring him. One singular answer to this latter charge turns out to be that God had by a special revelation authorized the first Deistic work, placing the "Book of Nature" as the third and higher "Testament" for mankind. If this new revelation was attested by more reliable "evidences" than the older ones then their advocates were the inconsistent children of God in not accepting this last revelation—the Bible of Nature. This last revelation was given in form more reliable than any Christian revelation to Lord Herbert of Cherbury. The story is this, as given in Lord Herbert's Autobiography, prefixed to his Life of Henry VIII., and reads thus:

"My book, 'De Veritate prout distinguitur a Revelatione verisimile, possibili, et falso,' having been begun by me in England, and formed there in all its principal parts, was about this time (1619?) finished," was shown to Hugo Grotius and Monsieur Tieleners, and although it had their "commendations," "Yet as I knew it would meet with much opposition, I did consider whether it was not better for me a while to suppress it. Being thus doubtful in my chamber, one fair day in the summer, my casement being open toward the south, the sun shining clear, and no wind stirring, I took my book, 'De Veritate,' in my hand, and, kneeling on my knees,

said these words: 'O thou eternal God, author of the light which now shines upon me, and giver of all inward illuminations, I do beseech Thee of Thy infinite goodness to pardon a greater request than a sinner ought to make. I am not satisfied enough whether I shall publish this book, 'De Veritate;' if it be for Thy glory, I beseech Thee give me some sign from heaven; if not, I shall suppress it.' I had no sooner spoken these words but a loud though gentle noise came from the heavens (for it was like nothing on earth), which did so comfort and cheer me that I took my petition as granted, and that I had the sign I demanded, whereupon also I resolved to print my book. This, how strange soever it may seem, I protest before the Eternal God is true, neither am I in any way superstitiously deceived herein, since I did not only clearly hear the noise but in the serenest sky that ever I saw, being without all cloud, did to my thinking see the place from whence it came."

Thus was published the first Deistical Free Thought book, the forerunner of thousands. It was printed at the author's "charges," and circulated pretty largely, but guardedly so as to prevent any great explosion, but its influence was very great; and it justifies us in saying that Truth, Scientific Truth, is a modern discovery. For never until Truth was severed from Revelation was it placed upon the reality of correlation—and that was first publicly done in the Title of this little book, which needs to be carefully considered in order to gather its importance. That Title translates thus:—

"Concerning Truth, as distinguished from Revelation, probable, possible and false." What a battle-ax stroke was that, which at once and forever separated Truth from Revelation, which could only be "probable, possible or false." Here, indeed, was a "new beginning" of the greatest things. From it came new feelings, philosophies, discontents, wars, revolutions, governments, and finally republics, and a Cosmos replacing a Universe of despotisms and tyrannies. Had Lord Herbert obtained his divine sanction to publish his book as a recommendation to Christians and a foil to objectors, it would have been a cunning device, but he never made such or any use of it, and it remains a curiosity of literature, its motive being the satisfaction of his own mind. But the Deity was only retired by Deism, soon to return to earth again in a new form—the strange and unexpected form of modern spiritualism, which we must next consider.

## 2.—SPIRITUALISTIC FREE THOUGHT.

How, then, did Spiritualism arise, and what were its main causes?

We may be sure that great changes of religious feeling and conceptions have their precedent causes much the same as all other events. If we look for the conditions which made modern Spiritualism a fact we find them principally in the revolt of Luther against the church and the

consequent Protestantism on the side of the feelings; and the results of the advance of Science and its methods on the side of the intellect. We can readily see how these great changes precipitated spiritualistic sects and finally "Spiritualism" among the masses. Under the old church the world had been governed and operated by the special will and providence of its Creator God generally. The interference of the devil being allowed only as to matters which were injurious or unexpected. The church was the representative and dispenser of this divine administration and the protector against the machinations of "The Evil One." As soon as the authority of the church was weakened or gone, and the right of private judgment was asserted as to the Bible and religious dogmas and beings, there at once arose a great diversity of "persuasions," sects and denominations, each having its "spiritual exercises" and means of approach to the administrative Deity. We need only recall the Moravians, Ana-baptists, the various Protestant variations ending with the Dunkards, the Jumpers, the Quakers, Shakers, Methodists, etc., etc. But when the methods of science began to spread over the more intelligent of the communities, what was the effect upon this spiritual diversity of immediate personal approach to and dependence upon the personal Deity? Why the belief in Divine Special Government, Providence and miracles began to decline, while "revelations" were fewer and far between; and finally the devil and his witchcraft, in which Luther and Wesley stoutly believed, were discredited and were no longer the causes of judicial murder. "Thou shalt not suffer a witch to live," said the Bible. "When you give up witchcraft you give up the Bible," said Wesley,—and with logical correctness.

What was the result? "The church infallible" was gone; the special providence and government of God, the revelations and miracles, and, finally, the reliability of the Bible—all were gone or going! But the masses of the people had no education or familiarity with the methods, laws and results of science. They were not advanced scientific Deists with their "clearing up" (aufklärung) of things in general. There could be but one result in this state of emotional and mental anarchy—a resort to or assumption of existing spirits or "entities" as the special causes of the facts, events and changes of the world. This has been called a revival of Nature worship and Fetichism. But the difference is that in Fetichism the will is a part of the natural object—the life of it, as it were, speaking and acting. But these modern entities were separate from matter. They were "the powers of the air," or breath (spiritus) which moved and influenced the ever-changing forms of Nature. They were more like the

first or fairy phase of Polytheism, and they flit their way beautifully through all modern poetry—those fairies of metaphysics! They are something above and beyond the nature of dull, blind and inert matter, and akin to the human soul—the Psyche itself. Perhaps they are the living souls that have been, or will be, peopling and connecting countless spheres of existence with and through the metempsychosis of endless transmigrations? Thus Wordsworth has his glorious ode on the “Intimations of Immortality in childhood,” and thus he, like “The lively Grecian, in a land of hills,” invokes old Proteus to save him from the loss of these spiritual essences in Nature:

“The sea that bares her bosom to the Moon;  
The winds that will be howling at all hours,  
And are up-gathered now like sleeping flowers;  
For this, for everything, we are out of tune;  
It moves us not. Great God! I’d rather be  
A Pagan suckled in a creed outworn;  
So might I, standing on this pleasant lea,  
Have glimpses that would make me less forlorn;  
Have sight of Proteus rising from the sea;  
Or hear old Triton blow his wreathed horn.”

It was under this poetical influence of metaphysics that Wordsworth retired, like a recluse of old, from the turmoil of reforms and revolutions and spent his life in the worship of Nature through a metaphysical mythology. And so did Coleridge, Shelly and Keats, and Byron often touches the same chords with a bolder hand. With him we have spirit causation in beautiful fancies, thus:

“There seems a floating whisper on the hill,  
But that is fancy, for the starlight dew  
Are silently their tears of love instill  
Weeping themselves away, till they infuse  
Deep into Nature’s breast the spirit of her hues.”

Such would be the metaphysical theory of “hues,” colors and optics! But we might follow this “spirit” into each of the Fine Arts, and especially show the grand effects it had in making all Nature alive to us in our modern glorious landscape painting. But the hint is all that can be given under the space and time limit of the hour.

Of course these spirit-entities could not long dominate the emotional domain without appearing in our intellectual and practical worlds. Thus we have philosophies like that of Victor Cousin, with its foundation of



"Notres belles idees," which you can follow into the details of modern philosophic ideology to any extent—for fantasy has no limit of Time or space.

In all ways of Religion, Philosophy and Art these Spirit-beings "closed in upon us" until they became practical in communings, raps, signs and finally in materializations—especially of the souls of departed ones, which is the prevalent, and we may expect to be the final form, of this "entity" assumption. Final form, we say, for in this individual materializing the entical philosophy of metaphysics and spiritualism reaches its final and fatal test, which came in this way:—It is only about one hundred years ago that scientists, Oken and Goethe leading, ran up against the fact, at first very terrible, but ultimately to be regarded as the most blessed, that life is a property—the continuous process, of the substance called Protoplasm, by far the most wonderful and valuable substance in the world. The simple precious carbon, the diamond, is only one of its components; to this carbon is added, in chemical combination, hydrogen, oxygen, nitrogen, and a touch of phosphorus and sulphur; these five elements make the chemical symbol word C. H. O. N. P. S. That jelly-substance and its countless variations, from the "urschleim" of Oken up to the human blood and brain, composes the whole organic world of microbes, plants and animals—and mankind. What we call "living" is its process of continuous assimilation and reaction against its environment. It took the best part of the human race one hundred years to settle down to the facts and consequences of the new, the Copernican Astronomy. It will take them longer to get informed of and reconciled to the facts and consequences of the Protoplasmic Biology and its process-soul. But we must take our lessons and our fate from "Nature." If we cannot have what we think we want, we must learn to make the best of what we have—or can have. Or, as Goethe said it:

Schaedliche Wahrheit?—ich ziehe sie vor dem nuetzlichen Irrthum.  
Wahrheit heilet den Schmerz, den sie vielleicht uns erregt.

Hurtful truth?—Yet her I prefer to "useful" error.  
Truth heals the pain, she perchance may bring!

If the sun does not go round the earth what kind of tolerable existence can we get up with the earth going around the sun? If the soul is not a "principle" or "entity," how can we make the most and best of it as a process? That is the question. And when it is answered we shall find

that the pains of the "hurtful Truth" were the natural pains of our birth into a higher life.

But you say, if life and soul are but protoplasmic processes they cease, of course, when our protoplasmic bodies decompose at death. Then answer us: Cannot life and soul be the property or process of some other matter or ether or other mode of existence? We answer:—

The trouble is to find any way out of the application of what is known as the "law of economy in Nature." Under the law of causation, or as we now know it, the correlation and equivalence of the forces or changes in the world, we find that Nature has only one way of doing anything. When we find that any thing or event comes about in one way, that is its only possible way. Any other way is not even thinkable. As Herbert Spencer shows in his "First Principles," we cannot think ourselves outside of the law of correlation. That is the supreme fact of the world. It is even the condition of thought and existence itself. According, then, to this law, we find that life, thought, self-consciousness and all psychologic phenomena are the properties of protoplasm; the resultants of its existence, assimilation, and inter- and re-action. Being thus produced in that one way it is not scientifically conceivable that they can be produced in any other way, or by or through any other substance. Such an idea would be merely a pseudo-idea, a mere play of the imagination. Thus we may play that other chemical elements and combinations may have life, or that life may flit as a butterfly or bird in the air, but that is only the ignorant fancy of children, or of the childish peoples of former ages before Science was. Nature can never do the same thing in different ways. People who think know better now, and are beginning to get over the illusion, just as they do the illusion that the sun rises or that the thunder—"bolt" or lightning is matter. It is probable that the same materials and conditions may result in protoplasm and life on other planets or stars, but as far as is now known this precious crystal-jelly is formed only on the land, water and air surface of our Mother-Earth and nowhere else. It is her ornament of green with animals of many colors running or flitting through it, and all living by it—being their white or red blood. This liquid protoplasm is constantly being formed out of her elements by means of the process called light, which comes to her incessantly from our Father, the Sun. For if we must romance, let it be with facts, not fancies—and cease deceiving ourselves by our own fictions. Truly our Mother has thus a large, interesting and diversified family, which has taken many ages to evolve into its senses by producing at last—Scientific Man! And now that he is here at last, the first and best thing for him to do, for all concerned, is to begin to "set

things to rights." It was not until about 1600 A. D. that he awoke to the fact that such was his main business, and that Bacon pointed out to him the correct method as to the real or objective world outside of us, and the mental, "spiritual" or conscious objective world within us,—and that being her children, we could only thrive by watching, following, observing, obeying and so caring for our Mother—so that she would be able "to do" for us in turn. To effect this, the most desirable result of our life, we must learn her laws and how to use them. That is, we must get a clear knowledge of the changes which are constantly going on around us, and of which we are a part; must notice particularly their correlations; and how to use them for human advantage. To do this effectively we must carefully distinguish between our fictions, phantoms and imaginations and those actual correlations and their order or laws, which reveal the relation of cause and effect, and of the continuity and reality of the world. "To do the good, know the true," was the motto of Diderot, and we must make it ours. For Truth is the correlation of the changes of things; that is objective Truth. Subjective Truth is our perception of and the agreement of our thoughts with things and their correlative changes. It will be at once seen that Truth is a modern invention, or (as the word invention means) "finding out." It could not have been otherwise; for how could people know anything certain about the order of Nature or of the world which might be changed at any time by gods or devils, spirits or "spooks" of some kind, for their own miraculous or other purposes? It was not until the true order and action of our solar system became publicly known in A. D. 1600, E. M. 1, that Science and Truth, for they are one, became possible. Then and thereby was the foundation of the new, true and real world laid—a fact never to be forgotten as the most consequential, and, therefore, the most important in the history of our race. It has been completed by the modern discovery of the motion of the sun and the solar system through space at a rate almost inconceivable to us. These discoveries in Astronomy, followed by the discovery of the vital and psychical properties of protoplasm in Biology, with the intermediate discovery of the law of the equivalence and correlation of all the changes or forces in the world; so that their order and laws are seen to be unvarying, completely ends the old spiritual and entical or metaphysical explanation of things. In a word, the night and misty twilights of the supernatural are done; the light of "reason's brightness" smiles upon us never to be dimmed again. We can never be happy enough when we stop and think that we live in the crowning age of the world when this is known to

be true—when every form of Christianity and spook-religion is “passe,” and the new Era of Man has come as the human and Universal Faith!

We can appreciate this better by reading the prophecy of it and struggle toward it made by the last great Administrator of the Soul of Man near the close of the last century, and which form the famous “spook” passages in the Fifth Act of the second part of Goethe’s “Faust.” As the great Poet evidently desired to save the word “spirit” for good uses and meanings, he revives the word “spook” for the false and delusive supernatural, in which use we may wisely follow him. And so, following his wise words and admonitions, let us bid “good-by” to “the spooks” in his words. As Bayard Taylor’s translation is hampered by rhymes and prosody we give a literal linear version.

As his life draws toward its close Faust speaks thus in his contest with Want and Guilt, Care and Need,—and Death:

Noch hab’ ich mich ins Freie nicht gekaempft;  
Koennt’ ich Magie von meinem Pfad entfernen,  
Die Zaubersprueche ganz und gar verlernen!  
Stuend’ ich, Natur! vor dir ein Mann allein,  
Da waer’s der Muehe werth ein Mensch zu sein!  
Das war ich sonst, eh ich’s im Duestern suchte,  
Mit Frevel-wort mich und die Welt verfluchte.

Nun ist die Luft von solchem Spuk so voll,  
Dass niemand weiss, wie er ihn meiden soll.  
Wenn auch ein Tag uns klar vernuenftig lacht,  
In Trauingespinnst verwickelt uns die Nacht.  
Wir kehren froh von junger Flur zurueck;  
Ein Vogel kraechzt; was kraechzt er? Misgeschick!  
Von Aberglauben frueh und spat umgarnt—  
Es eignet sich, es zeigt sich an, es warnt:—  
Und so verschuechtert, stehen wir allein!

Not yet into The Clear have I fought my way.  
O That I could banish all Magic from my path,  
And all of its incantations wholly unlearn.  
Stood I, O Nature, before thee free—a man!  
Then were it worth while a man to be.  
That once was I, e’er I ’gan hunting in mists,  
And with words of folly cursed myself and world.  
And now ’s the air of every kind of spook so full  
That how to shun them no one knows at all.  
Though one day with reason’s brightness smiles,  
Soon Night involves us in a web of dreams.  
Though from life’s young field we come elate,

Some bird will croak;—what croaks he? Evil fate!  
 Thus early and late by superstition ensnared,  
 It grows upon us, leads our way, then "danger!" cries:  
 So like birds in fright we stand helpless—alone!

Again Faust says:

Der Erdenkreis ist mir genug bekannt;  
 Noch drueben ist die Aussicht uns verrant.  
 Thor, wer dorthin die Augen blinzend richtet,  
 Sich ueber Wolken seines Gleichen dichtet!  
 Er stehe fest und sehe hier sich um!  
 Dem Tuechtigen ist diese Welt nicht stumm.  
 Was braucht er in die Ewigkeit zu schweifen!  
 Was er erkennt, laesst sich ergreifen.  
 Er wandle so den Erdentag entlang;  
 Wenn Geister spuken, geh' er seinen Gang.

On our Earth-circle to live I know enough;  
 Above that our vision is barred.  
 Fool! who blinking upwards turns his dazzled eyes  
 Poetizing our like beyond the skies!  
 Here let him firmly stand, look round him here!  
 To the capable this world is never dumb.  
 Into Eternity why needs Man to wander?  
 With what he really knows let him grapple;  
 Thus safely journey through his Earthly day;  
 If Ghosts spooks\* keep straight on his way:  
 In striving for more he'll find luck and pain,  
 Yet, at every turn unsatisfied remain.

By these remarkable words we are led up to the final victory of Faust. that is, of man and human nature, by the clear recognition, and the sublime resignation, of himself, herself, itself as part of these holy (i. e., health-giving) correlative processes of the Almighty World, the Reality,—the Knowable God. By thus finding what he really is, and by participating in these processes, the will of Faust saves him physically and socially by investing himself in and working out the benefit of his generation and

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\*My friend, Mr. A. L. Leubuscher, the philologist, confirms Goethe's use of this word spook as a "haunting something" that does not exist except subjectively. The word is common to the German, Dutch, English and cognate languages. The root is *Sp'* with a vowel, and is one of a large class of words beginning with *Sp* to be found in any dictionary: e. g.—Spit, Spirit, a-Spire, Spill, Spite, Spout, Spume, Spue, Spy, *Spook*, etc., etc. The word-idea is that there is "something" "Spuing" out from everything—a "corpusculation," as Newton used to think light to be. This is true, and this "*aura*" by sight and *smell* strongly induces the subjective tendency to realize the objective thing as present. But science has explained these *auras* now and the consequent objectifying by the subjective.

race. It results in his seeing, as the result of his efforts, that he was standing "on a free land with a free people," where there had formerly been a dismal, unhealthy swamp. To this vision the clear lightness of reason, of Free Thought, had brought him, and it came to him as the highest, the best of human triumphs. Then he says the triumph-words, not of happiness nor of bliss, but of a completed joyous satisfaction which includes and more than includes them both:—

Zum Augenblicke duerft' ich sagen:  
 Verweile doch, du bist so schoen!  
 Es kann die Spur von meinen Erdetagen  
 Nicht in Aeonen untergeh'n.—  
 Im Vorgefuehl von solchem hohen Glueck  
 Geniess ich jetzt den hoechsten Augenblick.

To such a moment would I dare to say:  
 Yet ever stay—thou art so fair!  
 I see the results of my earthly days  
 Cannot in the Ages pass away!  
 In the forefeeling of such lofty Fate  
 The highest moment enjoy I now!

Then the Lemures (that is, the workmen, the undeveloped human larvae, one day to get their growth and capacities?), lay Faust, who "falls back," upon that ground, but he never dies. You look in vain for the words, *Er Stirbt*, "He dies." He never dies—he simply passes on in the correlation of physical, social and higher, ever higher, practical consequences. The transformation scene—unspeakably glorious—which follows and closes the Poem, is the contest of the powers of detraction to destroy or possess these earthly "results" by preventing their good consequences. All of the better lives and higher lives of the past, of every kind, come to the rescue, and claim the results of this beneficent life as the co-operating continuation of their own; and the culmination is reached when the enchanting, working, sacrificing, and, therefore, saved womanhood, circling around the Holy Mother, and led by the One he had first loved, beckons Him (the Human) on to ever higher spheres of blessed, glorified, triumphant beneficence! Thus is the "spiritual," realized in the true, scientific sense of the word, against all seeming impossibilities. And thus man, by obedience to Nature, and as a co-operating part of her, triumphs as her mighty "Minister."

It is by this higher, moral, social "artificial selection" that the other-

wise impossible stages of human culture are to be reached, and the "heaven" in the future of the human race on earth can be realized. Think what the last three hundred years have done in human progress, and what the next three hundred must inevitably do, and we are soon lost in wonder and amazement. In view of that transformation scene under the laws of evolution we know that the "Mystic Chorus" with which Faust concludes is only the expression of the "forefeeling" of that which must be—a forefeeling which we should enjoy now—for it says to us:—

Alles Vergaengliche  
Ist nur ein Gleichniss;  
Das Unzulaengliche,  
Hier wird's Ereigniss;  
Das Unbeschreibliche,  
Hier ist es gethan;  
Das Ewig-Weibliche  
Zieht uns hin-an.

All the Transitory  
Is a symbol merely;  
The insufficient—  
Here becomes it event.  
The undescrible—  
Here is it done;  
The eternal womanly  
Draws us, thitherward, on.

As soon as the second part of Faust, and especially the Fifth Act thereof, is looked upon and studied as the human, evolutionary, scientific revelation of our approaching heaven on earth, the sooner will our first step toward that heaven be worked for and realized. The "Revelation" at the end of the New Testament was but the confused hint of the superlative Apocalypse which concludes the Faust, and which man is beginning to translate into fact by the progress of his own civilization.

We were compelled to disclose the meaning of this last "Revelation." for nowhere else do we find the triumphs of man through Reason and Free Thought so completely worked out to the end—and in their final consequences. It will be observed that the spooks and entities, as such, that is, regarded as realities, are to be wholly disregarded, as well as the hunting in metaphysical mists. The future heaven of man is to rest upon verifiable laws and realities, viz.:

Matter	Motions	Processes	Precepts	Feelings
Substance	Changes	Properties	Thoughts	Fancies
Ethereal	Forces	Qualities	Concepts	Imaginations
				Aspirations

These five divisions have become the bases of our new faith, or "religion," which is taking the place of the old, which was based upon "spirits" and "entities," and which Science shows us to be perfectly illusory. This higher integration of the World (1), of Mankind (2), and of the human Future (3), is the triumph of the third or Scientific stage or phase of Free Thought.

I. It gives us a new Philosophy, built out of the special sciences,

which is our creed—ever growing—yet verifiable, true and trustworthy. This world Bacon and Comte forefelt.

2. It gives us a new Polity, the Republic, which grows out of the past evolution of Mankind into the co-operative Republics, finally to be federated into the "Great Republic of the World," as Paine assigned and foresaw and felt.

3. It gives us a new Poesy or world of aesthetic language and art, ever expanding with our fancy, imagination and aspiration, and aiding them as we grow into the Earthly Paradise of the Future. This world Goethe forefelt.

Finally, this third or scientific phase of Free Thought brings us to the realization of the evolution of human history, which is the science of Sociology, and which proves to us that the chief end of man is to develop himself to the utmost so that he can work for, grow into, realize and enjoy this Earthly Paradise, or heaven—which is beginning now, and which, under the laws of evolution, is surely to be.

But what is further helpful to this purpose—this scientific Free Thought indicates the great men who have been chiefly effective in the inauguration of this modern "Era of Man," commencing with A. D. 1600, so that we write our present year E. M. 299.

In Poetry and Art can these leaders be other than

Shakespeare,	Voltaire,	Goethe,
English,	French,	German.

"Out of the heart are the issues of life," says the old Proverb. So the fundamental education of every Freethinker should begin with his poetry, and that means an acquaintance with these three great administrators of the human emotions and soul.

The next in Philosophy can we mistake?

Bacon,	Comte,	Spencer,
English,	French,	English.

We would like to name some of the Germans here—they have done so well in specialties;—but they have no completed elaboration of scientific Philosophy—and the spooks, entities, nicotine and alcohol still bother them dreadfully. Spencer, too, seems to have "entity" "welling up" out of the "unknowable" into human thought somewhat uncorrelatively and mysteriously;—but there is no other Philosopher who fills his place. So "Hobson's choice" must be ours. From Comte's Positive Philosophy we must resolutely subtract his Papal Polity and tendencies, and put the Republic in their place. And what a pity, too, that Bacon could never get the Copernican Astronomy through his head! Still the *Novum Or-*



ganum means it, and we must count those two as one and so make Copernicus and Bacon the foundation of our era. As to the Polity, Evolutional Free Thought may well be puzzled to find its Trio. So let us make "three into one," thus:

(1) Sir Thomas, Utopia, More,	Rousseau,	Thomas Paine,
(2) Milton,	Condorcet,	Jefferson,
(3) Cromwell,	Thiers,	Lincoln,
(English).	(French).	(American).

But the Republic, in the true modern sense of the word, was the invaluable gift of America to the progress of the race through the brain and heart of Thomas Paine. It was a part of his newly-discovered "Religion of Humanity"—he being the first to use that phrase in the seventh number of his Crisis. All of which appears in my address on the last Decoration Day when Sculptor Macdonald's splendid bust of Paine was placed upon his monument at New Rochelle. Read that address as a part of this, and notice how grandly Paine's hymn of "Hail, Great Republic," in like manner crowns his life by the expression of our National aspiration.

In contrast, before we leave to-night, let us read the last letter of Paine to his tenant Dean, which in the plainest prose opens the old man's heart, and lets see the close of a simple, grand, sincere and much misrepresented life. These great human statesmen were the great souls out of whose careers the Political Republic has been largely evolved. That Republic is now undergoing a transition into its more perfect industrial, economic—that is, co-operative character, which was always a part of its conception—always necessary to its realization. The names of those leading "thitherward" would certainly include Fourier, Owen, Marks and Belamy.—That battle is now on, and until the smoke clears away it is too soon to say who the heroes now leading the world are. We shall know e're long. But whoever they are, they will be heroes of Free Thought; for Freedom, the birth into the new Era of Science and Man, is now the condition of all leadership, and indeed has ever been. All of the great men to whom we have above referred have been Freethinkers—most of them notoriously such. Still they have been in effect evolutionists;—there has been no break with the human past. All of the old lights are still burning—for all that they are worth—but from a new point of view and with a different use and value. Everything is being translated, as it were, into a new and higher life and language. Thus all of the old myths, mythologies and "religions," with Christianity as their out-flower, in the alembic of Goethe's Genius, were but so many syntheses and symbols of human feelings, and true aesthetic images, which enabled him to work out

the higher problems of the "spiritual" nature of man, individual and collective. They were the signs and materials of his integral calculus of the highest human feelings and conceptions. Thus we stand upon and use the past as the great storehouse from which the future is to be constantly built and supplied. The past is our inheritance, the future is our seed-field;—our action in the present determines the use and value of both. This is the reason that Goethe evidently desired to continue the word *Spirit* (*Geist*) with a new, true and good meaning—leaving *spook* (*sprite*) for the bad meaning. Thus we use the word "spheres," and feign that the sun "rises and sets"—although we know now that the reverse is the fact. So we use the old fictions to work out new truths, and realize our new world. All of the old mythic beings are thus stereoscoped into a synthetic Ideality. Thus, Venus ever rules the realm of the fair. And the Titans yield to law-compelling Jove.

Thus we recognize in the "spook" philosophies and religions of the past the scaffolding which enabled mankind to live until the world could be realized as the scientific temple of Humanity with its dome of stars and no firmament or heaven there! They have helped to develop the play of the affections, the power of abstraction, and the belief in an Ideal Hereafter to be lived and worked for under a moral sanction, and realized more upon and not above this earth. These substantial advantages will remain when these childish illusions are gone. But with the illusion should also go the despotism, the uncertainty, the vicarious atonement, and the egoistic soul-saving and happiness—theories which have made its doctrines of immortality a terror and a demoralization. Mankind will breathe freer and take courage just in proportion as it has, and may, become able to say farewell to all of the spooks, ghosts and goblins of the infancy of our race.

Nor will this be done until this Deistic phase of Free Thought is also fully supplemented by the scientific conception of God as the "Not I," and the Christ as "the Ideal Humanity," and the Holy "Ghost" as the "Life and Love of Man,"—and never "God" or sprite or spook at all, shall dry-rot the awful reality of the Infinite correlative God-world.

Then we can recover from "happiness." The Deism of the last century gave us happiness, and the "greatest happiness theory," as the *summum bonum*, the main object, of life. It appears most prominently as the "pursuit of happiness" in the Declaration of Independence. That word "pursuit," implying that happiness could never be obtained, was really Deism's tacit confession of defeat. Another idea has since come in under the lead of Scientific Free Thought to the rescue of the great Declara-

tion; that is, the conception and inspiration of duty under the laws of modern sociology. Man has discovered that he does not live to be happy, but to find his work and get it done; and he has satisfaction and content when he succeeds in that, but never happiness. Faust in his egoism found the reverse of happiness; it was only by his change to altruistic beneficent work that he achieved satisfaction which he wished to ever continue. "This is the last of earth; I am content," said the dying John Quincy Adams, and more he wanted not—he had lived. "The multiplication of agreeable consciousness," as Dr. Johnson briefly defined happiness, will no longer satisfy full-grown men and women. What happiness we really have is the hum of our machinery when it works well. Satisfaction when the natural and social "minister" and hero is doing his work is far superior. Devotion gives the highest pleasure. Happiness as the object of life is a sure failure, at the start and at the end. An old age based upon the egoism of happiness must be a sad tragedy; but based upon altruistic beneficence, hope and social sympathy, old age is the harvest and triumph of life. "The world that is grows dimmer to my sight, but the world that is to be grows brighter every day," said the dying Harriet Martineau. Thus the heart and life that has "paid its debts" passes on in the unfaltering assurance of continuance in that for which it has worked, hoped and lived. The chief end of each generation and each individual is to make it possible for a better one to take its or his or her place.

Such are the reflections which show that Free Thought is but another word for all real and true thought, which has lifted up mankind. The Freethinker is too often regarded only as the objector to some old religion; but the liberty thus obtained is the condition of all thought and all progress. Thus we lift the history of Free Thought from the plane upon which Mr. Robertson has placed it up into the highest sphere of all thought—the evolution of the "rational world" itself; which as a mighty individual—collective man—grows through the ages, gathering the good of each and all into the continuity of never-ending beneficence. As a part, as the heir of that mighty Being, the single life begins to "forefeel" and realize the meaning of those sublime words: "The immeasurable blessings of conscious existence"—that is, its creative power—its power to build The New World!

## THE BIBLE DISCUSSED—LAW SUPREME.

BY S. M. INGALLS.

[N elaborating a chain of reasoning it is necessary that certain principles or first truths be taken for granted; thus forming the first step in the process from which certain deductions or conclusions necessarily follow,



S. M. INGALLS.

and in the investigation of moral and religious questions, as well as in all others, reason must be taken as our surest guide in arriving at truth. Human reason is not, however, infallible, and erroneous judgments are often formed, but by its use as our guide we err least. If we lay aside our reason and take tradition or precedent for our guide, we are not only apt to go wrong, but if in the wrong we never become right. The adoption of this rule would arrest human progress and relegate the race to its primitive condition of barbarism.

Starting out, then, with the proposition that reason is and ought to be our best guide, we

must by its exercise select from the multiplicity of theological and moral codes around us the one that most fully commends itself to our favorable consideration, and adopt it as our rule of action. We should not, in that case, like marine animals attached to a fixed spot, swallow everything coming within reach. We should not adopt the articles of faith of a particular sect because our fathers happened to believe in them. The fact that we have been brought up under the droppings of this or the other sanctuary does not require us to absorb its religious dogmas; we should prove all things and hold fast only to the reasonable and right. If the so-called sacred books of Christianity will not abide the test of a higher criticism—of reason, discard them as a special Divine revelation. The

Deity himself must be subjected to the same test. If our judgment condemns a God in whose character are described many of the worst human passions, throw him over and adopt a God of Justice and Mercy.

The scheme of salvation, so-called, will not stand the test of investigation, because, in the first place, it is impossible of fulfillment. The offer of mercy professedly embraces the whole human family, but a large portion of the human family are necessarily excluded from its provisions. It makes belief a crucial test. "He that believeth and is baptized shall be saved." He that believeth not, because he is unable to believe, or because he has never had the opportunity to believe, must be damned.

2. The heathen who have never heard the gospel and are totally ignorant of the existence of the Bible, don't believe, because nothing has been offered for their consideration. They are in the same category with the man who, having examined the Scriptures, finds it impossible to yield assent to their inconsistencies and contradictions. Such are all without the pale of salvation. This doctrine, so repugnant to the theory of Divine justice, while generally entertained by Evangelical churches, is repudiated by Paley, a distinguished theologian of the eighteenth century, who held that a man was not responsible for his belief provided he had taken every means to enlighten himself on the subject. This position directly antagonizes the Bible, but is sustained by common sense.

3. The myriads of human beings born after Adam's fall and before the birth of Christ, and before the birth of Adam for that matter (Adam not being by many billions the first man on earth)—must all be damned. They are guilty of the crime of being born too soon.

4. Those that sin against the Holy Ghost are excluded. Yet we are not informed of the nature of this sin.

5. Infants and idiots are excluded from the offers of salvation. They for lack of understanding cannot possibly believe. It was not long since claimed by several of the creeds that there are infants in hell a span long doomed to perdition before birth. If the offer of salvation cannot apply to all men, it is not an offer to all men. Only a select few have tickets of admission to the joys of the hereafter, and that not through any merit of the favored individuals, but through some strange caprice of the Deity himself. What would we think of a parent who should punish a child for the infraction of a command utterly incomprehensible, or not delivered in his presence or hearing? We should pronounce him a monster of cruelty and injustice. What would we think of a father having a family of children equally worthy, if he left his goods by will to one child and ignored all the rest?

In a court of law testimony that contradicts itself is not entitled to credence, but is rejected. The Scriptures of the Old and New Testaments abound in absurdities and contradictions; so that to believe them we must have very great faith, and very little common sense. The accounts of creation are conflicting. The narratives of the crucifixion, as told by the evangelists, do not agree in many particulars. One account represents Jesus as carrying his own cross, another account makes a passer-by perform that service. One account says that when haled before Pilate a scarlet robe was put upon him, another gives the color of the robe as purple. The third and the ninth hour are each given as the time of crucifixion. One writer represents him as betrayed with a kiss, another does not mention the kiss. One evangelist says Judas after the betrayal went out and hanged himself; another sacred historian says he went out, fell down, and his bowels gushed out. They all agree that Jesus was crucified between two thieves. One historian says the thieves reviled him. Another represents one thief as penitent and puts in his mouth these words, "Remember me when thou comest into thy kingdom." Jesus is made to reply, "This day shalt thou be with me in Paradise." Yet he did not ascend into heaven till some time after the crucifixion; for he told Mary Magdalene three days later not to touch him, for he had not yet ascended to his Father. One writer represents the stone rolled away from the sepulchre and one angel on guard. Another account places two angels on guard. If the so-called sacred Word was a direct inspiration from God, these conflicting statements would not have occurred. The Bible, comprising the Old and New Testaments, was written by different men at various periods of time. The Pentateuch, purporting to be written by Moses, first made its appearance, afterwards other books were added to it, selected from the mass of religious manuscripts of that day, and is in main a history of the Jewish people, inwrought with fables and reputed miraculous events. We have no proof that the Bible is the inspired Word of God. We have only the ipse dixit of men who claim divine power or knowledge. The fact of the inspiration of the various Scriptures was not settled at the time of their collation, and is not settled even at this day. The Catholic and Protestant churches differ as to the Divine origin of certain books, which are termed apocryphal, or of doubtful inspiration. It seems strange that if power was given the Jewish priests to select writings that were inspired, they were unable to determine in all cases the question of inspiration. The inference is unavoidable that if they failed in any case they had no power at all. In the progress of time advancing civilization, heralded by Grecian and Roman progress, demanded a

higher system of ethics. The old ceremonial laws of Moses and the lex talionis of Mosaic theology were superseded by a better dispensation founded upon a clearer understanding of human rights and relations, but retaining a belief in the supernatural and miraculous. Jupiter, of heathen mythology, with his thirty thousand assistant deities, was replaced by one Supreme governing power. The sacrifice of animals was gradually abandoned, and one grand sacrifice substituted—the death of the so-called Son of God made atonement for all. Christian mythology supplanted heathen mythology. Evolution in religion had taken a step forward. It is claimed by the theologians that all human progress is indebted to, and results from, a belief in the Christian Bible. The reverse of this is true. Every religion on the face of the earth is a resultant of the condition of society—intellectual and moral at that particular time and place. The Bible has generally been an obstacle to human progress, and in proportion to the growing disbelief in its divine origin pro tanto the world has advanced in art, science and learning.

There have been given to mankind at divers times a multitude of sacred books, all claiming divine origin, and all abounding in miracles, prophecies and other absurdities, and several of them with codes of ethics nearly resembling each other and enjoining the practice of the ordinary virtues. Among these is the Mormon Bible, firmly believed by its followers to be a revelation from God. In spite of anything that can be shown to the contrary, it has just as much claim to divine origin as the Christian Bible. Joseph Smith has given us a new dispensation, delivered to him by the angel of the Lord, written by the Divine finger upon plates of gold. Moses received the law written by the Divine finger on plates of stone. The Mormon Bible is conceived in imitation of the Old Testament—retaining polygamy and the church organization in part and discarding the obscenities and absurdities of the ceremonial law. It does not claim to supersede the two other Testaments, but rather to supplement them. We believe the Mormon Bible and religion to be a fraud and its founders impostors. Yet we are willing to credit the Old Testament narrative similar in conception and style, because obscured in the mists of antiquity. The Pentateuch and book of Mormon have equal claims to credibility. Belief in either case is grounded in ignorance and superstition. It is impossible to prove that Moses and Joshua were inspired and to disprove the inspiration of Joseph Smith and Brigham Young. The personal character of the founders of the Mormon church and its present leaders is far and away better than that of Moses and his associate worthies.

The cry of the preachers is not study and investigate, but have faith and believe, and with closed eyes and open mouth swallow what the creeds provide for your spiritual assimilation. Few professed believers in the Christian Bible in fact believe it. They entertain a sort of shadowy faith. They yield a speculative assent to its doctrines, but cherish no absolute or vital belief in them. A complete and unquestioned belief in a future hell of intolerable mental anguish, or a psychical lake of fire and brimstone, would paralyze the human mind. The fear of falling short of scriptural requirements, the uncertainty as to the sufficiency of our spiritual qualifications; fears for the fate of those near and dear to us would unsettle the strongest reason and fill our lunatic asylums with a crowd of gibbering lunatics. Within the last fifty years the absurd idea of a hell of physical punishment has given place to the hell of a troubled conscience. The span-long infant wailing in torment has been allowed to quit the sulphurous regions, and the savage in darkest Africa is given a chance for heaven if some strolling missionary has failed to discover and enlighten him. Light and knowledge are rapidly crowding out superstition, ignorance and darkness.

Three hundred years ago witches were supposed to abound in what is now the most enlightened portion of our country. Men and women were drowned and burned at the stake because they bewitched their neighbors. This was done in obedience to the command of the sacred book, which says, "Thou shalt not suffer a witch to live." Here is one of the many instances in which the Bible abetted murder, akin to the commands given the chosen Jewish leaders to go into the enemy's country and kill the men, women, children and the cattle. What would be thought of a commander at this day who should be guilty of such abominable crimes? Is the Bible injunction to kill inspired? Is evil inspired as well as good? The popular conception attributes to inspiration beneficent ends only.

God is represented, especially in the Old Testament, as holding daily conversations with the patriarchs and prophets. If God talked with men in olden times why should He not talk with them to-day, if sin is to be reproved or wrong corrected? Methods of moral government, efficacious by constant intercommunication and Divine direction in ancient times, would be tenfold more effective to-day, because men better comprehend their moral relations and obligations. The need of celestial guidance exists to-day in full force, since there is so much evil in the world and the so-called word of God is so conflicting and confusing that men differ widely among themselves as to what the Word of God is, and what it



teaches. If God is the author of the Bible, why did he not make its provisions so plain that all could understand them? The disciples of Christianity tell us that miracles once existed, and give us many illustrations of supernatural occurrences in Bible times. If miracles once existed, when did they cease, and why did they cease? In my opinion no miracle ever occurred, no witch ever existed. No special providence ever has been or can be authenticated. Special providences and miracles are kindred absurdities. There is absolutely no proof they ever existed. A miracle is an occurrence opposed to established law. It is our invariable experience that nature's laws are uniform in their action. We know that the attraction of gravitation always brings the apple to the ground. That lightning or electricity travels its prescribed route in its passage from cloud to cloud, or from the sky to the earth; that acids and alkalies always combine in certain fixed proportions. There is no deviation or exception in the operation of Nature's laws. If God ever wrought miracles or planned special interpositions, having through a lack of foresight in the beginning neglected to provide for some emergency, He is neither omnipotent or omniscient, and hence is not God. Christian mythology makes Adam's creation an afterthought, and a result of the personal intervention and labor of the Deity. Evolution now firmly established as a science proves the origination of all animal life from a germ cell. The earth possesses in itself the potentiality of every form of vegetable and animal life upon its surface. God's laws wrought out the result, making the Infinite Creator a more colossal being than would the fabled creation which belittles Him by making Him perform the office of a human mechanic. Just here allow me a digression to say I pity the person who believes there is no God. I firmly believe in the existence of an Infinite Intelligence, in all, a part of all, and over all. Pope's description is in line with my conception of the Deity:

"All are but parts of one stupendous whole,  
Whose body nature is and God the soul."

I am unable to conceive how the forces existing in insensate matter can institute the grand designs—so cleverly adapting means to ends, combining beauty and utility, as we see displayed in creation all around us. There can be no design, plan or purpose without a thinking principle somewhere. That thinking principle without person or parts I call God. While there is a God somewhere or everywhere, his work is accomplished by the operation of law, fixed, unalterable, inexorable. God himself is bound by its limitations. If there ever was an intervention of

Providence for beneficent ends, why was that power not exercised to save the firemen entrapped in the tower of the cold storage building at the Chicago International Exposition? A simple-minded clergyman, with a lingering hope in the efficacy of prayer, knelt down and prayed God to save them. The eternal law that fire consumes and will always consume was not suspended. The forty victims of the late Windsor Hotel disaster were not saved, although many a heartfelt prayer was breathed to heaven by the victims and their friends. The law was not suspended. The operations of law never cease and never will. This world not only but the universe is a vast machine constantly at work carrying out the designs of its author. Nothing is left to chance. Any departure from, or arrest of, law would result in chaos.

“Let earth unbalanced from her orbit fly,  
Planets and suns run lawless through the sky.”

As all matter, the physical world is subject to law, the mind is also its subject. The operations of mind are not visible; the operations of physical law are many times visible. Lightning is seen and its effects are apparent. We cannot see thought or discern the motives operating on the will to produce a necessary mental determination, but the process always takes place. Man is the creature of heredity and environment; they make up the entire man. They are the cause of his motives, and so of his actions. If you, kind reader, had my inherited tendencies and environment, you would do precisely as I do—commit a crime or do a benevolent deed; like causes are always followed by like effects. Any event that takes place occurs as the effect of an antecedent cause, and is in its turn the cause of another effect. You and I are the creatures of necessity as invariable as the law of gravitation or chemical affinity. Everything that takes place is a link in the chain of events reaching down from the God-head to the atom. Poor Judas' fate is hard, indeed, if being compelled to perform his part he must be damned by performing it.

Foreknowledge and foreordination, while not synonymous terms, sustain to each other a co-ordinate relation. Granted that God is omnipotent and omniscient, knew the end from the beginning, it follows that what was suffered to take place was ordained to take place; hence there can be no such thing as individual free moral agency; there is simply freedom to carry out the behests of the will; indeed, they must be carried out. The will is the result of motives, and we can no more make our motives than we can by taking thought add to our stature. Law rules in both the world of mind and matter. If this conclusion is true, there

is no future punishment. Penalties for the infraction of human laws should be enforced for the reformation of the criminal and for the protection of society. The criminal is unfortunate in his heredity or environment, or both; you may place him in the same category with the man who inherits a diseased body from his ancestors, and in consequence drags out a life of pain and misery. The criminal and the physical degenerate both suffer, the one the penalty of a broken human law, the other from the vices of an ancestor who has transmitted to his descendant an enfeebled constitution. These men are both cogs in the wheel of destiny; each fulfills his appointed office. Now, if you will tell me why the physical degenerate, though morally guiltless, is made to suffer, I will tell you why the criminal compelled to do as he does should suffer for his evil deeds. I have an abiding conviction that all things work together for good.

"In spite of pride, in erring reason's spite,  
One truth is plain, whatever is, is right."

Springfield, N. Y.

### DOINGS OF THE ORTHODOX GOD.

—Nyack, N. Y., Aug. 28, 2:30 a. m.—  
(Special).—Word was received here this morning that the St. Anne's Convent at Sparkill, N. Y., had been destroyed by fire and a number of people, mostly children, had been burned to death.

It is impossible to estimate how many have been burned to death.

The convent consisted of nine frame buildings close together. They were three stories high and had a total frontage of 100 feet with a total depth of 200 feet.

There were more than 500 children and fully 250 adults on the place.

Four bodies of children have been recovered from the ruins. There were eighty nuns in the convent. One was severely injured jumping from a window.

The scenes at the conflagration were heartrending. The children, clad in their night robes, could be seen falling backwards into the flame and smoke.

Some of the children were crippled for life by jumping from the windows. Many of the Sisters also were injured, while others lost their lives heroically while trying to rescue their charges.

Here was an institution build by Christians for the special purpose of

educating children in the Christian faith; it was especially God's property, and if Christianity be true God stood by as it were (for God is everywhere present), and allowed it to burn down and burn up and injure hundreds of innocent children, and he did not lift a hand to save them, although able to put out the fire and save them all just by saying, what he did to the angry waves, "Peace be still." If God will stand by now and allow innocent children to be burned up alive, we can be sure the old orthodox doctrine is true. "that there are infants in hell not a span long." It would seem that such an exhibition as the above fire consuming children would satisfy any one who had a thimbleful of brains that no such God existed. But, as the New York Sun said some time since, "This world would be a lonesome world if the fools were all dead." And a large share of them seem to be in the churches. And they are not "fools for Christ's sake," but for the priests' sake.

## THE SENTIMENT CALLED "DUTY."

BY LURANA W. SHELDON.

DUTY is an outcome of complication—into the original simplicity of nature it did not enter. The planets owe no debt of duty to their satellites, nor is it incumbent upon the satellites to perform other than their

own individual functions. That the functions of one do react upon the other, increasing or diminishing size, heat and lustre, has nothing to do with the original intention. That oftentimes this reaction is fatal to one or both goes only to prove their independence of action. The separate and distinct individuality of each created body argues singleness of purpose and purely personal responsibility.



LURANA W. SHELDON.

The original man, if he ever existed, owed no allegiance to anything but himself. Dependence was forced upon him by his creator, Nature; consequently all duty or obligation was due from creator to created rather than from created to the creator.

So long as man held aloof from man his obligations were self-directed, amounting merely to self-preservation. In this condition possibilities were before him, self-advancement, health, scope, supremacy and freedom.

Only upon the assumption of unnecessary burdens was obligation imposed; man's voluntary relation toward man forced the conditions which in turn evolved obligation and duty.

The red man of the forest owed no allegiance to the sun, for neither it nor the moon had made him other than a red man—neither God nor nature had made him other than a savage.

The child in its' cradle owes no duty to its parent, rather oftentimes is its obligation one of thanklessness and sorrow. In its innocence it mocks the guilt of its unholy conception, in its helplessness it reproves the impotence of its irresponsible protectors. The single man or the single woman, standing alone upon the rock of self-dependence, owe no duty to the Mother Earth, neither to power of God nor human.

When nature has been just there is cause for rejoicing; beyond that all thanksgiving should be self-directed—a tribute to one's own application and development of energy. He who leans for support owes a debt to his supporter—he who offers his protection owes a duty to the protected. Humanity at its best is self-reliant, self-sustaining. The conditions which force obligation force also bitterness and depression of spirit. The child, growing to maturity, resents dependence on its father; the father, recognizing his child's ability, chafes under the continued burden of protection. When each is unfettered by obligation, a healthier condition exists, although upon the parents' side duty and obligation must forever hover like a nightmare. That duty self-imposed and honestly discharged has had its influence for good is admitted with the following questions: Was the obligation necessary as a medium for development, or could not a like result have been attained without the assistance of so disagreeable a factor?

As for duty and pleasure, the words are antagonists. A degree of satisfaction is the only normal emotion possible in the discharge of duty. The "pleasure" arising from a well-done duty is but the delusion of sentiment, the hallucination of exaltation. Duty is disagreeable and has no place in nature. It is a condition of imposition—a tax upon individual freedom. Morally, it is responsible for many fatal errors, physically it is the bugbear of human existence.

He who increases his obligations limits his opportunities for development. He who burdens himself with duties stumbles hinderingly in the pathway of others.

Curtail your dependencies and limit your protectorship, for so shall self-reliance be conceived and obligation abolished.

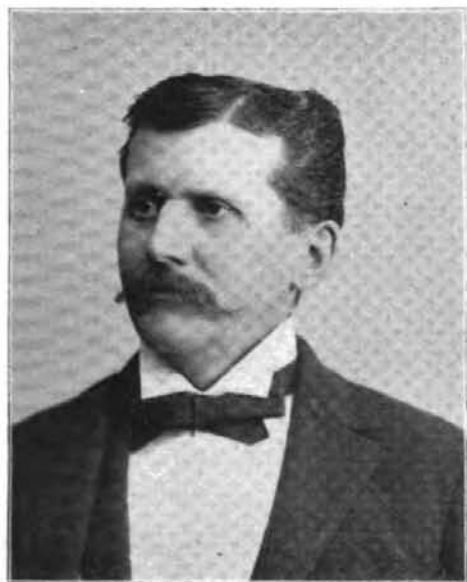
8 East 115th Street, New York City.

# LITERARY DEPARTMENT.

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## SHORT SERMON IN VERSE.

BY LUCIUS C. WEST.



LUCIUS C. WEST.

SOME have claimed that a book  
full of lust and of terror,  
Yet by them held as holy, I think this  
an error,  
Tells of something within, yet distinct  
and immortal,  
Which will shortly take wing to a  
heavenly portal,  
There to bask in a bliss of unspeakable  
pleasure—  
If the faith man has kept with a  
limitless measure.

Just the chapter and verse—it is said  
there are various—  
I confess I've forgotten and deem it  
precarious.

But, however he's told, if this  
something be forfeit

For the charms of the world, there will be little profit;  
That his being all thrilling with natural feeling,  
Will forever be tortured, thus justice revealing.

Still there may be for man an existence hereafter,  
Though the reasons the priests give engender a laughter;  
And if true, it's in keeping with Nature's own ruling,  
Not miraculous fiat through orthodox schooling,  
Which the chosen may claim as a paradise lading  
For the cash of their dupes, to establish a trading.

As he must be is man. To himself it's rank treason  
To pretend a belief unaccepted by reason.  
Grant the life which enflates the grand temple of being  
Is of God, and its mentor an "eye that's all-seeing,"

Then it follows to care for the temple is duty—  
To enshrine in it health and embellish with beauty.

What a castle sublime! What a fountain of powers!  
What a contour outrivaling graces of flowers!  
With devotional pride let him cherish each member,  
Keep alive all their forces 'till final December;  
To the intellect reason's food freely be giving,  
And enjoy all the rights of a life that's worth living.

Let a wisdom guide man in all pleasures and labors,  
Always doing the right by himself and his neighbors;  
While the sweet wine of love warms the breast of each other,  
To assuage the heart griefs of a sister or brother.  
Man should stand ever thus to these humane conditions,  
To the end keeping free from the saints' superstitions.

• Kalamazoo, Mich.

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### THE LIBERAL UNIVERSITY.

[From the Torch of Reason.]

At last the requisite ten thousand dollars has been subscribed, the papers of incorporation have been filed and some of the subscribed stock already paid in. Every act of the incorporators and prospective stockholders has been carefully performed according to the best legal advice obtainable, and we now feel that our school is on the road to unlimited success.

Space forbids giving the articles of incorporation in full, but perhaps the parts which interest us most and make our school "the only one of the kind in the world" are as follows:

Article II., Section 3.—But the existence of this corporation and of its said university, and the power and right thereof to exercise or do any act for the attainment of any of the objects, pursuits and purposes as aforesaid, are conditioned and dependent upon this provision and condition, to wit: That all the education, or courses of education, instruction, art and culture shall be conducted and kept forever free from, and uninfluenced by any kind or form of Theology, Sectarian religion or supernaturalism, Christian or other, and that no religious creeds, catechisms, dogmas, public prayers, masses, sacraments, incantations or religious exercises shall ever be allowed upon its property or premises under its control, or be used or connected in any way with any of its discipline, courses of study or functions of any kind, except for the purpose of historical exposition or illustration; but the main purpose shall be in regard to relig-

ious matters and culture, to replace all of the said past phases of religion by the universal religion of Liberty, Science, and Humanity.

Article VIII., Section 1.—The said directors shall have the power to exercise all of the rights, duties and functions of similar officers under the laws of said State; they shall make and adopt the by-laws, rules and regulations of this corporation and of its university, to be followed and obeyed by all of the faculty, students or persons connected therewith; they shall elect its faculty of instruction, and support the same effectually, so as to attain the said objects and purposes to the highest degree practicable; and to that end they shall be vested with, and manage, all of its property and affairs as they may judge best for its welfare, but they shall not remove any president or professor against the unanimous vote of the faculty, nor dispose of, nor incumber, any of its real property or proceeds thereof, except with the approval of a majority of its stockholders in number and amount. And also no stockholder, director, trustee, president, professor, teacher or officer of any kind shall have the power to lessen or circumvent in any way the thorough exclusion of all theology, religious creeds, dogmas and exercises as above provided; and any rule, motion or action having that effect or tendency shall be wholly void and of none effect.

Now, if we all remember to be pure, prompt and progressive, we can do for the world what Christianity never can do. We need help of every kind. No institution of the calibre that we propose to make the Liberal University can possibly succeed without much sacrifice on the part of its promoters. The Freethinkers must build this institution, for the Christians will not build on such advanced ground for ages to come; in fact, when they do they will not be Christian. We must do this work or it will not be done, and the world will plod along in the ooze and quicksands of destroying ignorance and superstition. We are now on a perfectly solid foundation, with the very best talent and support the Free Thought ranks can afford, and we invite the hearty sympathy and co-operation of every lover of truth, progress and righteousness.

EDITOR'S NOTE.

Those who desire to keep posted on the progress and doings of the new university should at once send \$1 and subscribe for the *Torch of Reason*. It is a splendid weekly paper.



# "CONSOLATIONS OF CHRISTIANITY."

BY OTTO WETTSTEIN.

Editor Free Thought Magazine:

ONE of the principal accusations against the late Colonel Ingersoll is that he "robbed the masses of the glorious consolations of their faith." It is evident that these good people have not read their Bible and are totally ignorant of its teachings and what true Christianity implies. Have they forgotten what it says about the vast multitudes of "sinners" rushing madly and blindly down the broad road to perdition, while only here and there one is scrambling, foot-sore and weary, over that thorny and narrow path to salvation? Have they forgotten the narrow constrictions of conduct there prescribed necessary for salvation, and that, according to this authority, the vast majority of human beings are positively and unmercifully consigned to eternal torment in a literal hell?

I am well aware that of late years revisionists of the new school complacently reject the "uncomfortable" portions of the Scriptures, but that does not change a solitary fact laid down as law in the book upon which Christianity is founded.

In repudiating the doctrine of hell and all it implies, these individualists in fact repudiate Christianity entire, and, thereafter, have no religious, moral or logical right to pose as Christians.

Christianity without a hell is like "Hamlet" with the Danish prince omitted. If there is no evidence of a hell there is no evidence of a heaven, and all honest, consistent, old-school divines will agree with me.

Christ came and was crucified to save humanity from hell. If sinners, unbelievers and heathens are "saved" without Christ, his sacrifice was cruel murder and Christianity is a farce.

Hear Dr. Talmage: "God plainly says fifty-six times that there is a hell burning. It has now been burning a long time and has probably grown hotter and hotter with its victims. The probability is that even in this house before me are some who will spend eternity in the lost world. You may shuffle off the whole subject from your attention, but your impending course is leading you to hell as surely as Fulton street leads to Fulton Ferry."

Hear Dr. Herrick Johnson: "Will you tell me what a gospel of salvation is that saves from nothing?"

And the Rev. Dr. Anderson: "If the Word does not express the idea of unending punishment of the wicked, then it does not prove the unending happiness of the righteous."

Rev. Dr. Goodwin: "These testimonies (quoted below) make it clear beyond a doubt that the doctrine of eternal punishment is established by the Scriptures. If it is not so established nothing is, and I would rather give up the doctrine of the Trinity or of Christ's divinity than this. If the evidence quoted can be gainsaid, then Christians have no foundation on which to rest their faith."

And the Rev. Dr. Costa: "One individual has as much right as another to reject Scripture, books and texts, and what 'higher critics' leave, others will sweep away, and at last all will be gone. We must have authority if we are going to have Christianity."

Here are the testimonies: Matthew 5, 22; 5, 30; 8, 12; 13, 49; 18, 8; 23, 33; 25, 41 and 46. Mark 11, 43; 14, 16. Luke 12, 5, and 14, 24.

Then read concerning the fate of all unbelievers, which includes all of the "New Theology," "higher critics," revisionists, etc.: Revelation 20, 10; 20, 15; 21, 8, and 22, 19. This is Christianity, pure and unadulterated, and this is its terrible meaning.

This includes among the doomed: All heathens—alone at least three-fifths of the human race. All Jews, Spiritualists, Theosophists, Materialists, Deists, Universalists; all those who add or take away a solitary word from the Bible; all those who may once have spoken in anger to their brother; all those who have once said: "Thou fool," and even Christ himself! Mathew 5, 22, Christ says: "Whosoever shall say 'Thou fool,' shall be in danger of hell-fire." But, Mathew 23, 17 and 19, Christ himself says twice, "Ye fools!"

This is the only rational and honest interpretation of Christianity—because the "Book" directly and indirectly says so in language which cannot be misunderstood. Fairly estimated this consigns to eternal perdition at least ninety-nine out of every hundred living and those who have lived.

If Colonel Ingersoll's belief is true, the condition of the dead is identical with the condition of the unborn. Is it a "terrible fate" that the millions who will live, say in the year 2000, are non-existent now? Can non-existence imply pain, grief or horror? Or is it infinitely more consoling that all must return to "unconscious dust" than to believe that a vast majority must suffer eternal torment?

Rochelle, Ill.

#### LITERARY NOTE.

With the Fall Fiction Number of The Saturday Evening Post, of Philadelphia, that journal will be enlarged from a sixteen to a twenty-four page weekly magazine, with a double number every fourth week. The Fall Fiction Number will have a handsome colored cover and thirty-two pages of short stories and entertaining articles by well-known and popular writers. It will be on all news-stands September 28. The price has not been raised.

# EDITORIAL DEPARTMENT.

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THADDEUS BURR WAKEMAN.\*

**T**HADDEUS BURR WAKEMAN, whose portrait appears as the frontispiece of this number of this Magazine, is now one of the leading Liberals and constructive Freethinkers of America.

He was born Dec. 23, 1834, at Greenfield Hill, Fairfield County, Conn. His parents were descended from the early settlers of New England, and have had a prominent part in its history.

His father was a farmer, well to do and of good education. His mother was a fitting helpmeet to the father, and noted for strength of mind and practical rather than theoretical piety.

His childhood was passed amid the surroundings of farm life and the village school kept in the Academy on Greenfield Hill, and which was founded by the afterwards venerated President Dwight of Yale College. But all of this child life and its traditions soon became little more than a dream to him, for in his sixth year family misfortunes compelled a removal from these pleasant scenes of childhood which he has never had the courage to revisit, to the "North Woods," a lower part of the John Brown tract in the wildest part of Herkimer County, in the northern part of New York, where lumbering and a sawmill promised to his elder brothers a much better support than they actually gave. Here for six or seven years, during which time his father died, he had the great advantage of meeting life in its wildest forms and hardest conditions. He became for his age familiar with trapping, fishing and life in the woods. But these scenes, too, were fated to pass into another dream, for his elder and only sister, Caroline, was about to become the head of a large school in New York City, and she insisted that this youngest brother should be caught and sent to her to be "educated." This was done against his tears and ex-

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\*This biographical notice was originally prepared by T. C. Leland and Courtlandt Palmer in 1882, to be published in the "Newspaper Man." But as Mr. Wakeman was one of its editors and thought the matter rather too personal, during his lifetime at least, they had it printed in "This World," then published by George Chaney in Boston. The friends who wrote it not only knew their subject well, but his brothers James and Abram, and his sister, and from them largely gathered the information which they meant to be of value in case no other life record was procured. The death of so many named in it, and the departure of Mr. Wakeman to a new field of labor and usefulness justifies the giving of this story of a remarkable life to a far wider circle of readers than it has ever reached before. We have added a few words of revision and the concluding paragraph.—EDITOR.

postulations, and with promises of summer returns to his beloved woods and streams, which were partially kept. Only partially, for his brothers shortly after gave up the mill, and with the mother found their way to the city, so that Thaddeus had no alternative but to settle down to city life. In the new family thus composed he was the young utility, and passed as a good boy with country eccentricities and vivacities which made him interesting. His elder brother, Abram, had taken to the study of the law before leaving the North Woods sawmill, and on coming to New York entered the office of Horace Holden, then a prominent lawyer. Thaddeus was put through the usual schooling, and off and on served as office boy in Mr. Holden's office.

All of the influences which then surrounded him in New York were deeply religious; and his mother, who died in 1851, had the hope that he might one day be called to speak the "glad tidings" to his fellowmen. To this his studious disposition seemed to point, and the hope has been realized—but in a little different way than that then intended. He became a favorite of his pastor, the Rev. Dr. James W. Alexander, of the Duane Street Presbyterian Church, and stood well in his Sunday school and in the Church, which he joined in his sixteenth year.

By his own exertions and by the aid of kind friends he was soon fitted for college, but in that preparation spent some time at work and at school in Delaware County, New York, and at New Utrecht, L. I. He entered the sophomore class at Princeton College, and graduated with honor, in 1850—his twentieth year. In college he was a Clio, and was known as a hard student, or, rather, a "reading man," who took up nearly everything he could lay his hands on in the college libraries. His class was large—some ninety members—but he was often at or near the head in the branches which were thought to bear most upon his proposed future life as a minister. The evidences of Christianity, Greek and Rhetoric, were among these branches, and we have heard him tell how he came to be No. 1 "in the Evidences." The venerable president, Dr. Carnahan, had a special dislike to Hume's argument against miracles; so when the trustees or some distinguished visitors would look in to see how the young men were being exercised in that solid branch of knowledge, he would call up Mr. Wakeman and ask him to "please to refute the dangerous sophistry of David Hume"—which would be done in the most approved theological and polemical style. The president would conclude it with his accustomed smack of commendation, and sometimes, "Very well, indeed, young man." But even then, sometimes the dreadful thought would

steal through the young man's mind, "Does this really answer Hume, after all?"

For, next came the natural sciences, and a splendid course of lectures in Chemistry and Botany by the then justly celebrated Dr. John Torrey. The religious doubts thickened;—was the Calvinistic explanation of the World and Man the true one, or was it that explanation presented by Prof. Torrey and the physical, biological and social Sciences? Could these explanations be reconciled? With agony unspeakable, such doubts were suppressed or adjourned, as in duty bound, until the twenty-first year should come—the year of manly independence after graduation.

But in the meantime, as the roommate of a student in the Theological Seminary, he had largely the benefit of the courses delivered by the professors there, especially by Drs. Alexander and Hodge. He frequently attended their lectures or read them from notes. He did this from an intense desire to know what he could in regard to the theological world he was proposing to enter. Besides this, he was in active contact with clerical friends at New Hamburg, on the Hudson, Astoria, N. Y., and "Yorkville," then the upper part of New York City, at which places he spent his vacations. When graduation day came, the "Ethical Oration" was awarded to him for proficiency in logic, metaphysics, and those inevitable "Evidences." His subject was "The Necessity of a Faith," and his treatment of it attracted the notable attention of professors and friends, who soon expected to see him in the Theological Seminary.

But when the time for his entry there came, to the surprise and grief of his family and religious friends, he declared that he could no longer believe as "the Fathers" had done, and could not therefore honestly and consistently enter the Christian ministry. He had set his heart upon a course of general study, with the hope of obtaining a professorship as a result. To this end a few years in Europe and some time at a German University were desired by him above all things. But the means were wanting. To obtain them, he labored at the compilation and digest of a large law-book, under his brother's supervision, for which a publisher had contracted. Unfortunately, after a year's faithful toil, a similar work appeared from another hand, and made his undertaking useless. This unfortunate event was a severe disappointment, and changed the course of his life. Under the stress of dire necessity he drifted behind the Bar, where he has ever since remained. For this profession, in theoretical knowledge, he was pretty well prepared from that Digest work.

Office work, as student and managing clerk, for his brother's firm (Wakeman & Latting) soon made him sufficiently familiar with practice,

and he was admitted to the bar in 1856. The distinguished lawyer, William Curtis Noyes, one of the examiners, passed him with compliment. After some five years he became a member of the law firm above mentioned, and has since so remained with it, or its successors, in the practice of the law.

But a domestic event ought to be noticed. Among his classmates was a black-eyed and in body and mind lithe sort of a youth from Oyster Bay, L. I., with whom an intimate friendship sprung up, cemented by literary tastes and liberal tendencies and studies. After his graduation it was his delight to meet his friend on his paternal acres (for he, too, was a farmer's boy), especially on the Fourth of July. There they could emancipate their souls, ideally at least, by reading and declaiming the Greek and English, Aeschylus' Prometheus Bound, from the cliffs overlooking the Bay and Sound, which lay like a map or picture before them. No situation could be more dangerous, and the would-be free Prometheus was soon bound. We have heard him refer to the story in this wise:

From beneath those cliffs a beautiful spring, cold and clear as crystal and almost large enough to turn a mill, jumps from the clay bed that underlies the hills, and after a rod or two of fresh life, is lost in the salt water of the bay. From this spring his friend's sister, also black-eyed, graceful and indescribable, handed to her brother's visitor a cup of water fraught with a charm from which there has been no recovery. It was her fortune to compensate for the ills and disappointments of life by the only remedy known—a draught from the cup of Love! She made law-practice tolerable. They were married in May, 1859, and in that year a house, designed by them and by the sister who had originally brought him from the wilds to be educated, was placed on a square lot on East 116th street, in New York City, commanding a fine view of the East River. Soon a garden and fruits made this a country house in the city. Here they lived in one of the happiest of homes for twenty years. Four children, of whom three, a son and two daughters, hopefully survive, to make a reality of life and love. His home and family life is one of the happiest in the world.

He took an active part in politics as a Republican. While in college his anti-slavery sentiments had been a shadow over him in an atmosphere where little quarter was given to views opposed to the "Divine Institution." When the Republican party was formed he was just becoming of age, and went into it heart and soul, night and day, as a practical politician, with his brother Abram, Horace Greeley, Thurlow Weed, and their great man, William H. Seward. During the war he was with General Banks in Louisiana, where he had a good insight into secession and

the state of things that had preceded it. His partner brother, Abram, was a member of the Legislature, of Congress, and Postmaster and Surveyor of the port of New York under Lincoln, and had an ever-ready assistant in his brother and partner, Thaddeus. He was not pleased with the course of the Republican party after the war closed, and especially not with its financial debt and bond-making management. He followed Horace Greeley as a Liberal Republican, and has ever since acted with the Independent, Liberal, Labor and reform parties of his State, which he thinks for the present should co-operate chiefly with the Democrats. Without any expectation of election he has been the candidate of these parties for Attorney General, Secretary of State, and Judge of the Supreme Court, etc.

In 1880 he changed his residence in the city, which he always maintained, but spent much of his time with his family on a farm on the Stamford Hills, Conn., just opposite the Oyster Bay, from whence the happy, hopeful pair had started twenty years before. From that farm he traveled to his New York office nearly every day (about eighty miles, going and returning). This laborious life had the charm of enabling him to be a twilight and moonlight and Sunday farmer. From boyhood he has always had a hand in the soil, and found his outdoor amusement and recreation as a gardener and fruit-grower. His vines and trees were an ornament, and a delight to the neighbors at Harlem, where more than one of whom shed tears when they were cut down to make way for "brown-stone fronts." At Oyster Bay and at Stamford the orchards he planted still remain a joy and benefit to others, if not to himself. We remember of visiting him at his favorite resting-place in a grove of pines about the house at Stamford, from which he imagined there might be time in the afternoon of life to watch the Sound in the distance and the stars above to his heart's content—a time that he has never found.

He has always kept a foothold at Oyster Bay, and in Connecticut, with summer visits, but in 1890, after the death of his brother Abram, he was compelled not only to reside but to live in the city, and have his life's work there, and his office, "No. 93 Nassau street," has been the rallying point of noteworthy work and influences in law, politics and religion.

We have already referred to his part in politics, but he and his brother were steady workers at the law. Their associates in business have been John J. Latting, for years noted as one of the best real estate lawyers in the city; Edward J. Phelps, afterwards Minister to England, while for years Frank S. Winchester was the efficient managing clerk.

As a lawyer he has done good and successful, though mostly silent

work. His position as office lawyer and counsellor in a large firm, where his brother Abram was the leading counsel in court, has kept him apparently in the background. But few have really been more relied upon or successful, and he has often been chosen referee by consent of parties. His view of the legal profession is, that it has no reason or excuse for existence, except as it tends to make justice, peace and harmony possible among men. As an attorney he is not one who would be satisfactory as an instrument of a client's selfishness or malice. He is too apt to try both sides of a case, and tell the parties what they ought to do.

But Mr. Wakeman is of interest to us, and we believe that he will become so to many others, because of his work and influence in religious, liberal and social affairs. This began publicly in 1868, at the conclusion of a course of lectures then delivered in New York by Henry Edgar, the American Apostle and Exponent of the Positivism of August Comte, the great French philosopher and scientific religionist. A conference had been called by Mr. Edgar to consider what should be done in regard to an organization of Positivism. At its conclusion Mr. Wakeman made an address which left a deep impression, and which had remarkable consequences. Among these was the formation of two associations, one for scientific, religious and social propaganda known as the first Positivist Society of New York, now continued with its headquarters at No. 28 Lafayette place, as the Humanity Society; and the other a thought exchange for the free discussion of all subjects from the Liberal and Scientific points of view, and the right of freedom of speech and discussion generally, and which is now known as the Manhattan Liberal Club, with its headquarters and Friday evening discussions at No. 220 East 15th street, New York. These societies have had many changes and drawbacks, yet have done, and still are doing, good work. Mr. Wakeman is the president of the Humanity Society, which, with Charles P. Somerby as its manager, publishes the "Commonwealth." The Liberal Club is still pursuing the even tenor of its way. After the death of Horace Greeley, its noted president, James Parton, the historian, presided for several years, then Mr. Wakeman was elected and re-elected president for ten years, until he declined a re-election. Dr. E. B. Foote Jr. is now the acting president. The influence of these societies has been very great, in the way of emancipation, education, and the inducement toward the formation of other societies, such as the National Liberal League at Philadelphia in 1876, the Brooklyn Philosophical Society, the Nineteenth Century Club of New York, the Goethe Society, the Social Reform Club, and others, in all of which Mr. Wakeman has participated as founder or member. For several



terms, until he declined re-election, he was president of the National Liberal League, now the Secular Union, and editor of the weekly newspaper named by Mr. Parton "Man." For over twenty-five years Mr. Wakeman could be found in his seat Friday evenings, at the Liberal Club, ready to take a hand in the business or discussions, and few have done as much to sustain the club and make it a source of unpretentious but effective means of education and encouragement to the Liberal cause. At the same time he has been an industrious writer in magazines and newspapers, and it is much to be regretted that his works have not appeared in book form, instead of pamphlets; for much of his work has a value that should render it permanent.

He took up Positivism where Comte had left it, freed it from the Papacy with which its founder had identified it, and reconciled it to Liberalism and adapted it to a Republican, Federal, Social Democracy, that is, to American institutions and habits of thought, under the name of Secular or Constructive Liberalism. From him, in so doing, the suggestion of the new calendar, the Era of Science and of Man, dating from the New Astronomy—1600 A. D.—(now E. M. 299) first arose. From him also came the idea of fully recognizing the emancipation of woman by restoring the old English custom of using "Mrs." for every woman of legal age. His work on "Liberty and Purity," in defense of both against "Comstockism" left no question as to his courage and ability. His "classification of the Sciences," and "The Meaning and Harmony of the Scientific Gospels" left no question about his good judgment and extensive learning. We cannot here note his works in detail. In every branch of Liberal thought he has become known as one of its stalwart defenders and advocates, and for thirty years has been identified with its progress.

As a scholar he has managed to keep up his acquaintance with the classics and several modern languages, and has made a translation of Goethe's Religious Poems, from which he has often given lectures and expositions.

As a speaker he usually expressed contempt for what is commonly called elocution and oratory, but is earnest and convincing in his delivery. He enjoys the respect and confidence of those who know him, and has no enemies except as they may be the enemies of the cause and reforms which he represents.

Thus far I have had but to revise the story left by Leland and Palmer.

Since then the course Life they have described has been continued through changes by death and fortune with the same industry and fortitude. Brothers and sister have died, and the old friends, until now he

seems to have outlived all of his comrades, Wright, Andrews, Leland, Parton, Palmer, Frothingham, Pillsbury, Verity, Mendum, Seaver, and, finally, the grand Ingersoll himself! The law partners and helpers and many clients have also gone, and his son is taking his place at the office. But instead of ringing the curtain down at the end of a career, a new scene opens. A call comes to take part in the constructing and realizing the Liberal University of Oregon, at Silverton. He is busy in arranging to fulfill this new wish of Liberalism—the dream of his youth in the afternoon of life. The Liberals of New York insist upon a public dinner to express their feelings at this new departure, and thousands all over the country who cannot be with them will join in the memory of the past, and the hopes for the future, which will fill all hearts upon that occasion.

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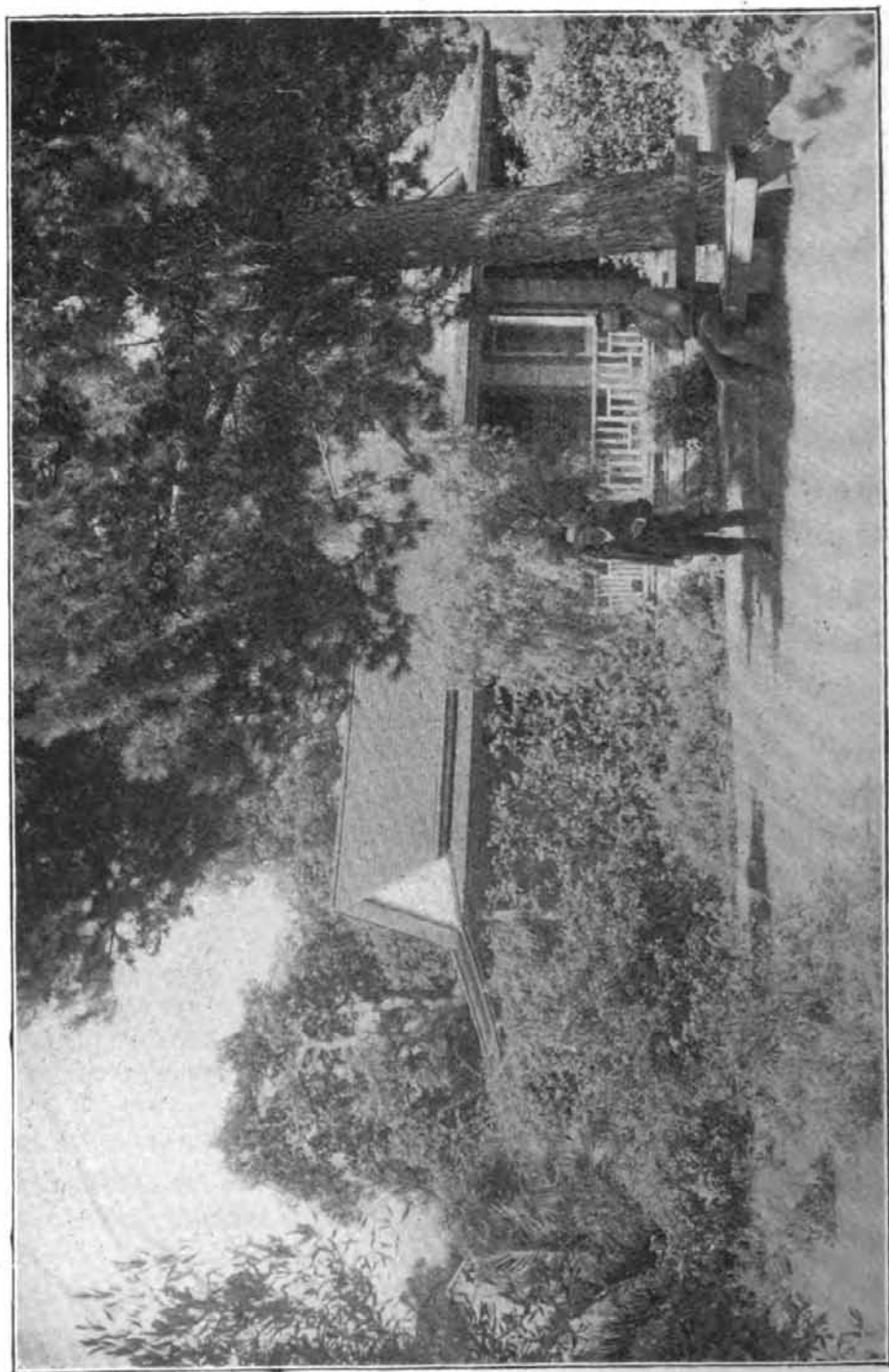
PROF. DANIEL T. AMES AND LIBERALISM ON THE PACIFIC COAST.

PROF. DANIEL T. AMES, the most noted expert of handwriting in this country, and on whose evidence the most important lawsuits, involving handwriting, have been decided, has removed from New York City, for a long time his home, to California, and on page 596 we present to our readers a picture of his residence with the professor standing in front of it. He probably knows more about the science of graphology than any other man in the world, and we here call the reader's attention to an article on the subject written by Prof. Ames and published in the July number of "Ainslee's Magazine," which commences as follows:

Though not as old as the hills, graphology, or the science of handwriting, is an exact science. It is founded on well-understood principles, and it proceeds to its conclusions by exact methods. It is no more haphazard than any other line of investigation which has to take into account the workings of the human mind and of human hands. Its conclusions, which seem so remarkable to the untrained observer, become perfectly simple when one examines carefully the methods by which they are obtained.

Prof. Ames has also been the president of the largest and best known commercial colleges, located in the city of New York, in America for many years, and also editor of a journal devoted exclusively to the work and instruction of that college.

Notwithstanding he has been all his life so devoted to secular business, in which he has accumulated a large fortune, he has been a constant student of science and theology from a Freethinker's standpoint, and is now well versed in progressive and Free Thought ideas, and he has decided to abandon all secular business and devote the remainder of his



RESIDENCE OF PROF. DANIEL T. AMES.  
At Mountain View, Santa Clara Co. (near San Jose), California.

life to the promulgation of advanced ideas on religion, and to do what he can in the field in which the late Col. Ingersoll has been the great leader for the last thirty years. And as Prof. Ames is a very good public speaker we predict he will be able to do much grand work in that line, and we hope our Free Thought friends on the Pacific coast will make his acquaintance and keep him constantly busy in the lecture field.

Dr. J. L. York has, for many years, been a constant and untiring worker, as every Liberal knows, on the Pacific coast, and has done a grand work in all the new Western States, and has been breaking up the fallow-ground and sowing the good seed of Free Thought throughout that whole country, but now the prospects are that he is to have most valuable aid in the good work. As above stated, Prof. Ames has located in that country, at Mountain View, California.

Thaddeus B. Wakeman has just removed to Silverton, Oregon, and our able contributor, Hon. Parish B. Ladd, now resides at Alameda, San Francisco's most beautiful suburb, and is devoting himself to the emancipation of the human mind from the slavery of superstition and supernaturalism, and there is already established a Liberal University at Silverton, Oregon, which is bound to prove a success if Freethinkers everywhere do their duty.

With all these forces working in unison the Pacific coast ought to be revolutionized during the next ten years, and we have no doubt it will be. Orthodoxy has not become chronic there as it has in the East—people are more susceptible to Free Thought ideas. The Pacific coast is, in fact, a new world, or a new country, of itself. The inhabitants are a brave, thoughtful people, most of whom, or their immediate ancestors, left the East a few decades ago to make their homes in this new country, and in doing so they broke their old orthodox ties and became, in a measure, liberated from the church, and they are now better prepared than the conservative people of the East to entertain advanced and progressive ideas.

## THE ANNUAL CONGRESS OF FREETHINKERS.

To the Freethinkers of America:

THE twenty-third annual congress of the American Secular Union and Free Thought Federation will be held in Boston Nov. 17, 18 and 19. For the first time in the history of the society a congress is to be held in New England. Paine Hall has been tendered for the occasion and Boston Freethinkers will do all in their power to make it a notable gathering. The success of the coming congress is assured.

While the results of the present year are not all that could be desired, the society has accomplished much good. Thousands of pamphlets and papers advocating the principles of Free Thought have been distributed. Documents relating to State Secularization have been sent to members of Congress and State Legislators. In California, Montana and other States legislation inimical to religious liberty have been defeated. In several States bills for the repeal or modification of the Sunday laws were introduced and found many supporters. In Nebraska a bill providing for the taxation of church property was passed by the House. The society is preparing for more effective work in this field. In nearly every State committees have been appointed to look after legislation and other matters of interest to the society. In every State a bill for the taxation of church property, the repeal of the Sunday laws, or the prohibition of religious teaching in the public schools should be introduced at the next session of the Legislature. The Union is now in a condition to render efficient aid in this work. Let every Eastern Freethinker attend this congress. Let as many as possible of our Western friends attend. Able speakers will address the congress, inspiring music will be furnished and good fellowship will abound. With the roses of joy will be mingled the rue of grief. Since we last met two of our former presidents have died—our great and beloved leader, Col. Ingersoll, and our able and worthy brother, Dr. Westbrook. Arrangements have already been made for an Ingersoll Memorial meeting to occupy one session of the congress. The expenses attending a great national convention are large. To meet these expenses we shall rely as heretofore upon the generosity of our Liberal friends. Contributions for the purpose should be sent at once to the treasurer, Otto Wettstein, Rochelle, Ill.; to the secretary, E. C. Reichwald, 141 South Water street, Chicago, Ill., or to the editor of this Magazine.

J. E. Remsburg, President, Atchison, Kan.

E. C. Reichwald, Secretary, 141 South Water Street, Chicago, Ill.

## ALL SORTS.

—"The Liberal University," at Silverton, Ore., seems to be on the high road to success.

—We have a few more copies of the "Ingersoll Memorial number" that we will sell for 15 cents a number, or five copies for 50 cents.

—In Mrs. Stanton's article in September Magazine, on page 489, third line, the word "readily" should be substituted for "rarely."

—We hope every one of our subscribers who can afford to do so will at once take at least one share of stock in the Liberal University.

—Otto Wettstein, the Liberal jeweler, has an advertisement in our advertising pages that we call the special attention of our readers to. Be sure and read it.

—S. M. Ingalls, that well-known Free-thinker, of Springfield, N. Y., writes in a private letter: "Your 'Ingersoll Memorial number' is par excellence a literary gem."

—Agnostic—But you yourself work on Sunday!

Clergyman—No; preaching isn't work. It's writing the sermon that's work.—Detroit Journal.

—There is not the slightest excuse for confounding the two Sam Joneses. The Rev. Sam Jones can always be distinguished from the other by his sulphurous language.—Chicago Tribune.

—Ingersoll's last production, a poem, entitled: "Declaration of the Free," was published in the July magazine with his likeness. We have a few copies left which we will sell at 10 cents a copy.

—T. B. Wakeman's article in this number, with his portrait and life

sketch, has been put into a beautiful pamphlet, and is for sale at this office. Price 10 cents each, twelve copies for one dollar.

—Col. Ingersoll agreed with Burns that:

"To make a happy fireside clime  
For weans and wife—  
Is the true pathos, and sublime  
Of human life."

—Joseph Benoist, an agnostic and an old resident of Kansas City, Mo., is dead. He left an estate of \$200,000, nearly all of which he willed to charitable institutions. He was a great friend of the late John A. Logan.

—Gov. Roosevelt of New York "went up like a rocket," but seems to be coming down slowly. We lost faith in him when he allowed a woman to be executed who had nothing to say in making the law by which she was tried.

—"The Liberal University" friends are especially requested to read two articles that appeared in the August Magazine on the university, one on page 459 by Wakeman and one on page 464, taken from the Boston Investigator.

—The splendid public and private character that Col. Ingersoll left behind him will do more for Free Thought than all his eloquent speeches. Free Thinkers should take a lesson from this and govern themselves accordingly.

—"The Master's Masterpiece," by Daniel K. Tenney, is the most radical exposition of the "Sermon on the Mount" that has ever been published. It is for sale at this office for 10 cents a copy, or twelve copies for one dollar.

—When Ingersoll was on his visit to the Pacific coast he was shown through

the depths of the Comstock mines, and as he came out he remarked: "If it can be proven to me that there is any hotter place than down in these mines I will join some church."

—Judge Evans, of Danville, Ill., writes: "Your September number is a good one and just the thing for the times. Ingersoll was the greatest man of the century and in another century he will be greater still. This age will not fully appreciate him."

—Speaking of the Filipinos, Private Will Stokes has this to say in *Leslie's Weekly*:

In religion he's a Christian,  
Tho' he holds a private view  
That his little wooden idols  
Also know a thing or two.

—Jesse Hiatt, of Kimball, S. D., sends us one dollar for this Magazine, one year, and writes: "Now that the old Bible is played out I want something for Sunday reading. And the Free Thought Magazine is the best thing I have found for that purpose."

—"But, strange to say, Ingersoll was a good deal Oriental. He hated meat eating and vivisection. 'Every time a piece of meat goes between my lips I am ashamed of myself,' he said. He would not consciously shake the hand of a vivisector."—Horace L. Trumbel, in the *North American*.

—Dr. E. B. Foote, Jr., informs us that the dinner given T. B. Wakeman by his New York friends, just before leaving for his new home in Oregon, was a "grand send-off affair," attended by some one hundred of his friends and admirers. We shall give a full report of it in the November Magazine.

—The London mission board some time ago was greatly encouraged by the demand for Bibles on the part of the Chinese, no less than 84,000 having been shipped on one order. Investigation, however, revealed the fact that the "heathen Chinese" wanted the

Bibles not for reading, but for working up into wrappers for firecrackers. Like the Higher Criticism, he was blowing h—l out of the Scriptures.

—Our Fellow Creatures is a monthly magazine devoted to justice to all dumb animals, and especially opposed to vivisection. It is published at 4411 St. Lawrence avenue, Chicago, by Mrs. Fairchild-Allen, at one dollar a year. Every friend of dumb animals ought to give support to this very humane and worthy publication.

—Rev. Dr. H. L. Willett of the University of Chicago says that the study of the Bible has fallen off greatly the last few years.—Chicago Journal.

We think the people do not read *Gulliver's Travels*, and *Jack the Giant Killer* so much as they did. They prefer books that contain some truth—some practical information.

—We learn from most reliable sources that Ingersoll is the most popular man in heaven, that Moses, St. Paul and Jesus are, one, or all of them, constantly in his company, and the priests and preachers are very jealous of him, and say he "ought to go to hell and be damned." He follows the same rule he had here, pays no attention to them.

—Widow Jackson—W'y, it was like dis way, parson. My husband went up on de hilltop to pray for rain and got struck by lightning. Parson Johnson—But yo' mustn't lose faith in prayer, sister. Widow Jackson (complacently)—Oh, no, parson! Dat proves de Lord do answer prayer. Not always in de way we ask for it, but in a way dat'll be best for all hands.—Judge.

—When Dr. Swing was being tried for heresy by Dr. Patton and the presbytery of Chicago, Ingersoll was asked what he thought of that tribunal. He replied: "That had Dr. Patton and the members of the Chicago presbytery been present when Calvin burnt Servetus at the stake, they would have quiet-

ly turned their backs to the fire, divided their coattails and warmed their backsides."

—If orthodoxy be true, Ingersoll is the greatest enemy it ever had, and deserved hell if any man does; still intelligent orthodox ministers are not inclined to say he is there, and most of them are trying to discover some excuse for his salvation. That shows that their hearts are better than their creeds. But we think their liberality in this matter is largely due to public opinion.

—Prodigal Son (just returned from the Alaskan gold fields)—What are you getting for apples, dad? Farmer—Nothin' yet. I'm asking 50 cents a bushel. Prodigal Son—Fifty cents! You'd get fifty dollars, if you had them at the Klondike. Farmer—Yes? And I'd get five hundred dollars for a glass of water—if I had it in h—l.—Short Stories.

That was in Bible times. The water now in hell is better than it is in Chicago, and they don't have to boil it.

—The Light of Truth, published at Columbus, Ohio, by our old friend and neighbor, Willard J. Hull, is one of our most valuable exchanges. It knows more about a future life than we do, but with this "defect" (?) it is full of good Free Thought matter, and any intelligent Freethinker will be benefitted by reading it. It is a 16-page weekly magazine and published for \$1 a year. We advise our friends to send 10 cents for a sample copy.

—The village clergyman went away for his holiday, and a benevolent neighbor took his Sunday duties. After the substitute had preached his first sermon he remarked to the clerk in the vestry:

"I am sorry that I gave you such a short discourse, but the reason is that the dog got into my study and tore out several leaves."

The clerk gazed wistfully upon the speaker and said:

"Oh, sir, do you think you could spare our parson a pup?"—Answers.

—We heard Col. Ingersoll state the following incident in a lecture that he delivered in Bradford, Pa., when his home was in Washington. Said the Colonel: "The office of the Young Men's Christian Association and my law office are adjoining in the same block. The other day, during a thunder storm, a bolt of lightning struck the Young Men's office and badly damaged it, but my office was not injured in the least. All I have to say about it is that it is evidence of poor marksmanship."

—"That is a fine melon you have there, Uncle Rufus. Where did you get it?"

"Dey am a strange romance connected tuh dat watah milyun, sah. I wah comin' by Brudder Watkin's patch when I see dis yere milyun neah de fence. My ole heaht did go out mighty to dat milyun, sah, but I fought ob de tex', which say, 'Thou shalt not steal,' an' I dun tol' de debil tuh git 'roun' behin' me. Den sumfin whispah tuh me de Bible wohds, 'Beah ye one annuder's buhdens,' an' I am, sah."—Berlin (Md.) Herald.

—Some of our Free Thought contemporaries, we notice, publish, with the best intentions, of course, some of the mean and contemptible things that the clergy are saying of Ingersoll and reply to them. We think that a mistake. Better do as Ingersoll did when alive, pay no attention to these lies. These liars can't have space in this Magazine to vilify the great Agnostic. Some of our good friends send us extracts from papers that are under the control of the church, defaming Ingersoll, with their reply to them. They go into our waste basket. Ingersoll's character needs no defense.

—The New Voice, the prohibition journal, has been removed to this city and is now published by Dickle & Woolley, at 184 La Salle street. In our opinion the two greatest evils that endanger Humanity are religious super-



stitution and intemperance. We are making our special effort against religious superstition, but we will not say one word to encourage intemperance. The New Voice is making a special effort against intemperance, but we are sorry to say it seems to uphold the other great evil—religious superstition. We wish it success as against intemperance.

—Ingersoll spoke with great vigor in Boston on June 2. Though the guest of the Free Religious Association, a portion of the audience, unaware of the incongruity, hissed him. He simply retorted: "Remember, no member of the Free Religious Association is responsible for anything I may say on this platform, nor am I responsible for anything any others may say here."

Another interrupter cried out: "Why are you here, anyhow?" Without asperity he replied: "I wonder?" Then after a pause: "But I am here!" This was like him—to be decisive without brutality.

If that is the way the Free Religious Association treats its invited guests it ought to strike the word "Free" from its name.

—Londonderry, Aug. 15.—An Irish party wrecked a Methodist Church here yesterday evening, while its opponents stoned the Catholic chapel. The Mayor issued a proclamation empowering military officers to act as magistrates. There was an attempt to renew the disturbances this afternoon, but it was checked by the police and military.

The authorities sent out a cart to collect the loose stones, but this was stormed and emptied by the women.

Belfast, Aug. 15.—There was rioting in the Catholic quarters of the city this evening. The police were stoned and windows and street lamps were smashed.

If these persons were agnostics and infidels how Christians would denounce them!

—At the barracks of the Salvation Army at 142d street and Alexander avenue to-night John Rudolph had become a convert and promised to lead a better life hereafter. Suddenly he and Captain Glue got into a red-hot argument, which

wound up by Rudolph interrupting the meeting and shouting as loud as he could: "I say you are not fit to be captain, your heart is not in God." Then he struck out right and left and blackened the captain's eyes. The police came and quelled the trouble.—Chicago Tribune.

There are no agnostics among these people. They are as well acquainted with God as with their next door neighbor, and know more about the streets of the New Jerusalem than of Chicago.

—Rev. Mr. Newby, the new pastor of the Christian Church, is likely to lose the confidence of his beloved flock. During the sermon last night he stopped abruptly and asked:

"How many of you have read the Bible?"

Fifty hands went up.

"Good," said the pastor. "Now, how many of you have read the second chapter of Jude?"

Twenty-five hands went up.

A wan smile overspread the divine's face. "That's also good; but when you go home read that chapter again, and you will doubtless learn something to your interest."

There is only one chapter in the book of Jude.—Guthrie, Ok., Leader.

—We desire to say a kind word to our friends who write for these pages. We are very thankful for their help. We could not publish the Magazine without it, but as we are getting so many articles we must have some rules about them and then live up to them. Our rules in the future will be these: When we receive an article we shall put it in our article drawer with others on hand. We cannot often acknowledge the receipt of articles. Then when we are ready to provide copy for the printers, we take all our articles out of the drawer and spend a day to examine them, and we try to select the very best on hand for the Magazine. The writers must keep copies of their articles, for we cannot promise to return them, nor we cannot decide upon

their merits at the time they are received. Now, if all will remember these rules, it will save all concerned much trouble.

—Prof. Greenhill writes: "I believe I have read every word in the September Magazine at least twice over. Oh, but it is a splendid one. May you be long on earth to pursue the course you are now engaged in. The world needs such men. And if I were a praying man I would intercede strongly that those of our way of thinking, who were able, would go down among the pockets of their clothes and shell out liberally so as to make life as pleasant as possible for you while you are engaged in such splendid work. I wish I were a millionaire for just one day. I know I wouldn't be for two, but in that one I would scatter enough to make my conscience easy."

But you are doing pretty well as it is, Brother Greenhill.

—Montreal, Que., Aug. 28.—(Special).—At the Anglican Church at Ste. Agathe, a popular summer resort in the Laurentian Mountains, the Rev. Mr. Garth, rector of Narragansett, R. I., in the course of his sermon, denied the inspiration of the Bible as it is usually maintained by members of the Church of England.

He said the Bible was no more divinely inspired than were the writings of Shakspeare, George Eliot, or any other great writer. The story of Adam and Eve, he said, was a legend impossible to believe.

The majority of the congregation left the church, threatening never to return.

The Rev. Mr. Garth, it seems, is a man of sense, and is preaching what is true, but his ignorant congregation did not employ him for that purpose; they want the old-fashioned doctrine. "Believe or be damned."

—We have just learned of the marriage of Laura Knox, the associate editor of the Free Thought Ideal, which Etta Semple, the editor, informed us came from having her likeness in our late April number. Nearly every young

lady who has had her likeness published in this Magazine, as a consequence, has got married. There are one or two of recent date that have escaped that ordeal, but we learn they are attacked from every quarter and find it hard to resist the appeals from Free Thought gentlemen who desire a wife free from superstition. We hope each and all these matches may prove happy ones—real Ingersoll homes. In the future, gentlemen who procure a good wife from seeing her picture in this Magazine will be expected to subscribe for the Magazine for five years. PAYABLE IN ADVANCE.

—Frank M. Young of Williamsport, Pa., writes in a private letter:

It was with a sad heart that I learned that death had kissed to silence the lips of our eloquent Ingersoll. It is surprising how liberal the majority of ministers have been in touching his demise. If his life has been a failure, as some would have us believe, then failure is my goal. Let us have more failures. Our poor, blind brothers prefer groping with their self-imposed burden of faith, rather than admit the facts. So be it. There is no doubt, however, that the people everywhere are becoming more liberal. They cannot resist the ennobling influence emanating from those who are trying to live ideal lives without the aid of the Bible and Jesus Christ; neither can they overlook the many noble deeds that are done by freethinkers, not because of expected reward, but because of their love of mankind. And Col. Ingersoll has had a very great deal to do with shaping all this.

—This was the published opinion of Ingersoll on vivisection. How many ministers dare speak out as plain and decided against this most cruel practice:

Vivisection is the disgrace and the shame of some of the sciences. Of what possible use is it to know just how long an animal can live without water, without food; at what time he becomes insane from thirst, or blind, or deaf? Who but a fiend would try such experiments? And if they have been tried, why should not all the fiends be satisfied with the re-

port of the fiends who made them? Must there be countless repetition of the same horror? Let us do what we can to do away with this infamous practice—a practice that degrades and demoralizes and hardens, without adding in the slightest to the sum of useful knowledge. Without using profane words, words of the most blasphemous kind, it is impossible to express my loathing, horror and hatred of vivisection.

—Ingersoll was the subject of a eulogy in Tuesday's Times (Aug. 29) by "A Correspondent," evidently an American, who knew the Colonel personally. We extract the following anecdote: "I remember once riding up Pennsylvania avenue, in Washington, with Ingersoll. He was on his way to the sitting of the court which was trying the famous Star Route case. The car was overcrowded, and the poor horse which drew it jibbed. Ingersoll was out in a moment, and, lifting the horse's collar, discovered a gall as big as the palm of his hand. I will not repeat the language he employed. It was not parliamentary, but he unhitched the horse himself, and stopped the street-car traffic of the avenue. And when the sulky driver complained 'that he would lose his job,' 'Bob' slipped a dollar into his hand, and I overheard him say: 'If you do, come and see me.'"—The (London) Freethinker.

—Miss Lurana W. Sheldon, our able contributor from New York City, sends us the following very complimentary notice of our September magazine:

Your action in preparing so excellent a testimonial to the memory of the "incomparable Ingersoll" (as the September issue of your magazine proved to be) should merit the highest praise of every intelligent man and woman in the world. When Mr. Ingersoll died humanity lost the most powerful balance wheel that it ever possessed, now it remains for his followers to keep the mental equilibrium of the nation by counteracting superstitious influence and combating false belief as rigorously and as thoroughly as did their leader. The Free Thought Magazine sets a splendid example of fearless,

intelligent expression of sound sentiment and the issue devoted solely to the noble life and attributes of that brave man. Ingersoll, shows that its editor is one of those untrammelled beings whose stand for truth is deep-rooted and unbending.

—William Podmore, of Trenton, N. J., seems to understand how to assist the Free Thought movement. When sending us nineteen subscribers from that city, and the money to pay for them for a year, he writes:

Free Thought has sustained the most severe shock of this century in the loss of that grand and noble champion of Liberty, defender of Equal Rights, and emancipator of the brain, Robert Ingersoll, one of nature's grandest noblemen, who has returned to nature after a most useful and fruitful life spent in elevating mankind, and lifting the veil of superstition and ignorance, freeing man from the shackles of tyranny and slavery of mind. I hope Free Thinkers will take up the cause where our noble "Bob" left off and fight with renewed vigor.

And a good way to succeed in that work is to secure subscribers for the Free Thought Magazine and induce people to do their own thinking and become free men and women.

—"Ingersoll, if he had kept still, might have expected any honors that the United States could bestow upon him. I do not think there is any man in the country who had more right to believe that he could have been President of the United States than he. He had every gift fitted to make him a popular idol and hero, if he had not gone counter to the religious opinions of the age. So, when you remember that, all talk about his having chosen this course for the sake of popularity and applause becomes absurd.

"There is one other thing: Without any regard to the subject on which he spoke, Ingersoll, in my judgment, was the most remarkable popular orator of the world, during the time in which he lived. He was master of all the emotions of any audience that he chose to address. His humor and wit have

been very rarely equaled; he could be pathetic and tender, he could be sarcastic, he could be sublime."—Rev. J. M. Savage.

—Chicago, Sept. 11.—(Editor of The Tribune.)—I notice in this morning's Tribune that W. L. L., who says he is a Sunday school superintendent and Sunday school teacher, mentions the following publications that he would have excluded from Sunday school reading—viz: Kipling, Shakspeare, "Peck's Bad Boy," Mark Twain's "Roughing It," Police Gazette, and Peck's Sun; and he characterizes these publications as "such stuff." It appears to me that a man who will mention the writings of Shakspeare and Kipling in connection with the Police Gazette is not the proper man to be the superintendent of a Sunday school, or any other school, where he has the selecting of literature for young people. It is a bad habit to swear, but I should prefer a son of mine to use a little profanity rather than that he should get the idea into his head that Shakspeare's writings are unfit to read. H. L. GREEN.

--Chicago Tribune.

And this Sunday school superintendent, who objected to the above "stuff" on account of its obscenity, recommended the Bible as the principal book to be used in the Sunday school.

—Concerning the family life of the great agnostic, Mr. Savage said: "As everybody knows, it has been ideal. Every member of his family seemed to look up to him with a reverent sort of worship, and admiring love.

"Another aspect of his character is worth noting. He was one of the most generous and unselfish of men in his relations with other people, always ready to give time and money to anybody that needed it. He was perfectly unostentatious, never making any parade of his charities. I do not know of anybody that a person could go to with more certainty of a hearing, and have help, if they deserved it."—Rev. J. M. Savage.

This is what one of our best and ablest preachers says of Ingersoll, and still some preachers insist he is in hell. And if there be a hell it may be best that Ingersoll is there, for he would

certainly make it more pleasant for the "lost souls" eternally imprisoned there, and he would not be contented in an orthodox heaven, knowing millions of the human family were suffering in hell fire.

—The following appears in the Brockton (Mass.) Daily Enterprise of Aug. 15:

A wedding ceremony took place last evening at the attractive home of Mr. and Mrs. W. E. Gruber at 21 Elliot street, when their daughter, Miss Grace E. Gruber, was joined in marriage to Mr. Augustus R. L. Rae.

Miss Eva Swaves played the wedding march in a very commendable way while the bridal party entered the parlors, which were filled with beautiful palms and ferns. The handsome young bride was gowned in a beautiful and stylish traveling suit of gray broadcloth. The bride was attended by Miss Ethel M. Hill and Miss Mary G. Gruber, cousins of the bride. Mr. Harry W. Hill acted as best man.

Both young people are well known and popular among their many friends. Both are well known as public writers, especially popular in free thought circles.

Miss Gruber is well known to readers of the Enterprise, having contributed in the past several poems to its columns. Mr. Dellquest has conducted the Electric book store of El Paso, Texas, the largest in the West. He has been a very successful business man, and is highly esteemed by all who know him.

Mr. and Mrs. Dellquest left on the 8:40 train for Boston, from whence they go to Washington, D. C., and will spend the winter in the South, visiting Florida, Cuba and many other places of interest, and after a visit to Europe will return to Brockton for a short time, and then make their home in Norfolk, Va.

Many relatives and friends were present and the numerous and beautiful wedding gifts were an evidence of their feelings towards the young couple.

These persons became acquainted with each other through the Free Thought Magazine. Mr. Dellquest was for a number of years our traveling agent and also contributed to our pages. Miss Grace E. Gruber was, a

few years since, introduced to our readers, by her likeness, and a valuable poem, which likeness and poem struck our young friend from Texas so forcibly that very soon he took a journey to Brockton, which has resulted as above stated. We wish the young people much joy, and a long life of happiness.

—W. Benj. Putnam, of Kansas City, Mo., writes in a private letter: There was only one brain endowed with imagination sufficient to weave in words the fabric elaborate enough to do ample justice to the memory of Ingersoll, and that brain is now stilled. There was only one mortal competent to strike a balance sheet of his transactions and place to his credit all the kindly thoughts, words and deeds that have filled his life of which the world knows naught, and that mortal is but remembered dust. The combined talent of all the liberals of the world cannot adequately write a memorial to do "justice" to his memory. The curtain has dropped upon the last scene. The audience are still thrilled with rapture. Their pathway through life will be more joyful for having witnessed the play. Other actors will play the same roles, but none will soar to such heights in imagination's world, nor picture such thoughts on the tablets of the brain. Shakspeare was his genius. Ours is Shakspeare and Ingersoll. He has added to the sum of the knowledge and literature of the world, not only in quantity, but in quality. His career will be a beacon on the hill of life, and as we slowly ascend the pathway we will gain therefrom inspiration and light. We will have the satisfaction of

"knowing" that he, whom some of the priesthood have relentlessly reviled and slandered, even after he could make no reply, was intellectually and morally so much their superior that they were "unworthy to touch even the hem of his garment." They would do well to follow in his footsteps and leave a record so clean that even their worst enemies could find no foundation upon which to base a legitimate charge.

The venerable gentlemen of the cloth have been cheated of one pleasure, and that is, the associated press have heralded to the world the knowledge that "Ingersoll meets death with a smile upon his lips." Who can picture the disappointment and chagrin of the clergy who are thus denied the pleasure of telling and retelling of how Ingersoll recanted on his death bed? Depict the scenes of agony. Repentance for a misspent life. I feel sorry for them, but it cannot be helped. They will have to be satisfied with retelling the oft-disproved story of Voltaire and Paine. Burns' tribute to a friend is fully appropriate now—

"Few heads with knowledge so informed;  
Few hearts like his, with virtue warmed;  
The friend of right, the friend of truth;  
The friend of age, the guide of youth.  
If there's another world he's now in bliss;  
If there is none he made the best of this."

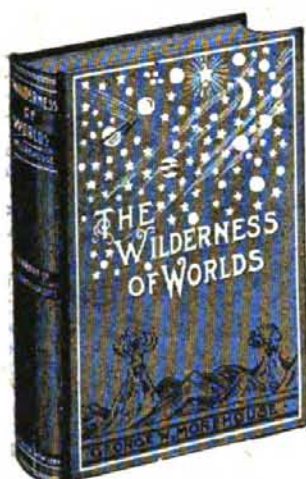
Regarding the things about which he said, "I do not know," I must again quote Mr. Ingersoll's favorite poet, where he says:

"With such as he, where'er he be,  
May I be saved, or damned."



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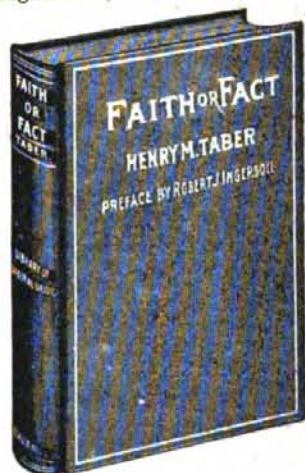
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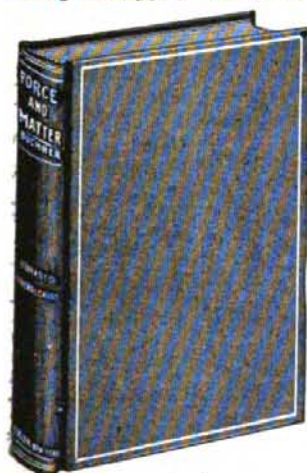
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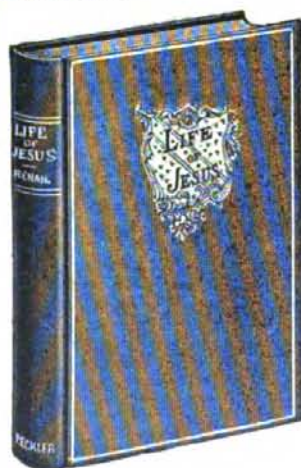


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# FREE THOUGHT MAGAZINE

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THOMAS PAINE.

BY ROBERT G. INGERSOLL.\*

**M**R. CHAIRMAN, LADIES AND GENTLEMEN: It is not simply a duty, but it is a privilege to help rescue the reputation of a great and noble man from the slanders of ignorance and hypocrisy. We have listened to a very noble eulogium upon Thomas Paine by Mr. Conway,



THOMAS PAINE.

and the reason it is so noble is that it is true. We have been told what he did; something of what he accomplished in this world, and a little of what he suffered. We must remember that for many, many ages, mankind was governed by two ideas; one, that all power to govern came from the clouds—came from some king of kings, and that all who ruled occupied their thrones because it was the will of him who sat in sovereignty above all. This was the belief; and this power from on high, coming to the king, going on down from him to the lowest one in authority, finally reach-

ed, and robbed the poor, wretched peasants.

Thus it was for many, many generations, and the result of it was that the many toiled in vain, with little to eat and little to wear, living in huts and dens, that the few might live in idleness—might be clad in robes of purple. That was the scheme of the divine government, believed in by our ancestors—honestly believed in, at least, by those who submitted;

\*This address was delivered immediately after one delivered by Moncure D. Conway, since the author of Paine's Life and Works, in the city of New York, a few years ago. and reported for and published in one of the city papers.



and they were to be rewarded for all the pains suffered in this world by having harps when they should go to another. And they consoled themselves with the thought: While the kings and the queens and the lords and the ladies have their good times here, we will have our good times after we die; and possibly we will have the happiness of seeing all these ladies and gentlemen in hell. The latter reflection undoubtedly was a great consolation.

That, I say, was the first idea; but the man of whom you have heard so much, which has been so well said, took the other ground, and said, "This power to govern does not come from God. God must be retired from politics. This power to govern comes from the consent of the governed. The source of this authority must be the people themselves." Well, nothing could be more laughable at that time than the idea of having a government administered by shoemakers, and carpenters, and farmers, and simple buyers and sellers, and traders. It was thought impossible that such people should have brain enough to really administer a government.

This governing power—this governing sense—was confined to the few—the few that had been chosen by the king of kings; but finally, through the efforts of Thomas Paine, more than through the efforts of any other man who ever trod the western world, that experiment was tried here on our soil; and the question was, whether ordinary human beings, with ordinary intelligence, even though they were mechanics and farmers and merchants—and lawyers—whether they had the sense and the honesty to form a government, and patriotism enough to administer it. It was tried here; and I need not say it has been an amazing success. In all these other governments the church and state existed together. They were united. But a few people in the days of Thomas Paine said, "Let us separate church and state;" and our forefathers agreed to it. Very few, however, were in favor of it.

I will tell you to-night why they agreed to it. A few, like Thomas Paine, like Benjamin Franklin, like Thomas Jefferson—few knew there should be no such marriage. But the question came up before the many—the average multitude—and then the question took a different form. It was not with them, Shall there be a church and state?—but, Shall it be our church? The Puritans would have had their church united to the state, if they had had the power; the Episcopalians the same; and so if every sect in the thirteen colonies. But there is a little human nature even in a church, and the church that could not be a bride, was willing the

state should remain a bachelor, rather than marry a rival. In that way, and in that way only, we got rid of the church in this country.

Now, then, that was the first great step. Political power does not come from God; or if there be an infinite being, he allows human beings to govern themselves. He refused longer to be accountable for the blunders of any administra-



ROBERT G. INGERSOLL.

tion, and that was an excellent thing for him. So, since that time, in this country, and in some other lands, the people have endeavored to manage their own affairs, without the interference of any gentleman pretending to be the agent of some power above the clouds. That was the first step.

Then there is another thing. For many, many generations, it has been believed—is believed by a great many good people to-night—that religion comes from the clouds. We have now

got to the point that we know that political power comes from the people, and that every government should rest on the consent of the governed. We know that. We have found out that the people themselves make and create and administer better government than they ever got from the clouds. I say, then, the belief was that religion came from that same country; and that if some being, somewhere in the midst of the constellations, had not written the ten commandments, we would never have known right from wrong.

Now, it has always seemed to me, and I think I can make it clear to you—that no such information was necessary. In this world, for a great many years, people have had to work to get an honest living; and wherever man has worked to get an honest living, he has always objected to some fellow who did not work taking the result of his labors. If a man that

planted a few acres of potatoes, and hoed them all summer and dug them in the fall, and picked them up—using his own back—it would never have occurred to him that a gentleman who had sat on the fence and watched him—I say, it would never have occurred to him that the fence-sitter, even if no ten commandments had ever been given, had a better right to the potatoes than the man who raised them. So, it seems to me that in every country where the people, or a majority of the people, objected to being murdered, there would probably have been a law against murder, whether they had ever heard from Mount Sinai or not. And so we might go through most of the decalogue.

I say, then, we had to take another step, and that was that religion does not come from the clouds. Religion comes from the heart of man. Human affection is the foundation of all that is holy in religion. Human intelligence, applied to human conduct, is what we call morality; and you add to simple morality kindness, charity, love—and there can be no more perfect religion imagined by the brain of man. Now, then, as we succeeded so well in politics, by getting out of our mind the idea that power and authority came from beyond the stars, so I hope that we shall make the greatest possible advance in religion, when we get it out of our minds that religion comes from another world.

There is no religion except humanity. There cannot be. Those clouds called creeds are destined all to fade away, but the sky will remain—humanity; and in the sky will shine the constellations of human virtues. In other words, we want to outgrow the supernatural in these affairs.

Thomas Paine helped take the first step. He dug down under the throne, searching for bedrock, and he found nothing but lies, mistakes, assumptions—everything that is infamous. And when he got through with that work, it occurred to him, one day, to dig under the altar and see what was there; and it was worse there than under the throne. Thomas Paine was not what would be called to-day much of an infidel. I think he would have cut me dead. If he were alive to-night, he would be off with the Unitarians—and with the conservative wing of the Unitarians. That is to say, he believed absolutely in the existence of an infinite God; and in some way he excused that God for making this world—for giving power to the Catholic Church. How he did it, I don't know; but he did it. In some way, he excused that deity for all the volcanoes and plagues and famines of the world. How, I don't know; but he did. And he may have been right. I am not saying that he was wrong. All I am saying is that I do not believe he was right.

As I have said a hundred times, you have no idea how little I know on this subject; and you never will know how little I know until you appreciate the state of your own knowledge. Paine, I say, not only believed it, but he believed in a special providence, exactly as Mr. Conway has told you.

Well, so did Voltaire; he wrote essay after essay, not simply to prove the existence of God, but that he in some way ruled this world. Well, I don't deny it; but there are two facts inconsistent in my mind—that is to say, one fact is inconsistent with the alleged fact. I cannot harmonize God and Siberia. Still, I don't say that I know; because you know that I don't, and I know that I don't. But Paine wanted to do one thing. He wanted in religion, to get rid of middlemen. He wanted the citizens of the United States to transact what little business they might have with the deity, without paying any commissions to gentlemen who were in the guessing business for a living. And whoever steps between a priest and his salary will find that he has committed all the crimes in the statutes; and if he does not find it out, others will find it out—when he is dead.

That is all he tried to do. He taught pure morality. He taught that we should worship God simply by expressing and feeling our gratitude, and that gratitude should rise from the heart for favors received, like perfume from a flower; that there need be no form, no ceremony, no costly cathedrals for this business—no hired clergy; that man could worship God for himself. Then he made enemies. Then they began to look, as Mr. Conway has said, for special providence.

And I remember, when there was something the matter with my throat, I got a letter from a Presbyterian minister, who took the pains to tell me that he had read in a paper that I had cancer of the throat; he then called my attention to the fact that it was probably a judgment of God for the blasphemies I had uttered. And I wrote back to him, good-naturedly—I always feel that way toward clergymen—I have the feeling that they are doing the best they know how. So I wrote back to him that I shouldn't wonder if he were right; and if it turned out that it was the judgment of God, I should never blame him—never; that if I were in God's place, probably, I should kill any man that I could not answer.

In justice to that man, I suppose I ought to add that he wrote me another letter taking the first one all back. But such was the belief; and if the church could have answered the "Age of Reason," it would have satisfied itself simply by attacking the book—that would have been enough. It was because it could not answer the book that it attacked the man. And that is what the church has always done. I do not say it has



been dishonest. I don't know how it will account for its acts. But it has always done that way. And there is something to me remarkable in the constitution of a religious falsehood. What health it has! How hard it is to kill! After you think it is dead, the roses of health will bloom in its cheeks again. It will lie in a comatose condition, like a frozen serpent, and all at once, in the sunshine of opportunity, it crawls. It will lie hidden for years, waiting for the moment of resurrection—waiting for orthodox lips, that it may be born once again. And it is always born again, yes, sir. I have never known a religious lie to die.

Only the other day, in a paper in this city, appeared the old story that when Thomas Paine died he was in agony and terror; that he called upon Christ to have pity on his soul; that he confessed to some girl that the devil must have had a hand in writing the "Age of Reason;" that he wished the books had all been burned. Now, that was told only the other day; written—published by a minister of the gospel—one who has been duly ordained, and I have no doubt he believes every word of it—undoubtedly he believes it, because he wants it that way.

But the facts are exactly the other way. And is it not wonderful that all these gentlemen rely so much on what they call the evidences of death? Hundreds of murderers die in this country on the gallows without a quiver—with the utmost courage; and I have never known one of those deaths to be quoted in favor of murder—never; and yet it would be just as sensible. A man goes to the stake and dies for his opinion. That is not the slightest evidence that his opinion was correct. It simply demonstrates the sincerity of the man and the courage of his heart, not the correctness of his opinion. And if every Christian in the world was frightened at death when he dies, it would not tend to prove the truth of any miracle in the Bible or the falsity of any miracle in the Bible. The thing is not evidence in that case.

So the same story was told of Voltaire in the same paper here the other day—that he had died in the utmost terror. Now, it has been denied—not only that, but it has been demonstrated a thousand times—that it is utterly false. But it will come up again next spring along with the grass. The intelligent ministers, however, won't use it—that is, not when they are preaching in their own pulpit; if they go out in the country they may. And it is a very curious thing the way that is done. When a thing gets too idiotic to be preached in the pulpit it is handed down to the Sunday school superintendent and taught to the children. When it is too absurd for the children we give it to the missionaries, or send it down South for the colored brethren.

In other words, we do with our theories—with our religions—as we do with our clothes; when they get out at the elbows and knees, and when we cannot get them cleaned and revamped, or mended, to look decent, why, then, we have charity enough to give them to some other fellow. So we find the religious teachings of the day charitably distributed—going from the highest, as they call themselves, down, down, down, until they strike those who for the first time hear “glad tidings of great joy.”

Now, all that Thomas Paine endeavored to do—and it seems like a small matter—was to make this world fit to live in. That is what he was trying to do. He was trying to keep the organized few from living upon the agony and toil of the unorganized many. He did his very best to exalt in the bosom of every man his idea of the dignity of man—his idea of the value of liberty and opportunity—his idea of culture, of education; raising, day by day, the standard of human endeavor. That is what he tried to do. He tried to change kings and lords and dukes into the servants of the sovereign people. That is what he endeavored to do. And in the world of religion he tried to do, if possible, still more.

In the one case he wished to preserve the individual rights of the man by the preservation of a republican government—of real, pure democracy, as nearly pure in form as the character of the people would permit. But in the world of religion he knew that each man was a sovereign; that in that world there should be no government except the government of reason, of persuasion, of logic. He knew that in the world of thought each brain should wear the crown and tiara of sovereignty and the robe of purple. He knew that in that world only the man was a good citizen who gave every right that he claimed for himself to every other human being. He also knew that in that great republic of mind only those were traitors who resorted to brute force. And so Thomas Paine said, “Let every man think for himself; let him have his own idea of the divine being; let him worship as his heart prompts.”

Upon that subject he said as great a thing as man has ever said: “When you say that man shall only worship God in one way, by that law you say that God shall receive worship only in one way.” No greater utterance ever fell from lips upon that subject. You have no right, if there be a God, to say what worship he shall receive; and Thomas Paine said, “If there be a God, his heart goes out to all his children in this world, and consequently it is his will that they should all be free; that they should all be happy.”

And all I contend for in this world is that every man is entitled to the work of his hands; every man is entitled to the harvest of his brain; and

it is the duty of every man to give his honest thought to every being who has the right to ask it. That is all. That is all. That is all the religion we need in this world, or any other. There may be another—and everybody who is now living wishes to keep on living. Hope is not based on evidence. There is a vast deal of hope where there is no evidence. There has been a good deal of hope when the evidence was the other way on a great many questions in this world. And I suppose it can truthfully be said that hope is the only universal liar who never loses his reputation for veracity. Hope always tells a good story—always paints on the canvas of the future a beautiful picture. And I would do nothing by word or act—I would do nothing anyway—to take from the sky the smallest hope that ever shed a ray of light in the human heart; not one.

If this universe only could be as I wish it were—and maybe it is—I would like to know—nothing could fill me with greater joy than to know that for every sorrow suffered here there is to be a joy somewhere. Nothing would give me greater delight than to know that every tear that sorrow has ever shed will at last become prismatic, and that we will see the beautiful bow upon the dark cloud of death. Nothing would give me greater joy than to know that there is some world where innocence will always be a perfect shield—some world where justice will triumph—some world where truth can enter the ring naked and conquer all comers—some world in which the good man cannot be slandered and maligned—some world in which every heart can be known as it absolutely is. And if there be such a world, in its shining streets, or by its winding streams of joy, you will never meet a grander soul, a braver soul, than once inhabited the clay of Thomas Paine.

And so I say, let us do what we can to destroy the phantoms of ignorance and superstition. Let us do what we can to take from the heart these weeds and thorns; and let us be happy here, and be happy here by making others so. Let us enjoy to-day without regretting having lost yesterday, and without fearing that we may lose to-morrow. Let us enjoy this green strip of flowering earth, called the present, stretching between the two great eternal deserts—the past and the future. Let us enjoy that strip of verdure. Let us enjoy the flowers that bloom upon it. And if there be another world, I will be just as happy when we get there as any fellow in this world or in that; and if there be no such, we will have enjoyed this. While I live, I want to be free. That is what Thomas Paine wanted to be—not only free, but he wanted to be free to do good; because the more liberty you have, the more obligation there is upon you.

And this man (I can hardly stop speaking about him), said another

thing: "Any system of religion that shocks the mind of a child cannot be a true system." Nothing was ever said better than that. And this same man made a creed for himself.

That man was brave enough to write and fight for liberty here—brave enough in the shadow of the guillotine, to say in the French chamber, "Let us destroy monarchy, not the man"—great enough to say, "It was his misfortune to be a king."

I want you just to think of the diameter and of the circumference of that splendid expression, made under those circumstances. I want you to see just how splendid and noble this man was; and then I want you to know that all the men who have ever maligned and slandered him, from that day to this, compared with him are vermin. And yet I don't blame them; they have done the best they know. It is our duty to tell them who Thomas Paine was. That man, after having done all that he did, received nothing from the United States, for many, many years, except scorn—derision—contempt—falsehood—slander. And the church has been like a coiled viper on the grace of Thomas Paine since 1809—like a coiled viper, and whoever has attempted to defend him, it has attacked.

There is another little thing connected with this—and I am going to say a word about myself. The first speech I ever made in public was an address at a Sunday school celebration, when the other man didn't come; and in that speech I defended the memory of Thomas Paine. I made use of the first chance I had. I am the friend of every human being who has been the friend of man—no matter where he lived—in what age or time. Every man who has lifted his voice for human rights—I am his friend. Every man who has defended freedom of thought, I am his admirer tonight. And every man who has endeavored to enslave his fellows, and every man who has persecuted his fellowmen, I hate with all my heart and soul; and yet, if they were alive, the only injury I would do them would be to enlighten them. What would the world have been without these men?—without such men as Voltaire, one of the noblest men who ever lived, and whose name I never see and never repeat without a thrill—never. I think of a soldier, with a plume over his helmet, riding to a walled city, demanding surrender; and I see the hosts of superstition on the beleaguered walls, and I see them with a white flag in their trembling hands. Voltaire—Thomas Paine—take the two, and they did more for human liberty than any other two men who ever lived.

Now, all I want is for you to know the truth—and in a little while it will be published—about Thomas Paine; and after that book has been

published by Mr. Conway,\* and sufficient time has elapsed for intelligent people to read it, then when any occupant of a pulpit tells the old lies again, I intend to hold him responsible—at least, by calling his attention to the fact; and I want everyone who hears me to-night to make up his and her mind—especially her mind—that from this night forth you will always have the womanhood and the manhood to defend the memory of the friend of man, Thomas Paine.

### THE EVOLUTION OF FAITH.

BY REV. J. O. M. HEWITT.

THERE is perceivable everywhere in the experience of man the influence of a psychic or mental force not our own, but in rapport with us, that we name God. Men have faith in it, as we have faith in forces physical, and by reason of this faith there have been instituted great establishments of religion, and yet with the great majority of religionists this force, or God, is as the  $x$  in an algebraic problem; the occult factor in the equation of Life.

It is because this is so that we find in religions so much that we are obliged to reject, and which our reason denominates superstitions. Yet superstitions will cling to all occult forces until they cease to be occult, and religion will be compelled to carry them as burdens, until the  $x$  is eliminated; and it is in the interests of religion that I undertake, in this paper, the solution of the problem, showing as well as I can the progress made by science in the discovery of God, and the adaption of its findings to the use of man.

We sense around us everywhere the presence of mind, that is, we know of mental impressions. In some way, at least, we know of thoughts that come to us suddenly. These are tokens to us of a mental force, not our own, for we invariably say they came to us, when speaking of them. This little fact of our human experience may not be considered as much, yet once in "the long ago" of man, it was counted as a mystery. They said, in that long ago, that it was something which ought to be studied into; just as Franklin thought he ought to study into the mystery of the thunder storm; and because he did study we have the present science of electricity, which has given us the telegraph, the telephone, the electric car and the electric lamp.

We think how little did he know of what the tiny spark from the

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\*The life of Thomas Paine, by Moncure D. Conway, is the best life of Paine that was ever published and ought to be owned by every Freethinker. The price, in two volumes, is \$5.00.

key he had attached to his kite-string would bring us, in the way of power to use; but from that tiny spark we have seen the evolution of electrical science, and to-day we wonder, not at electricity, but what next our "wizards" of electric science will evolve.

So, too, these "thoughts that came," commonplace as was a thunder storm, these thoughts of common men, were the things that first gave to mankind a belief in an intelligent, psychic force, to which we attach the name God (in sanskrit, "Od;" Persian or Syriac, "Ghaud" or "Ghaude"), and ascribed to this God the attribute of personality.

They said, these thinkers of long ago, that some person was the speaker or inspirer of these fleeting or inspirational thoughts; some one near them, though they could see no one. It was a word of speech out of the infinite of nature; that was all they could say about it; they did not distinguish sound, but still it was a word in their own language; and then they began to wonder if it was not something to be useful, only that it was understood as a distinct intelligence. These scientists of the long ago were not of the common sort of people; scientists never are; the common people are not apt to notice little things; they take them as a matter of course and so pay no attention to them, only for a moment. But the true scientist says of everything, "It is important;" and because of this we have our sciences. Every science that we have was once as poorly equipped with observed phenomena as was the science of God, but little by little one observed fact was added to another observed fact, until we find at length the science of to-day, and our scientific knowledge gives to us a faith in the thing known. I wish to have this remembered, else will be missed the processes by which faith in God has been evolved; will not know after all what our faith in God is founded upon, nor know how strong is its chain of evidence, nor dream of what reliance we may put upon it; for little by little were added the observed facts of phenomena to that one commonly known fact that the people said "thoughts came to them." (I emphasize the word "came.") What occult power of mind, infinite, was there to be used, if only we knew how? The scientist was as much in earnest about this fact of mental phenomena as Edison or Tesla is in earnest, when they notice some "freak" of electricity, not before observed; and I will call this fact "No. 1," in the chain of evidence.

Next we will notice (as did they) there are some people in every community who are called very intuitional; they seem to be able to arrive at once at the moral truth of things, even though they say that they can give no reason for their conclusion. We speak of woman as being more intuitional than man; say laughingly that a woman's reason is "Because;"

is not like man's logical, but intuitional (yet there are many men as illogical, and as intuitional, as woman). These sudden flashes of intuitional wisdom, coming more like the flashes from the clouds than like the steady rays of light from the sun, they named from the electric flash "divine;" and we find the scientist of long ago saying, "These are the God-speakers, and their wisdom is divine wisdom;" their intuitional faculties were considered "gifts;" they were gifted, as we speak of our gifted ones in poetry or music or painting."

So, too, the history of the past often tells of "the wise woman," or of "the wise man," consulted even by statesmen, when they were in doubt about matters of state policy; yet these, denominated wise, were by no means statesmen, stateswomen; no, they lived apart from courts, they took no part in their state intrigues or plannings.

The scientist, satisfied of intelligence in the infinite (infinite because everywhere coming to people as thoughts), began to say that these were gifted ones; that they spoke better than they of themselves knew—and so was added another link of observed facts to the primal link of faith in God, or power of mind not incarnate. It now begins to be a chain of evidence for faith, but even then it was but little practical use that they could make of either this fact of "thoughts coming" or the other fact of gifted intuitional wisdom. We all know that our intuitional answers to practical questions are but little more than monosyllables, a yes or a no; so, as I said, they had but little use of these divine gifts of God-speech, and yet they begin to use them, else there would have been no record made of journeyings to the home of the wise woman, or the abode of the wise man; but the record was made, and so we know that they attempted to make use of them; and let me say here that until we make use of anything in nature our faith in the thing is only theoretical; not until we use our facts do we obtain a practical faith. For this reason I may say, also, that most of the so-called faith in God, of the people of to-day, is scarcely more than a theory about God; they may not say it is practical enough to be called reasonable, yet they pride themselves upon their reasonableness in other things!

The fact, seemingly established, of gifted ones, of exceptionally intuitive people was to the scientist of long ago just what a discovery of to-day is to the scientist, viz., a spur to new endeavor, and led as a matter of course to renewed investigation of psychic, or mental phenomena. But where did they next investigate? It may seem strange, but I answer, it was in the phenomena of insanity; insanity, whether brought on by disease, as it so often is, or by the use of intoxicants, drugs or liquors. Yes,

there is insanity lurking in every form of intoxicating drinks, in every potion of the chemist that benumbs the senses, though often we find brilliancy of speech in the drunkard, and a strange loosing of the tongue as the drugged one passes into sleep.

But what observed fact of mind did they note in insanity that gave another link of evidence to the chain for faith in God? To this question I answer, that however "disjointed" the speech of insanity might be, they were often surprised as gleams of a speech of wisdom there that was profound, and, too, was something more than a yes or no to questions asked. It was a speech in a sentence, a wisdom prolonged, though often interrupted by such folly that only close observation was able to rightly connect the parts. So they reasoned (these men of science) that if only they could gain the key to mental states in the insane they could succeed in obtaining continuous wisdom, though the insane one himself was unconscious of the reason in what he was saying so fluently.

This they sought for in induced temporary insanity, induced by the administration of either drugs or liquors to sane subjects. Hypnosis was induced by "the laying on of hands," or, as we would say, by "magnetic passes," by the fixed gaze at crystals or other bright gems, and, in fact, we find Messmer and modern practitioners of the hypnotic art anticipated both in methods and results, when India, now old, was young. We do not say of these ancient masters of science that they excelled the moderns in their findings of physical science, but I do say that in the field of scientific investigation of mental phenomena they were our masters. No modern hypnotist of the Occident can successfully compete with the Yogis of the Orient to-day in that peculiar field of psychological research, and yet the Yogi of to-day is not the one by any means to whom we would go, as disciples, or seek as our priests of infinitude; far from it; they remain, the degenerate offspring of a once noble cult; their art an heirloom handed down from father to son as an art only, until it has become a mystery even to themselves; only that and nothing more!

Yet we must not decry hypnotism; there is no doubt concerning it; the scientist of to-day admits it as one of the sciences, and the physician and surgeon invites its aid in their practice of medicine and surgery; so I say of it, it is scientific, and in that sense legitimate as evidence when seeking light upon faith-origin and religious establishments.

I have alluded to "temporary insanity," but I use the word in no ill sense, but simply as expressing a state of mind in which the person does not exercise his reason, though he possesses reason. Induced insanity is, perhaps, the better word.



Through their experiments with induced non-reasoning speech, we are introduced to the phenomena of trance-speaking; introduced to the pythonesse and the vestal, retained in the service of the sacred college (sacred to science), and the temple of exoteric observances and rites of religious worship, that these might voice the oracle of the God, known!—and though we know of designing practices of fraud in the past, as well as of practical fraud to-day, we also know there was enough of the genuine phenomena of trance-speaking, so that the scientist was satisfied that there was a controlling intelligence, extraneous, and often superior to the intelligence of the entranced medium of speech; and, too, as a natural result of his observations, he said: “I know of the gods in the infinite of space around us, and that by entrancement (induced-hypnosis) we may obtain from them the word of right judgment.” He had at length established communication with God, and praised “the Lord of the World” because of what he knew!

That there was evidence of mental rapport existing between the medium and the God, he of the long ago had no doubt, but a difficulty soon presented itself, detracting from its value as a means of human progress, and which must in some way be overcome, else entrancement would furnish no particular gain to man’s store of knowledge, and that was that he found falsehood, as well as truth, in the utterance of the vestal. How did he account for it? We smile perhaps at his theory, but to him it seemed apparent that there was not only a good God in the infinite of space around him, but there was also a bad God—our word is devil. The scientist was fast becoming a theologian, with the proclivities of theologians!

Allow me to remind you here that the people of that age of science were not all of them scientists any more than they now are; that superstition was as rife then as now. The world of science was not yet a large world; books they had not, or at least but few of them; manuscripts we call them. The people were but illy prepared to elucidate any mystery of our nature, so illy prepared that a mountebank, a juggler, was more to them than any minister of religion could be, unless prepared to juggle as well as preach. The miraculous, not the understood, was “the stock in trade,” with even the best intentioned among ecclesiastics or founders of religious systems, and, besides, while science knew of God as a mental power, intelligently displayed, they did not know the intelligence; they only knew of power for good, and power for evil, and taught the people to invoke the good by prayers and supplications of ceremony, and the propitiation of the evil by the offering of sacrifices. We must also remember that not all that is called science to-day would pass for science, even

among scientists then; they would worship our chemists, our electricians, and pay divine honors to our conjurers, not thinking it possible that mere men could do such things as these daily do. And so it comes about that we find among these earlier peoples the establishment of such theocracies as only could be established among the ignorant; so full of materialistic ideas that physical nature was ransacked to supply the necessary symbols by which to signify the scientific or priestly understanding of the relation to them of these divine or devilish powers of mind invisible. But I am trying now not to give account of mythologies and their rise, but, instead, of the truly scientific findings in observed mental actions, that were to them evidence conclusive of the existence in the infinite about them of power or powers, such as we of to-day would denominate psychic, but which in their day was named divine, was deemed to be "Great Nature's Soul;" so we take their findings of intelligent force in the infinite, and ask, What next did they find out about God? The answer is, the next finding of science was what I will call the location of the God!

Do you smile at this, O reader, thinking I will attempt to map out the place of "the golden city, the city of the King?" If you do you are mistaken; they did not find, and there is no "city of the King," except in the human breast, and there is no heaven or hell that may not be "within you," using the word of Jesus; but none the less I do say that science did locate God, or, at least, the personality of the power, whether divine or devilish in its manifestation. How? Where? There is but one true answer to these questions, but will you say I blaspheme God, and proceed to "stone me with stones" if I give it? When I think how often "zeal for the church" has stoned the truth speaker, how often the Christ of Truth has been crucified by ecclesiasticism, how many Brunos of science have suffered martyrdom, I ask, would it be a wonder if I should hesitate, fearing to speak the truth? Judge ye!

Yet it is my purpose to tell the truth as I have found it in the fragmentary records of the past—I may not hesitate. The philosophers and sages of ancient Egypt, that mother of learning, located God, located devil, not in the viewless void of nature's infinitude of space or spaces of physical being, but by their experiments with psychics or "mediums," in that seance room of their mysteries, "the sanctum sanctorum" or "holy of holies" of the temple devoted to religion.

There they found out "the word-speaker" of the infinite; found the infinite to be infinite only in numbers; found a well-demonstrated personal immortality of man; and that it was "man," though excarnate, who

spoke through the lips of their entranced vestals, through the pythoness gave the oracle.

We may not despise the testimony of such men as Pythagoras, Socrates, Plato, of a host of others with whose names only the historian is familiar, but whom we know by the historian to have been in the foremost ranks of scientists and philosophers, and yet these were convinced by what they saw in the seance rooms of Egypt, as savants of our day of psychical research have been in our seance rooms, so that none who sat there could doubt either their own personal immortality or that "the voices of the silence"—the God—were the personal inspirations of incarnate man.

That they possessed the true scientific spirit of investigation, were not disposed to be credulous, is evidenced by the well-known fact of history, that they would not admit to their "society for psychical research," the mysteries, any one who had not only high reputation for learning but had been subjected to rigorous espionage for a no less period than seven years, so we are compelled to admit that "the initiates of the mysteries" were at least of the best minds of their times, learned in other things than religion; perhaps I ought to say psychic sciences, but their psychic science was their religion!

From the time of the mysteries we find that these students of the occult—the God—were conscious that it was incarnate man, not anything else, who inspired the race.

True to the spirit of their times they revered authority, and most of all in authority, the king; consequently we find by the records that they gave divinest honors to the shades or ghosts of their most renowned kings—men who in the flesh were esteemed most for statesmanship or regarded most for their personal valor in battle. These were their national gods, and to these, most of all ghosts, they gave attention as the pythoness uttered speech inspired. But they soon found, like as we of to-day, that often the shade or "control" of the entranced vestal was not the one whose name was given—that it was only a spurious personation of the one they most wished to hear from. This led them to exercise caution, even when they were satisfied that the fraud was not of the vestal who gave the message; consequently they employed scribes who wrote out what was said by the vestal while under the entrancement of the ghost—or God—so that it might be carefully studied and judged before announced, for they felt that they themselves must be responsible to the world for everything they did or caused to be done in the name of the God, and no initiate was permitted to reveal to anyone who was not also an initiate anything that took place in their seances. I am not writing this in the interest of

"church secrecy," but in the interest of all those who to-day are, in one way and another, investigating psychic phenomena; for, alas, we find in our modern seance rooms all the pretensions of great names that they found and ruled against. But must we go to the seance room of the entranced medium before we can find and know the God? Is it only from entrancement—induced control—that we can obtain divine wisdom? Is this, the all of science, its latest word? If I had found this to be so, I would not say one word concerning faith in God. The world needs a more perfect way, both in communication with and use of God. Personal self-possession is of more worth to man as man than "divine wisdom" procured at the expense of our individuality. The thought leader of the race must be a man of self-control, of mature and reasonable speech. I can readily understand why the scientist sought by the study of mind abnormal to find out why intuitions flashed intelligence, why thoughts came to people, but as a teacher of religion I must protest against the use of the abnormal as our practice of life, though it may be useful as a study, as disease is studied by physicians, that we may avoid, or be cured of it, yet I am just as ready to say that among those students of God in abnormal states of the human mind there were to be found those who were most reverent in spirit, and who esteemed morality as the highest good of man. So, too, they felt that human life was ennobled—lifted in aim above, far above, the lower plane of a brief physical existence, and who strove with all their force of intellect to teach the people righteousness, that they might be better prepared for that immortality of soul they by the abnormal had discovered. As a token of this high spirituality, of which I speak, let me give you a rendition of a song of an initiate of the mysteries, where I think you will perceive this high spirit of observance and devotion to which I allude:

"O sacred, O beautiful river of Nile,  
Thou comest to us from the mountains afar;  
All Egypt doth greet thee with welcoming smile,  
As evening greets Hester, the bright evening star.

"But why should we worship thee, Nilus, O Nile;  
Why worship thy flood as our emblem of God;  
Or why in thy waters, O beauteous Nile,  
Seek we for Osirus with magical rod?

"Because, like thy floodings, the Pythoness is,  
As her speech bursteth forth from the infinite sea;

Yet to us it is known as the speech of the Wise;  
And we are immortal, if Osirus but be!

"We worship the depths of the life of a soul  
As bathing in thee, thou Nilus, O Nile,  
We wash away sin, and thus are made whole,  
Baptizing in God, thou Nilus, O Nile!"

By this song of the initiate we are again brought face to face with the scientific findings I have mentioned, and we can but sense the profound meaning of their mystic symbolism as they taught in exoteric way. the essoteric wisdom they had attained, and while speaking of a better way I would not scorn, or lightly hold in esteem, the methods by which were made possible the succeeding steps of science, and the birth of a new ideal of God—of the divine.

The next step of science, God-ward, was in the discovery that in normal state of mind, in the hour and act of reverie, there could consciously be manifested all the peculiarities of entrancement, both in personation of the God ("the dead") and revelation or oracular speech. This was, indeed, a step, but I must say that, after all, it was only a scientific solution of what was "the gift" of the wise woman, the wise man, of the Orient of whom I have written. For years, I might say for centuries, the student in psychic science was in doubt concerning the reliability of the faculty of normal reverie as a substitute for entrancement in obtaining "the will of the gods," as they continued to call the shades or ghosts of their deceased kings and priests, but at length it was conceded that the fact was established, and yet not one of these initiates of the mysteries but what at times resorted to the Entranced One for confirmation of their reverie practice. They did, however, classify the phenomena of divination under the heads of trance-speaking, ecstasy or partial control, enthusia, as when the speaker in his "enthusiasm" is carried away with his subject, or, as we say, becomes inspired. Still we know, also, that the enthusiasm is as often born of his audience as that he is inspired of his subject, and when it is, we would not call it divine any more than we would the speech of deliberation. But leaving this, I again call attention to the further advance of science, in the way of faith. Science? It was a scientist, one "skilled in all the learning of the Egyptians," who was the discover of the next step, and in his name I pronounce his finding scientific. They had found, and they knew they had found, located, the word speaker of the infinite, named God. They knew that the mysterious power was vested in incarnate man;

they did not, could not doubt personal immortality, yet they had not been able to discriminate sufficiently well for exactness between Truth and Error, nor could they be always sure that the Shade or Ghost who inspired the speaker was the one who was personated; they knew of no way, therefore, by which they could determine the divine from the demonian oracle, only as they for themselves passed judgment upon the character and the reasonableness of what was said by the entranced, the ecstatic, the enthused One.

Seeking for authority, the personations destroyed authority, and each priestly initiate was put continually upon his own responsibility, with no governing rule, concerning anything that pertained to psychic manifestation; seeking establishment, they found anarchy; yet where more than in Egypt was there a definite religious cult?

Personal names—names of families—these were almost ignored as they crowned their kings or anointed their high priests; the “new name” of the mysteries was their religious profession of derived authority. They ruled in church or state, “in the name and by the authority of”—what? In the name and by the authority of the Dead! Rameses, the splendor of Osiris! What a long list of Rameses. We search in vain for the family name, it is Osiris who reigns, the royal Ghost, through the crowned medium!

We have read in an ancient book, made sacred to us by long usage as a text-book of religion, and called “our Bible,” this passage: “Out of Egypt have I called my Son,” and I now present to you the Egyptian scientist and mystic Rameses, or ’M Oses, as we have it in corrupted Hebrew; I mean, of course, the famous Hebrew lawgiver. But how few Bible readers recognize the fact that ’M Oses is not a family name any more than Rameses!

And here I would call attention to the fact that in our Bible that man is called by no less than seven names, these others belonging to the family classification, and I tell of this in order that all may fully understand me as I speak of the man under his hieratic name, ’M Oses. I may not take time (or space, rather) to still further elucidate in regard to the hieratic account of finding the babe in the ark of bulrushes opens wide to our view one of the most sacredly observed exoteric rites of the Egyptian mysticism, and by that known observance we get a far different and more reasonable idea of it than the idea most prevalent in the minds of the people, but I must not in this article explain further, though I may in another ask your patience.

So now, with all this preliminary, in which I have sought to introduce

"the scientist," where the common reader has only seen the priestly "law-giver," I proceed with my subject proper. "Out of Egypt have I called my Son;" we need not at this time consider why Moses left Egypt, or how long he was in retirement; it is enough that we find him at length in one of the caves of Horeb; there alone! and there he hears "the voices of the silence," as we name the still, small voice of reverie; hears the Bath Kol, or daughter of the voice, as the Hebrew names it, and reverently as would any other initiate he listens to the inflowing speech. It matters not at this time what the wording was, but when it is ended we find Moses, true to his Egyptian training, asking the name of the God—the Ghost, who was en-rapport with him. With that answer we are concerned, however, for it marks the beginning of a new cult in psychic science; in the applied science of faith in God. What was it? In our Bible we will find it printed in capital letters: "I am that I am!" It is printed as though it was a very profound and abstract mystery, altogether too sacred for us to more than speak, but whose meaning we may not presume to understand; but it is obscure? Now please do not think me blasphemous, nor think I am indulging in levity upon a subject held sacred by so many people, but permit me to tell you a story that will illustrate; it is a story of the early settlement of Connecticut, and one of the many Indian outbreaks. The Indians had surprised one of the little settlements and the colonists were fleeing before them when suddenly two men, dressed as officers, appeared among them and assumed command. The settlers rallied and the Indians were repulsed. But who were they? No one knew and they had refused to give their names, and as suddenly as they had appeared they disappeared. We of to-day know that they were refugees, with charges of treason over their heads, and had good reason for not revealing their names. "I am that I am;" their acts were their authority, as they issued their commands and saved the settlement. But to return to Moses on Horeb. "Who art thou, and what is thy name? I am that I am; no matter to you, Moses, who I am. You ask for the authority of a name; go and say to those who question you in regard to authority, I am; the authority is in yourself! Just as the authority of those officers was in themselves. Moses, initiate, scientist of faith in God, knew that as to the real question of authority for an act or a command, he must be the responsible one, for it would be his word, no matter how or where he obtained it. The lesson of that interview was a repeat of the lesson he had learned in Egypt—personal responsibility on our part, even though we may know or think the word was from God, from Osiris, from the excarnate, from our dead!

There is no mystery whatever hidden in "I am that I am;" there is no

authority in heaven or earth that by right of person supersedes the consciousness of truth, the exercise of reason in our own souls. "I am!" O Moses, brave soul of a nation's emancipation, go, say unto the people, I am; assert yourself as their leader, and be unto them, and unto Pharoah, divine man! Go! But this of which I tell is the cause of what in after days became a superstition among the Jews, viz., that the ineffable name of God must never be spoken; so completely were they impressed by Moses with the no-name idea that they went to the other extreme of credulity, as people often do who have no experience of their own, taking their creed of faith as second-hand; so they feared to step on a writing, lest the name might be inscribed, and they incur God's wrath because heedlessly they had trampled on His awful name!

Though self-responsibility for the word, its error or its truth, its wisdom or its non-wisdom, as man would voice to the world the revelations or inspirations that came in the hour of rapport with the God, had been taught in the mystic schools of Egypt, there had been no rule of science as yet established, by which to distinguish the character or spirit of the unseen Guest. What more was needed, before science could exercise true faith toward God?

Men there are who are wise enough to counsel us, but the men are few to whom we would go in confidence, and we all understand this. We must have real confidence in their spirit or disposition toward us, else we dare not trust them in their advice, even if it seems on the surface to be wise; yet discovering personal immortality these scientists had also discovered that death did not change either personal character or personal attainments of intellect; there was honor and there was also dishonor in the excarnate man, as in the incarnate man; so Moses cogitates concerning the beyond of death; who of the infinite can we trust enough to have a real faith in the word of our rapport; of our reverie, as we are aware of what real reverie is to us? Noticing, as we all do, the varying character or spirits of men, noticing also that the same men are not always in the same mood, or spirit of will, he applied the same rule of judgment to the unseen man as to the man we see, and so we have scientifically established a moral standard of judgment, as well as an intellectual standard, as we seek for divine wisdom. In this I think we find the last step of science in faith, such as is a foundation for a religious establishment, for, though we have advanced in knowledge of things pertaining to physical well-being, made progress in many ways of intellectual attainment beyond the scientist of Midian, we still retain as our best development of manhood the moral standard, else we may not be classed as religionists. I do not say,



however, that our standard of morality is identical with the ideal standard of Moses or any of his people. We know more about ourselves than he knew; our nature, I mean, and consequently about our rights, in consequence of our nature, but none of us are the less moralists. We have, every one of us, some moral standard, some higher than others, some lower than our own, but none of us but what esteem morality as the essential good. Sense I must, though, that in the world of soul, of incarnate man, there must have obtained a higher, more perfect standard than any now operative in our present social systems, and because this is sensed we everywhere appeal to the judgment of God; to the highest, as we would justify ourselves in conscientious action, when the action, transcending the prevailing social laws, is called in question, or is assailed because not customary. We realize that the spirit of our act, not the precise form of it, constitutes it moral or immoral, as the case may be; we understand this, and yet we often forget or ignore it; we cling to forms and ceremonies, we keep ourselves "within the law," but ignore morality as completely as though there was no law, only unbridled selfishness to rule the state; but none the less the sense of the world of man realizes that 'tis not so above; that there the action lies in its true nature of being, and from thence there comes to us in the still hour of meditation and reverie the sentence of condemnation or the divine word of approval. As Mathew Arnold wrote, "There is a power that makes for righteousness," and that power we call God, as much to-day as when the ancient Aryan said in awe, "Od!" Moses knew it; the laughing world may in its thoughtlessness ignore it, but the reverent sages of all ages and all climes have recognized it, and, recognizing, they have bowed in prayer, as they sought in the infinite of soul by various ways, abnormal as well as normal, the word of divine wisdom for the hour. Thus far, however, I have not sought to explain religion; my aim has been to show as well as I could the science of faith, and by various steps its evolution from the vague mystery of Od, or psychic force, to that point when spirituality rather than force becomes the standard of worship, of morality, of God.

I now turn again to Moses as I find him seeking for a rule of faith, in his judgment of the Guest-unseen who would be in rapport in the seance hour, no matter what the method of the seance, normal or abnormal.

Science had found the science of the mysteries, that the medium, the word-giver of the gods or ghosts of man, seemed almost invariably like-minded with the inspiring God; so, too, Moses came to realize that he, himself, was in the spirit of the word that came to him; and this discovery that "Like expresses like," in all reveries, made him watchful of himself,

of his own spirit or disposition of mind, of purpose, when consciously he entered into seance, into rapport with the infinite of intelligence or God. The Highest, only the highest manhood, he knew was or could be the moral standard of his life and faith.

We all wish to be judged! that way; take us at our best, not when we are in lower mood, is our wish, and by this we know the moral standard of Moses, find what he considered was his own best spirit of manhood, in the name he gives us for God, for the divine name.

God, a spirit of the race, not God, a person, is the real teaching of Israel's great scientist, seer and law-giver, and the name, divinest being, was Yaheve, or, as in our common version, Jehovah. We have in this compound name, first, Ya, the primal word of inspiration, corresponding to the sanskrit Hu, the inspiring power, and Hovah, or Hove, signifying a father, as heva signifies mother; they are corresponding words.

So by this name we know that Moses considered that the spirit of a father toward a child, the parental spirit, should denote the true relation of God in the infinite, to man. This is the rule of divine judgment adopted: the parental spirit is the holy spirit, whether in excarnate or incarnate man.

Theodore Parker was right in line with Moses, and with Jesus, when he began his prayer, "Our Father and Mother God;" only in Moses' time, and Jesus', the mother, being "a woman only," was not consulted much in the affairs of life; it was the father who rules, the father who was obeyed!

But this, I have noted, serves to mark the beginning of a truly spiritual conception of God, and from this time the faith of Israel in God is a spiritual faith, though never is this faith without its understanding of personality.

Personality, I mean by this not one person only, as of a great king, enthroned afar, or even as one who, alone, amid the millions excarnate we must worship, give reverence to, but as we know, and can know nothing of spirit, whatever that spirit may be, of love, of hate, of high moral aim or low morality, unless there is personality, so Israel always speaks of God in a personal way, though not by name, as if we would name a known friend, brother, sister, father, mother. "Our God is a great God" is a word of person, however, and we must not forget that Moses knew:—that the prophets of Israel knew, as did the savants of Egypt, that the voices of the silence were the voices of our dead—knew that man is never divested of personality by the new birth which we call death. Yet 'tis true that many of Israel did, no doubt, consider that Israel had a national

Ghost or God, as the Egyptian has an Osiris. I take care to say this, for I hold that never was the acquired knowledge of the scientists of Egypt "a lost art" or science, to Israel. The Bathkol or cultured reverie of the seer was regularly taught as a science of mind in rapport with us, in "the schools of the prophets," mentioned in our Bible, until about four hundred years before the time of Jesus, at which time "the Great Sanhedrim," as it is called in Jewish history, passed a decree suppressing those schools, giving as a reason for doing so that the risk was too great for the end sought, standing in this way, as we are informed in the Talmud that out of four "one would become a true prophet, one an apostate, one insane and one a fool!" Such was their conclusion, and yet they did not deny prophetic speech—did not deny necromancy, or, as we would call it, mediumship; they knew these things were true.

The Essenes, a well-known sect of Judaism, took their name from "The Essa," or breastplate worn by the high priest, and is it not suggestive of the crystal-gazing of the Yogis of India?

So, too, do we not hear Jesus asking Nicodemus, how it was that he, a master in Israel, a learned man, did not know of these things? "Ye must be born again," is the old word of an initiate. In the ritual of the mysteries, every "Master" was spoken of as one who had received new birth; so marked had been his experience in the seance room, with demonstrated personal immortality, that henceforth he could not live unconscious of the presence of—Osiris—of the Dead! Yes, dead to the multitude, to him the living, though excarnate, as much alive as was himself. So the idea of a personality in God was permanently fixed. Person there must be if there is spirituality of any kind; holy or unholy.

Thus far I have endeavored to keep upon strictly scientific lines of thought. Step by step it has been the advance of scientific knowledge; not only that, but we have noted that no step or evolution of faith in God was taken until some scientist was prepared by experiments of his own to personally stand for his discovery, and often to venture his all as a man upon it. I affirm as my conviction that science alone is the mother of religious faith, and to science we are indebted for our present civilization. Civilization, did I say? It is but another word of applied morality, whose standard is the spirit of God in man, ex or in-carnate, though by custom we use the word God only for the excarnate, but here we do meet God, in the spirit manifested by society's standard of morality; it is the ideal of the divine character that is the highest known character of man as man, excarnate, or God, "the Holy Ghost!" We as scientists of mind have no mystery connected with the word Ghost; it is excarnate man. Only do we

need to sense the spirit of the word of silence to determine its character, whether divine or common or unholy.

We are all of us the sons and daughters of God, of the word-speaker of Old India, of Egypt, of Palestine, of the world. Now, what manner of persons ought we ourselves to be, in the presence of the innumerable, the infinite multitude of witnesses by which we are surrounded? What characters are we forming in our daily lives? These are the everlasting questions—the only real questions of religion.

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### TO-DAY.

BY G. W. MOREHOUSE.

THE observer is amazed at the waste of time and energy in vain contemplation and regret everywhere around us. People do not seem to realize the swiftness of the life-passage. The earth-mother goes whirling with fearful velocity around the sun. Ephemeral, tiny man, a momentary blossom on the tree of organic life, survives a few revolutions and returns to dust.

Instead of attending to the duties of to-day, studying and enjoying the wonderful beauties of nature around him, and dwelling in the living present—in peace, comfort and happiness—he lives in a dead past and the vague possibilities of an unborn future. A moment's thought is enough to convince any one of the folly of wasting precious time in regrets over things gone by and past help. The uncertain future stands on much the same footing.

Our only chance to make amends for the past of our individual lives, or avoid the pitfalls of our future, is to do our best to-day. The present hour, the one we are sure of, cries out in sore need for vigilant, self-reliant work. Here is the duty we owe ourselves and others. Let the past and future take care of themselves. Then with better daily life will come better record and reward. Those who look lightly on this life and condemn this glorious little planet, lose the bird in hand and educate themselves to be dissatisfied with any other.

The habit of trying to look into the future by fortune-telling, religion and the like is weakening and wasteful. It has been and is taught and encouraged in some of its various phases by the clergy; it serves their pecuniary interests. It comes easily to minds so warped by heredity as to delight in mystery, as well as to those inclined to shirk responsibility. Has the guess on the continuance of the individual man yielded a paying quantity of good fruit?

Strength, self-reliance and happiness come from meeting and over-

coming the obstacles of life as we encounter them day by day. If we do our best daily we need no assurance of the future. Let those who have only reached the evolutionary plane of the pulpiteer "thank God for mystery." As for us, we will freely admit established facts and cheerfully face all the responsibilities of existence.

To those who love all nature there is more real consolation in the knowledge of the truth than can be had from any luring creed or faith.

There is plenty of room for enthusiasm in the mighty work of freeing men from the hands and creeds that oppress them and rob them of their substance. There will be no permanent jar; be not afraid. It will take centuries of the most radical and energetic effort to make the change and adjustment to the new, scientific and humane methods. This is all a process of natural evolution, and is, therefore, by small accessions—in spite of every effort to hasten the movement.

Welcome truth and give it wings. In the long run, and as we go along, mankind will be better and happier for knowing the whole truth and acting accordingly. It looks strangely, in a republic, and in a scientific age, to see the common people in harness—driven with blinders. The spread of the new ideas of science is the only guarantee of safety.

We overestimate our own importance because we are too prone to dwell in our personal thoughts—to look within. Shake hands with the universe and broaden. It is a hard job to rid ourselves of the old notion that all is made for us, and therefore things must be as we want them, because we desire it. We are slow to learn that wishes and prayers make no difference with facts. How does the individual of to-day look from the standpoint of centuries gone by or those to come? Are the inhabitants of the system of Sirius worrying themselves over my belief? Reverse the telescope and note what dancing dots "we mortals be." Distance makes animalcules of us all. The best preparation we little fellows can make for to-morrow is to do right to-day. We are minute, changing particles of this resplendent, but evanescent and comparatively unimportant planet-star.

Recognizing the simple truths of nature and using them for our good, conscious that nothing is lost or gained, happy that we have lived and been helpful to mankind, we will return to the potent universal elements without regret—and with the peaceful confidence of a babe falling asleep in the arms of its mother.

None can be justly blamed for honest opinions. The mind is like a balance swayed by the weight of impressions. Judgment is according to evidence. The evidence presented by science is tangible. The duty of to-day is to educate—educate.

# LITERARY DEPARTMENT.

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## DEATH.

BY ALONZO LEORA RICE.\*



ALONZO LEORA RICE.

IF those far streets are paved with gold,  
Where living waters sparkle clear,  
If half the wonders are untold,  
Why do I long to linger here?

Not that from life and all its woes  
The hand of death shall set me free;  
Not that this head shall then repose  
In the low vale most peacefully;

Not that some one shall stray alone  
To view old haunts at every turn,  
Or seek the monumental stone  
Where sorrow weeps above her urn.

Ah, when I touch time's farthest brink,  
A kinder solace must attend;  
It chills my very soul to think

On that dread hour when life must end.

When stars may rise and stars may set,  
And winds perform their mystic round;  
When life that loved will soon forget  
The dreams alike of sight and sound!

In vain the flattering verse may breathe  
Of ease from pain and rest from strife;  
There is a sacred dread of death  
Inwoven with the strings of life.

And though beyond my dying hand  
Life flees illusive, like a dream,  
I linger, for around that land  
All sailless spreads a mighty stream.

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\*These verses were collaborated. Part of them were written by Bryant as an introduction to *Thanatopsis*. His verses are not designated, as they are evident to readers of his poems.—A L. R.

The bitter cup at first was given,  
 When angry Justice frowned severe;  
 And 'tis the eternal doom of Heaven,  
 That man must view the grave with fear.

### "THE LOGIA OF JESUS."

BY PROF. A. L. RAWSON.

THE church is a private club whose members are always uneasy, suspicious, fearful of exposure, and ever anxious to find (or invent) proofs of its assumed ancient history, as if real history could be written backward and proved true in a later day. This is done by some modern secret societies whose "historians" show by skillfully extracted passages from real history that their "orders" were ancient when writing was invented.



PROF. A. L. RAWSON.

The church club is uneasy because its faith is such an unstable commodity, ever on the point of turning sour, like the juice of the grape in a vat, which, if neglected, will take on acetic fermentation and become vinegar, which may be called agnostic; but if yeasted will end in vinous fermentation, or wine, which may be called orthodoxy.

The club's members are suspicious of every thinker who has not sworn to defend the faith against attacks of reason, and those who may say a word that will prick a hole in the gospel balloon.

Those members are always fearful of exposure of its inner ring of ideas and methods, and they hasten to criticise, condemn and hide out of sight any book containing proofs of the frauds perpetrated in ancient times by its zealous writers and apologists, such as "Saint" Augustine, the author of "The False Decretals," the writers of the so-called "Apostles' Creed," and other pious worthies who re-wrote history in the interest of the church.

The latest attempt in the historic line by members of the church club is a recent discovery of what is dignified by the title, "The Logia of Jesus," or the Words of Jesus, on a few fragments of an ancient papyrus found by two young English students in a refuse heap, such as may be seen near any city or village in Egypt. "The Logia" have been published in the Century Magazine with views of the locality where found and portraits of the two young men,

"The Logia" are claimed to be records of the spoken words of Jesus and supposedly written at the time, but the actual date of the papyrus cannot be ascertained, for it has no reference to any historical person or event. Its text varies from that of the New Testament on the same topic, therefore its value to the church is a minus quantity.

Those who hold that Jesus was a real person accept "The Logia" as a record of his utterances, but there is no proof of this claim outside of the New Testament, and the statements in that series of books are not conclusive, except to disprove it.

"The Logia" prove too much. It is one of a large number of similar "books" which were written by Therapeutae, Gnostics, or other philosophical or religious scholars, which supplied a vast amount of text from which the New Testament was edited, compiled or abridged. "The Logia" may have been written in any year from the founding of the library in Pergamos, or that in Alexandria to the invasion of Egypt by the Moslems, a space of about eight centuries. Those ancient writers imagined an ideal man which the church expanded into the ideal Jesus, and this ideal has been growing for fifteen centuries and is growing now in the imagination of the church club's members.

The query arises, Was the writer of "The Logia" inspired? If he was, then the writer, or editor, of the text in "the New Testament" was a borrower without giving credit, or a plagiarist, who was not necessarily inspired, but if he was not inspired then the writer of the text in "the New Testament" made a poor use of the "divine impulse" when he edited the more ancient text. The conclusion is that no inspiration was wasted, for it is evident from the text of the "Logia" that "the New Testament" was written, or compiled, by one or more editors, as other books have been, from the best, or the most convenient, materials or originals to be had, and that the so-called "divine inspiration" is an unknown quantity, a theory. We say Byron, Milton, Shakspeare, Irving, Bryant and others were inspired, but they were more than editors or compilers.

The church exploits "The Logia" as if it was a real piece of divine work, and it will be enshrined in religious books as the Buddhists honor a tooth of Buddha, or his footprints, or other relics of their man-god, or the Roman Catholics enshrine a splinter or a speck of the true cross.

New York City.

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### THE FAIR GOD.

BY IDA BALLOU.

IF I borrow this head from Lew Wallace, it is not because I have any comments or acknowledgments to make of that author. No; whatever the purport or especial thoughts were of General Lew Wallace, the fair god I have reference to is this beautiful world we live in, especially adorned as it is for us, this summer season.

And, as I lay upon the cool earth, enjoying the idyllic zephyrs, and finding new pleasure in the old pastime of watching the fleecy clouds,



vaguely wondering if the dazzling whiteness could not be an example of absolute perfection, I chanced to raise a paper near me, and my eye fell upon this:

"There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ and whose marriages are solemnized only by justices of the peace."

It was a declaration made by the Governor of New Hampshire in a proclamation wherein he alluded to the decline of the Christian religion in the rural districts. The effect of the dramatic announcement must have been terrible upon the deluded Christian brothers who had been blissfully dreaming that Christianity had come to stay. What terrible facts the newly-awakened Governor has brought to light! Actually babes unchristened; marriages minus the orthodox altar; no Sunday school: "What will the harvest be?" Governor Rollins solemnly declares it will be the decline of morality. He tries to frighten us by vaguely hinting at a new "Sodom and Gomorrah." This Governor of New Hampshire is able to observe some of the many sublime works of nature, for the "fair god" has been especially generous in New England. Does it afford no consolation to the stunted soul of the Governor? Can he stop his ears so effectually that he hears nothing but a decline of the chorus from devout throats in their praise of a mythical personage, not of the world? So blind he sees nothing but the fading away of an old phantom? Surely not; we must believe, since any other assumption appears absurd, that the Governor, possessed of that mysterious element we call conservatism; a tenacious, unreasonable love for the old, says what he does not really mean, like so many others of his fold. Myself I am content to bask in the sunshine of "the fair god's" presence, and, like the many predecessors, declare there are no "others." If one must worship a mysterious Unknown, surely the soul of the beautiful in nature is enough. I wish to declare with Emerson: "They" (religion and ethics) "both put nature under foot. The first and last lesson of religion is, 'the things that are seen are temporal; the things that are unseen are eternal.' It puts an affront upon nature. . . . The uniform language that may be heard in the churches is, 'Contemn the unsubstantial shows of the world; they are vanities, dreams, shadows, unrealities; seek the realities of religion.' The devotee flaunts nature. . . . I have no hostility to nature, but a child's love for it. I expand and live in the warm air like corn and melons. Let us speak her fair. I do not wish to fling stones at my beautiful mother, nor soil my gentle rest. I only wish to indicate the true position of nature in regard to man, wherein to establish man all true education tends."

Our "fair god," who looks forward, not backward; advances, not recedes, invites our inspection, closest scrutiny, and smiling says unto us: "Hear, see, feel, touch, smell; I live; I am; I exist." And we know it.

Nature has no creator, but creates. The fanciful conception of mythical gods was work done by her. She gave the quality of sublimity,

and ignorant heads watched, admired and wondered—and then, dreamed. She bestowed inhabitativeness, and we cling to her; she gave us vitativeness, and we dreamed of living forever.

"Knowledge comes but wisdom lingers," or we would have embraced our "fair god" long ago—declaring all others nil. With the declaration would spring into being a better, truer morality. What if the evening and morning air is unbroken by no clangor of church bells—the solitude undisturbed by penitential voices? Do not the birds sing out a hearty call? Does not the pure air and sunshine invite better repose—a cleaner soul? We think so. Let us go out into the sunshine in response to nature's invitation. Is she not beautiful? Can anything surpass "the pure, sweet look that Nature wears?" With a record unsullied by violence—a presence which is no invasion, but lends unto us healthy, wholesome souls—the inspiration for sweetest songs—let us recognize her, and face the broad white light at last.

#### ANOTHER PROBLEM FROM PROF. GREENHILL.

Editor Free Thought Magazine:

I SEND you the following problem, with the same object in view as in the case of the two preceding ones, to add to the interest of the Magazine and increase its circulation. In this case, however, while hoping that



JAMES A. GREENHILL.

many will send correct solutions of the problem, I would suggest that those who do so, and are already subscribers to the Magazine, order the Magazine sent to some friend not a subscriber—giving preference, as far as possible, to those who have never been subscribers—that the circulation may be increased.

And I desire to say to the readers of the Magazine that I am sure that Mr. Green is striving his "level best" to give us a magazine of which we all have reason to be proud, and it therefore behooves each of us to give him all the assistance we can possibly afford. I have received private letters from friends of the Magazine advising me to continue such puzzles. I do not propose them because of any extraordinary abstruseness, or great merit, but with the hope they may interest some of the readers of the Magazine.

## PROBLEM NO. 3.

By the route of the Galena division of the Chicago and Northwestern Railway, the station at Oak Park is nine miles from the city of Chicago. Geneva is thirty-five miles, and Clinton, Iowa, is one hundred and thirty-eight miles from the same city.

An engine standing at the depot at Chicago begins to move, and in seventy-five seconds has attained a speed of fifty miles an hour, at which rate of speed it runs steadily to Geneva. Forty-five seconds after attaining full speed it passes a man on the track who is walking at a speed of four miles an hour. Between Oak Park and Geneva it passes man No. 2, who is walking at a speed of three and one-half miles an hour. And at Geneva it passes a third man, who is walking at the rate of three miles an hour. The engine and men are all moving in a westerly direction on the railroad track, and are each supposed to move at their uniform rate of speed.

1. How far was the first man from the depot at Chicago when the engine passed him?
  2. What was the distance between the first and second man when the engine passed the latter?
  3. How near to Clinton did they come all abreast?
- Give answers in miles and feet.

The first ten persons who send to the publisher of this Magazine a correct solution of this problem will be entitled to a year's subscription, and I agree to pay for each. J. A. Greenhill.

EDITOR'S NOTE.—In this case, as in the former ones, Brother Greenhill does not wait until the problem is solved by any one, but sends us the \$10 in advance.

## THE INCENTIVES TO RIGHT DOING.

BY J. C. WATKINS.

WHILE it may be impossible for finite beings always to determine exactly what is right and what is wrong as regards individual actions, experience has taught us that some actions produce bad results, and from this fact we conclude that they are not good. Many codes of morals and rules of life have been formulated by different persons in all ages of the world, but it has been found that most of these are defective, impracticable and often not supported by sound reason. We may say, then, that there is no authoritative formulated moral code, but among civilized and enlightened people there is an unwritten law of right and wrong which has all the force and authority of a written and published declaration, and which is based upon reason and common sense, enlightened by the accumulated experience of the past. This law of life

does not depend for its authority upon the *ipse dixit* of a mythical or unknown person, but upon the fact that it commends itself to human reason. It is based upon the broad principles that actions which produce chiefly good results are right, and that those that produce mostly evil results are wrong, so that the individual can generally determine in reference to a specific act or a general course of life, whether it is right or wrong. The more intelligent the person is the more able is he to decide as to the character of actions, but even comparatively ignorant persons have considerable knowledge of what is right and what is wrong. What a person believes is right is right to him, and if he does not do it or does that which he believes to be wrong, he is condemned at the bar of his own conscience. Such a person would not do the right, even if he knew certainly what is right, nor refrain from doing wrong even when conscious of the wrong. "Intent is the essence of crime," and guilt consists in the intent rather than the results of actions, though of course the consequences of an unaccomplished act are not so serious as of a deed that is actually done. But the question under consideration is the incentives, that incline or move us to do right, or that which we believe to be right; which are most effective and of the highest order. People are influenced by various motives, as fear, hope, self-interest, love, ambition, revenge and the like. The best motives are those which appeal to the higher and nobler elements in our nature, as love of truth and justice, humanity, self-respect, honor, reason and conscience, and the morality and right doing which results from these motives must necessarily be and is in keeping with the character of the incentives which prompted it. If people were all as wise and intelligent as they should be, and as we believe the majority of them in this country will be in the future, the ordinary dictates of reason would be their sufficient incentive to good citizenship and morality and uprightness of life, they would not need to be scared into being good by the fear of an angry God and an eternal hell, but would be good as a matter of good sense; and do right because it ~~is~~ is right. There are times in human lives when it requires courage, nerve and strong will power to do the right or to resist the inclination to do wrong. Waves of passion roll over us; unsuspected volcanoes of anger suddenly belch forth within us; the smoldering embers of the desire for riches, fame and position at the expense of honor kindle to a blaze, and Inclination seeks to lure Reason from her throne. Then it is that we need some powerful incentives to keep our feet in the paths of virtue and in the way of wisdom. At such times shall we be moved by the fear of a being we have never seen, who may not even exist, or, if he does, evidently pays but little attention to human affairs; or by the calm and dignified voice of reason rising in majestic protest against wrong and encouraging us by appealing to our manhood and self-respect to do right? Fear is the master of slaves and the ignorant, but reason is the guide of the wise.

Kanawha Falls, W. Va.

## THE ROLE OF RADICALISM.

BY A. J. M'CONNICO.\*

YOUNG college graduates are generally condemned by older men for the opinions they maintain. These youths are pronounced visionary, unpractical, radical. Too often the champion of woman's rights is derided as a crank; too often the socialist is attacked as one antagonistic to so-

ciety; too often the higher critic is denounced as an infidel. Yet men of such opinions merely embody the tendencies of their times; they lead in the strife for the advancement of civilization; they antagonize reactionary conservatism with aggressive radicalism.



A. J. M'CONNICO.

Take what fields of thought we may, Philosophy, Religion or Law, we see that the greatest improvements have resulted from the influence of radicalism. Never has philosophy advanced without passing through the severest criticism; never has religion progressed without the bitterest antagonism; never has a custom crystallized into a beneficent law without encountering the intensest hostility. Every attempt at onward progress; every advance in civilization, has had to fight its battles against the defiant forces of conservatism.

The evolution of man from his primitive state has been a strife, a strife between the radical forces that work for change and progress and the conservative forces that dare not venture into the unknown. We have illustrations of this in times past; we see it on every hand to-day.

In the early period of dogmatic philosophy we see the strong pre-Socratic system founded upon tradition, a system so firmly rooted in the intelligence of the age that it seemed destined to abide forever. Yet, in spite of its general acceptance, in spite of the reverence with which its principles were held, a new philosophy supplanted it. Was the emergence of this new philosophy from the darkness of tradition due to the sound, conservative spirit of the time? No. It was due to the extreme radicalism of Socrates, who suffered martyrdom for his freedom of thought. For antagonizing the old traditions he was regarded as a blasphemer; for

\*An address delivered at the 131st commencement of Brown University in the first Baptist church in America. This is the oldest Baptist college in the world. Mr. McConnico is one of the graduating class of 1899. We are glad to see this old orthodox college sending forth such able young men.—EDITOR.

suggesting new doctrines he was charged with being a corruptor of the youth. Yet firm to his convictions, he remained radical to the end, and his radicalism dethroned dogmatic philosophy.

When we consider the advance made in Christianity we are forced to concede the same progressive influence to radicalism. It was during Nero's reign that it assumed its most malignant form. There in Rome, few in number but powerful in their conviction of right, the despised sect battled against the forces of the world. Bold in their defiance of wrong, radical in their maintenance of right, they suffered all known tortures and died most agonizing deaths. Despite these facts their cause did not die with them. Torture served but to strengthen their purpose; death, but to intensify the zeal of their followers. The fire of radicalism was spreading. No power could withstand its force; it gradually overcame large cities; soon nations were in its grasp, and finally the whole world felt its overpowering influence. Christianity was enthroned and one of the most important epochs of the world's history arrived.

As the spirit of Christianity increased the church, its agent, waxed strong. In the zenith of its power and strength ceremonial worship seemed to supplant the spirit. The early radicalism that caused its spread was apparently lost. Those ancient instruments of good, the monasteries, were converted into hotbeds of vice. All tendencies foretold destruction of the faith. The church moved on as though by its own momentum toward destruction. A spark of the old radical spirit, however, remained. With the proper fuel it kindled into a blaze, a blaze at first quenched, but soon rekindled by Huss, Wyclif and Luther. So fierce was its heat, so great its power, that in the Reformation all the wickedness of the church was burned away. The new era for the freedom of worship came in, and Christianity grew and spread with renewed vigor. Radicalism did its effective work in the obliteration of all that was noxious, and in adding vigor to the spirit.

In the political world every advance has been marked by the same little antagonism between radicalism and conservatism. Of this contest we have examples in all stages of society, from the time when the equestrian order of Rome sought the privileges enjoyed by nobles to our own century when slaves fought valiantly for freedom. On every hand radicalism has inspired leaders of the downtrodden to sound the watchword "Liberty." It has incited followers with more than human zeal; it has led to all forms of torture and carnage. Yet its mission is to develop our civilization and its work will go on forever.

We have an instance of its beneficent mission in the destruction of feudalism when man advanced one step forward on the stage of evolution. The long night of barbarism passed away; the new era of intelligence dawned, and with it men, recognizing their place in the world, were fired with a radicalism that was sated only with success.

In France, when absolutism was supreme, when the yoke of oppression was heaviest, when all that was vicious supplanted all that was virtuous, radicalism did its effective work. The French people did not emerge

from their condition till the waves of revolution freed them. Such men as Mirabeau, Voltaire and Rousseau aroused them to a realization of their rights. Fortified with a sense of the justice of their cause, fired with the strongest radicalism, they swept away the yoke of oppression at a single blow.

In America, where there was less injustice and oppression, the same radicalism resulted in the birth of our Republic. The dawn of the American Revolution was indeed noiseless as the rising of a morning star, but its consummation was accompanied with thunders heard around the world. Tom Paine may have been regarded as a radical, yet it was due largely to him that the smouldering embers of revolution were fanned into a flame. His "Common Sense" aroused our forefathers and caused their blood to boil with a radicalism never experienced before. From North to South the spirit of revolution pervaded the whole country, and men gathered to fight for freedom or to die. As a result of the effective radicalism of a century ago, our strong nation exists to-day to spread principles of liberty and civilization over the world.

Thus on the great stage of the evolution of man, where all the various forces play their parts, the one great force that does most for the progress of man is radicalism.

I do not wish to compare the modern graduate with the great and good whom I have mentioned. Nor do I wish to maintain that their radicalism will effect so many improvements as the radicalism of former times. I attempt merely to show that radicalism of to-day is conservatism of to-morrow; that it is not only inevitable, but desirable; that it has effected all progress in the past and points to development in the future.

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#### "CHRISTIANS" AND CRUELTY TO ANIMALS.

Editor Free Thought Magazine:

**S**CORES of humanitarians have been turned into infidels by the indifference of the churches—preachers and laymen—over the awful sufferings of our dumb fellow-creatures—the daily sufferings we may always see upon the streets, the sufferings we read of almost daily in the papers, the sufferings involved in the slaughter of animals for food—the outrages they endure upon sea and land, the thirst, hunger, wounds and exhaustion, the most brutal methods of butchering, the suffering by vivisection in all the "Christian" colleges and universities of the world.

The "Christians" wear bird plumage, drive cruelly checked and docked horses to their splendid churches, where the tortured animals, with heads drawn up to the fierce light of the sun, wait the long hours while their "Christian" owners praise and pray. The "Christian"—both preacher and layman—goes out with his gun into the peaceful forest and carries misery and desolation before him. He casts his line into the stream and drags out its silvery denizens with the cruel hook—then, like a cannibal, eats the dead bodies of his prey.

Thomas Paine agitated and furthered the cause of Liberty. It is in-

fidels mostly who are engaged in this remarkable struggle for the rights of dumb animals—and if they commenced as “Christians” they soon became infidels by coming in contact with the colossal selfishness and the ignoble subterfuges of other “Christians” seeking to evade their human duty toward the sub-human race.

“It takes all my time to look after my soul’s salvation.” This is the predominant song. Their (selfish) God wants all their attention, all their efforts; and if they have any spare time there are the heathens of India to look after—those heathens who shrink from the shedding of blood and cherish the most lofty ideals of the sacredness of all sentient life.

Then, the “Christians” are willing to “leave all these wrongs in God’s hands;” they affirm He “will right them in his own good time.” How long must these atrocious wrongs continue before they are righted? After 6,000 years of them we see no sign of any supernatural interference. Not one of them would have been righted by faith or belief. It is a “Christian”-turned-infidel who must put his hand to the plow and turn up the hideous growth of cruelty to the appalled gaze of thinking people. Christians will never bring about the humanitarian reform. Infidels must. Let us urge the work—and plunge deeper into it ourselves. Yours for infidelity and humanity.

Mial Austin.

#### RELIGIOUS AMENITIES.

(From the Chicago Tribune.)

THE REV. FRANK DE WITT TALMAGE, of the Jefferson Park Presbyterian Church, has undertaken to deal with Dowie of Zion’s Temple after the methods of Dowie himself. The result, as seen in his last Sunday’s sermon, is decidedly picturesque. Incidentally the Rev. Mr. Torrey, of the Moody Institute, is drawn into the controversy, but the most entertaining if not the most edifying feature of the affair is the exchange of religious amenities between “Zion” and Dr. Talmage.

John Alexander Dowie has begun “a three-months’ holy war against the hosts of hell in Chicago”—that is, against the Christian ministers. He calls Moody a “two-faced liar and a hypocrite,” closing with the remark: “Molasses Moody! Curses on him!” He calls Dr. Henson “a dirty boy” and “a clerical clown.” To Bishop Fowler he applies the mild epithet, “a miserable liar.” The physicians of Chicago, in the choice language of “Zion,” are “a collection of curs and cowards.” The editor of the Interior is “the most wicked and willful ministerial liar in America,” thus showing his kinship with “the dogs of the press, the skunks of medical swindlers, the canting sorcerers of the churches,” etc. The “divine healer” is so liberal with his terms of endearment that he not only scatters them broadcast beyond the walls of “Zion” but also distributes a few to his own followers when they selfishly refuse to let him plunder them. This sample from his Sunday’s discourse is a gem of its kind:

“There sit before me with holy John faces a lot of hypocrites, a lot of low-down thieves and dirty robbers. You have not been giving your law-



ful tithes, your sworn tithes, to the storehouse of Zion. You have lied; you have stolen; you have held up God. Why don't you keep your oath to your maker and give your tithes to Zion? Because you are wickedly selfish; you are thieves. Get out of Zion, you perjurers, you leprous brutes. I do not want you here. I will pray to God that your houses may burn up to-night and that you and your wives and children may perish in them. for I want none of such a breed on earth."

Against this torrent of covetous and unholy billingsgate Mr. Talmage has thrown a few choice portions of the distionary on his own account. He brands John Alexander Dowie as "the most monumental fraud of the latter part of the nineteenth century—an impostor who, as a bloodthirsty vampire, has fastened himself upon this municipal body and intends to stay, against all protests, until he has sucked his fill." Dr. Talmage calls the impostor of Zion's Tabernacle "the most dangerous of the modern satanic hypnotists." "A thief loves a dark alley, an honest man the sunlight; John Alexander Dowie's actions are those of a perjurer, a hypocrite, a user of dishonest means." Dr. Talmage says the power of Dowie is that of a poisonous snake over a helpless bird, and cites "the vile and indecent testimony of some of these hypnotized victims." He defies any respectable man to read an entire page of Dowie's "Leaves of Healing" in public, and adds:

"These filthy, accursed, demoralizing and corrupting verbal expositions must not be dealt with as problems of religious freedom. Zion's Tabernacle is infinitely more to be dreaded than the house of the Samaritan woman, because Zion's Tabernacle threatens your home and mine. I demand in the name of all decency and all purity and right; I demand the protection of your children and mine; I demand that the Mayor and the police step in and break up this unlicensed infamy and command its arch instigator to stop in the name of the law."

After this interchange of pulpit amenities it would appear that nothing more remains to be said. In worldly cases of this kind, at least, the rest is usually action. Mr. Torrey has been dragged into the affair by the scalp-lock because he has shown an inclination to believe in Dowie. He is saying little, and Mr. Moody is saying nothing. Dr. Talmage and J. Alexander stand upon the sawdust of the arena pretty much alone. The first round with hard words at long range may be declared a draw, with a suspicion of advantage on the side of "Zion."

**PAGE NOT  
AVAILABLE**

on a platform upon which every Freethinker in the United States can consistently stand, so that when a person is asked to join our ranks he will know the "creed" he will have to endorse to become a consistent member. And we hope at the Boston Free Thought Congress some platform like the following will be adopted. No longer:

I. The entire separation of church and state in this country.

II. The entire abolition of Christian superstition and the substitution in its place of the Truths of Science.

Let us get together, close up our ranks and turn all our guns on the enemies of mental liberty.

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#### TRIBUTE TO INGERSOLL BY REV. DR. FIELDS.

REV. HENRY M. FIELDS, D. D., who had a discussion with Col. Ingersoll, has this to say of him, since his death, which shows Dr. Fields to be an honorable man—a man who can properly estimate a person with whom he radically differs. This extract we take from Dr. Fields' article in "The North American Review" for September, on "The Influence of Ingersoll:"

"The more I became acquainted with Ingersoll, the more I was interested in his personality. He was not as other men are. The typical American is a bundle of nerves, which shows itself in his quick step, in the flash of his eye, and the gesture of his hand. When Thackeray was in New York, he would sometimes take his stand at the corner of a street to watch the passing crowd as a study in national character. Had he seen a man of stalwart frame walk slowly by, he would have said, There goes an Englishman! In all the years that I have known Ingersoll I never saw him in a hurry. The crowd might rush by, but he never quickened his pace, but walked slowly, as if in deep thought. When I met him in Broadway he was always ready to stop under an awning, or by a friendly door, and discuss the questions of the day. If all the wisdom that was exchanged between us had been preserved, possibly some might have been wiser; but, alas, it has been blown away like the autumn leaves!

"The two gods that Americans worship are time and money. Ingersoll cared for neither. Money had no attractions for him except for the use he could make of it. I am told by one who knew of his affairs even better than Ingersoll himself, that his income from his practice at the bar and his lectures was often not less than a hundred thousand dollars a year, yet it was soon scattered. He could not deny himself the pleasure of giving it away. The tales of his generosity had gone far and wide, and every morning there was a pile of letters on his desk from poor clerks who were starving in garrets, and young women who could not find any means of support. To such appeals he responded so bountifully that they came faster and faster. His friends warned him against the impositions that

were practiced upon him, and told him that he ought to have a bureau of inquiry; but he answered that he had rather be cheated a dozen times than leave one poor girl to suffer, and perhaps to die!

"This lavish giving came partly from a feeling that one-half of mankind did not get their share of the good things of this life, so that he looked with an eye of pity, not only upon the poor and suffering, but upon those who had been driven to crime! One morning I met him in Gramercy Park, and told him that I was bound to Sing Sing, to which I had been invited by the warden—not to preach to the prisoners, but to tell them the story of my journey around the world, which might divert their thoughts from their own dreary loneliness. But, to my surprise, the very mention of our 'Bastile' brought to his mind the condition of human beings shut out from the light of sun and moon and stars, and the faces of all those who loved them, till it overpowered him, and he was ready to pronounce an anathema upon the 'tomb' in which men were buried alive. 'Nothing on earth,' he said, 'would induce me to go down those hard and stony steps, and through those iron gates, that are to me like the gates of hell!' It was in vain to tell him of the crimes that these men had committed, their robberies and their murders. 'But,' he answered, 'put yourself in their place. If you had been exposed to their temptations, you might have done the same!' I was quite overpowered by this burst of feeling, and could but think that, if he had the power he would, indeed, have ordered the prison gates to be swung open, never to be shut again!

"And now, perhaps, I shall give a fresh interest to my story if I put a new figure on the stage; not another man, but the same man in another character. Though Robert Ingersoll was a captivating talker, he was far more than that; he was one of the greatest orators that our country ever produced. It was not by the fireside, but on the platform, facing thousands of men, that he showed all his power. I once asked Mr. Godkin, the editor of the *Evening Post*, if he had ever heard Ingersoll? He said 'but once.' It was in the old Academy of Music, and the pressure was so great that the police had to make a passage to the front of the platform. The hour to begin was 8 o'clock. Ingersoll rose on the minute, and spoke till 11, and not a man moved! For three hours he held that vast audience in the hollow of his hand! No wonder that the eager multitude were swept away by him as the forest is swept by the wind. He was born to be an orator. His very physique marked him as one not to be daunted by any presence, by many or by few. He had a frame of iron, and when he strode upon the stage he was the ideal of a warrior standing on his castle walls,

"'Four square to all the winds that blew.'

"His intonations were varied—now soft and gentle, as if he were in conversation with many in a bit of pleasantry; then, straightening himself up to his full height, he gave such a burst that the thousands who heard him trembled at the thunder of his voice. Such rhetorical effects are like great symphonies, which ring through the arches of cathedrals, or, rather,

like the sounds of distant thunder, coming nearer and nearer, till there is one last tremendous peal, that rolls majestically away. The tradition of such marvelous eloquence will live as long as this generation."

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PROF. WAKEMAN—HIS BANQUET IN NEW YORK AND  
RECEPTION AT THE LIBERAL UNIVERSITY.\*

EUGENE M. MACDONALD, E. C. Walker and Prof. A. L. Rawson have each furnished us a report of the farewell dinner given to Prof. T. B. Wakeman, by his friends in New York. We intended to publish a fully condensed report from those sent us, but as the "Truth Seeker" and "Boston Investigator" has each published a good report of the banquet, and as most of our readers see one or both of those papers, and our space is limited, we have decided to publish but little more than Prof. Wakeman's speech on that occasion, which he has written out in full for this Magazine, and also give our readers some account of his reception at the Liberal University. Mr. Macdonald in his report of the banquet says:

"The friends and admirers of the high priest of 'constructive Liberalism' began to gather early in the evening, and at 8 o'clock, when dinner was announced, there were over a hundred Free Thinkers at the hotel. No grace was said at the table, but Graces were not lacking, and they were very attractive to look at. When the dinner was over, Dr. E. B. Foote Jr., the presiding genius of the meeting, arose and announced that the speechmaking would begin. He paid a high tribute to Mr. Wakeman's genius and ability, and spoke of the various fields of reform in which Mr. Wakeman was engaged, of the many gaps which he filled on the Liberal Club platform, etc. 'If Mr. Wakeman had been paid for all the work he did for the good of humanity,' said the doctor, 'he might have been a rich man, but, as it is, he is now obliged to start life anew.'"

E. C. Walker writes:

"Thaddeus B. Wakeman, the best-known personality in Liberal circles in the East, is leaving New York to take up his residence in Oregon, where he will have a prominent place in the Liberal University at Silverton. His family accompanies him, and his wife and daughter are to teach in the University, it is understood. On Friday evening, September 15, some one hundred men and women, old friends, admirers and associates in various reformatory causes, met at the Hotel Marlborough to join their departing friend in a farewell dinner. Dr. E. B. Foote Jr., ever instant in good works, the initiator and the main moving force in the happy enterprise, presided. Among those present were Wilson McDonald, the sculptor, who designed the bronze bust for the Paine monument at New Rochelle, and which was put in place last May; W. L. Ormsby, a former president of the Manhattan Liberal Club; Moses Oppenheimer,

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\*The reader must not fail to notice the frontispiece in this number. It is the best-looking "faculty" to be seen at any university in America, and the most progressive.

long a familiar figure on its platform; John H. Johnston, New York's leading Whitmanite; Capt. Robert C. Adams, of Montreal; Prof. Alex. Del Mar, authority on money; Prof. A. L. Rawson, artist and author; Joseph Warwick, president, and R. E. Lowe, secretary, of the Brooklyn Philosophical Association; Prof. I. A. Hourwich, late of Chicago; Lillie Devareux Blake, who always speaks for woman; Sadakichi Hartmann, the author; Edw. W. Chamberlain, veteran fighter for free press and mails; Henry Rowley, orator, debater and satirical humorist; C. Amory Stevens, whose right hand knoweth not the good works done by his left; Mrs. Eugene Macdonald, Mrs. George E. Macdonald, Dr. Charles L. Andrews, Mrs. Anna Stirling, Henry Nichols, George Searing, David Rousseau, Dr. G. G. Mack, L. D. Crine, Prof. E. G. Eccles, W. J. Terwilliger, Cyrus W. Coolidge, Mr. and Mrs. John Beverley Robinson, Mrs. M. E. Hibbard, Mrs. Hamilton of Ohio, George L. Burr, Mrs. Dr. Bond, Mr. and Mrs. W. Gilroy, Elinor M. Mayer, Mr. and Mrs. J. F. Rinn, and Dr. M. R. Levenson."

Prof. A. L. Rawson writes:

My Dear Green: The old members of the Liberal Club and their younger associates, including members of the Brooklyn Philosophical Association, and of the Sunrise Club, met in the Marlboro Hotel last evening, Sept. 15, to wake T. B. Wakeman before his departure for his new field of labor in Oregon. They sat to a dinner and five-minute speeches, which mainly rehearsed the unequalled devotion and ability of the one, the fittest leader of Liberals in the East. Light, both physical and intellectual, moves from east to west, but true culture is a reflexion from the west eastward, and that will be his work in the only college not founded on a basis of superstition. The old Greek myth said Agamemnon was required to sacrifice his daughter Iphigenia before the ship Ayo would be launched. The club had to sacrifice Wakeman before the light of the rising sun of a truly Liberal education could shine in the West. We will look to the rose and scarlet and gold-tinted clouds of sunset after this as reminders of the departure of the greatest and best of the leaders in the Liberal cause in this city. Like the good Greeks of the classic age he goes west beyond the gates of the setting sun, where the elysian fields of education and culture is a society which is not so burdened with the ashes of Old World notions about the unknowable. Personally some of us rejoice at the prospect of his distant location. He was so great that it made us feel small, but now we can feel that we are of much more consequence in this part of the world because he will not be here to overshadow us and show us our weak points and failures. He always did that duty in the kindest manner, with keen insight and knowledge of the subject under discussion, but hereafter we will attend to that branch of criticism among ourselves. Our hearts will go with him, and his success will be our pleasure."

Speeches were made at the banquet by Wilson Macdonald, Prof. Rawson, John H. Johnson, Mrs. Lillie Devareux Blake, Capt. Robert C.

Adams, Henry Rowley, Henry Nichols, Mr. Del Mar and others. Prof. Wakeman feelingly replied as follows:

PROF. WAKEMAN'S REPLY.

Mr. President, Ladies and Gentlemen—

Friends, One and All: This meeting and greeting and farewell has come upon me very much as a surprise. I did not expect nor intend anything of the kind; and I hardly know yet whether to take it as a sort of festival for us all, or a funeral for me. It did awake a funereal suspicion when I heard all of those good, kind, friendly and flattering things you have just said about me and mine, for it recalled the maxim, *De Mortuis nil nisi bonum*, "Of the dead speak only the good," and made it seem that this was a send-off to the shades final, as well as to the setting sun. And still there was a touch of consolation in that view, for I have lived too long not to know that love and helpful appreciation pays for all—even the most unfortunate ills and untoward disappointments of life. For all such as have fallen upon me I should be, indeed, hard to satisfy if the kindly appreciation for us three which has come from you by words and eye and hand to-night should not be the fullest payment—a payment in kind far exceeding any that could be made by wealth or power.

But this funereal view drops out of mind when I think why all of those kindly things were said, and why you are here with your greetings. It is because you have identified our little family and our modest efforts among you with a great cause; and you wish your appreciation to be helpful in opening for us the auspicious beginning of a new career. This gathering, though it be of friends, is not merely personal; it is representative of that which for many years you have come to believe that we represent—the emancipation of the mind and heart of man from superstition, ignorance and fear. In a word, Liberalism, in its scientific construction and altruistic tendencies. In addition to the personal gratification which this assembly cannot help to bring to us, we rejoice in the helpful appreciation which it thus brings toward sustaining the career that lies before us and you.

The fact that you meet to send us out as helpers in a common cause to the great and far West, we rejoice in, and accept as an assurance of common interest and a pledge of future union among yourselves to keep that interest in its course of upward evolution here. We are not in danger of accepting this friendly gathering as our funeral, but as your *bon voyage* to a higher usefulness and destiny, in a new and far off world. Our fear is that there may be something funereal in this gathering toward the cause you do represent and must keep alive and ever growing toward its destiny here. That is the only way you can make your friendship and appreciation, so abundantly testified to to-night, a real, helpful, sustaining and satisfactory payment to us. The East and the West, you and I, must sustain each other in sustaining and advancing the new light of the mind and heart, until it shall span the continent as a common blessing. For it is only as a common blessing that it can be realized and enjoyed at all. It

would be a sad day for us, even if we should help to build up the Liberal University into a glorious success, to hear that the greatest of causes had been allowed to drop or droop in the East; that the Liberal Club had ceased, or that it and similar societies had declined. We pray you, and this, our last word, is: Never let such things be! Not only hold the fort, but advance the lines! The great West will meet and sustain you, and more. For from the West and their new and unbound peoples must come the influences to make successful the reforms in the East. Thus by going West you do not lose us, but put us in a position where we can, perhaps, be of greater use to you all. The success of a Liberal institution of learning there will mean that the resurgence, the return wave of a higher human purpose and life has commenced its way eastward. The great reforms now in common use in the Western States and new countries may thus soon become possible here.

Thus, apart in space but together in heart and purpose, and thus with you ever, you have now our heartfelt good-night, and farewell!

THE WAKEMANS.

(From the Torch of Reason.)

As per last week's issue of the Torch, "the Wakemans" have arrived in Silverton. Of course we were all anxious to see them and find out by actual experience of thought exchange what they are like; and now, as they have been here a whole week, we think that we should have the privilege of giving our opinion, especially as that opinion is in favor of our subject and apt to help give our cause another impetus in the direction of its glorious future success.

The Wakemans are simply immense! No other family on earth, that we know of, could and would do us so much good as they will. The days of miracles are past, or we might believe that Prof. Wakeman had been led of God to prepare himself for this particular work in this, the only school of the kind in the universe. Why, do you know that his ideas on every important subject touching the great departments of education exactly coincide with ours? This is not because we are anxious to have it so or appear so. We have found out that it never pays to try to make things appear right when they are not right. The nearer the honest truth we can come the surer we are to succeed every time.

Prof. Wakeman's inaugural address last Sunday was a triumph for our University. We could scarcely change a word and make it suit us better, and every one of the large audience knew that he believed what he said and that he knew what he was talking about. Friends of the new dispensation, of the emancipation of education, of the religion of Humanity, do you know what the advent of this great and good man among us means? He "comes not to destroy, but to fulfill," and our prophecies of the future growth and ultimate success of the Liberal University and of the cause which it represents will now rapidly prove true, even if not written by a god or his holy prophets.

But what about the lady Wakemans, do you ask? Mrs. Wakeman is one of the most even-tempered, intelligent and refined ladies we have



ever met. One, whose opinions we have learned to respect, remarked that "Mrs. Wakeman is just as nice as she can be," and we thoroughly agree with her. We all love her, and although some might say it is a case of "love at first sight," yet it is the best we can do, as we can't crowd any more time into one short week than we have into the week of our first acquaintance with the Wakemans.

Miss Wakeman, who now occupies the important position of Professor of Painting and Drawing in the Liberal University, takes after her father and mother both, and that is saying very much. Nothing in the history of our school seems more wonderful to us than the fact that we have secured such a talented worker in the very work that we need most. It is as Dr. Leonard, our Professor of Biology, said in an address before the students last Monday morning, "if one studies a subject enough to draw it or paint it, he ever afterwards sees similar things with an added interest and can understand their meaning much more completely. Miss Wakeman shows great enthusiasm in the work, and her pleasant manners and high ideals are sure to make her department a very important factor in our emancipation of education.

We repeat, "the Wakemans are immense!" and now let us all appreciate the great advantage we have gained by their journey hither and make the very best of our opportunities, and not let their energies be wasted on a desert of expectancy, but give them the reality of help and encouragement that is so necessary in any great undertaking, and especially one that is outside of the old ruts and trodden paths of a dead past.

Friends, let us truly appreciate these talented workers.

#### AN OPEN LETTER FROM THE WAKEMANS.

To Their Friends in the East:

Forgive this general way of responding to an interest, which your kindness to us when we left New York shows you must still feel in our lot and fate, for you are so many that you cannot be reached in any other way.

After a stop-over in Washington, Chicago and Portland, we reached here, exhausted by the travel, on the 28th ult., and found the friends awaiting us with hearty welcome and comfortable quarters.

The next two days we spent in resting and looking over the country and affairs of the Liberal University of Oregon, with which our fate is henceforth to be connected. On Sunday, Oct. 1, the incorporation of the University was celebrated at Liberal Hall, at which I made the inaugural address, which will be printed in the Torch of Reason, and which I hope you will read, for it will make further writing about the University unnecessary at present. The audience filled the hall, and were very much pleased with the address and the proceedings. On the next day the fall term was opened and thirty students enrolled, and as many more are promised within the next two weeks, that is, as soon as the building is ready for them. We were all pleased by the masterly way in which President Hosmer managed the opening. He is a natural born teacher, and just the one to arrange and run its machinery and discipline without a

strain, and with the love and respect of the students and of every one concerned. We make a good team together, and, fortunately, agree in convictions and sentiments, so that hearty co-operation in the future is assured. While President Hosmer furnishes the warp I can throw in the woof; and, back of both, the business and financial affairs are well managed by Pearl W. Geer, whose services are invaluable.

On Monday evening a reception was given to the new professors and pupils at Liberal Hall, which was a most enjoyable affair, and closed with the first exercise of the young folks in dancing, which they enjoyed greatly, but retired at an early hour, so as to be ready for the lessons and "expositions" to-morrow, when I am to open on Linguistics, by the "story of the alphabet."

The new University building is large and commodious, well suited to its purposes, and has the control of about fifty acres of land about it, which would make an admirable residence park for cottages to be occupied in time by patrons of the University and their families, if the Liberals support this undertaking.

The prospects for success are all that we expected, and cannot help but be realized if those who are interested in Liberal education continue their support in the future as they have done in the past.

To sum up, we are well and hopeful, at work on the ground, in perfect accord with our colleagues, and feel sure that we have a good and useful career before us in this land of promise,

T. B. Wakeman,

Professor of Sociology and Cognate Sciences.

Emily L. Wakeman, Girls' Matron of L. U. O.

Clara Wakeman, Instructor in Drawing and Painting.

Silverton, Oregon, October 3, E. M. 299.

#### PUBLISHER'S SPECIAL REQUEST.

THE next number of this Magazine will complete the seventeenth volume. The Magazine is in much better financial condition than it ever was before, but still we are coming out a little in debt; therefore we make this special request: That every subscriber renew his subscription for next year immediately. That all who feel like doing so contribute to the sustaining fund such sum as he or she can afford to, and that all so disposed procure a club of five or more at seventy-five cents a year. Act promptly and all will be well.

The September "Ingersoll Memorial Number" still for sale at 15 cents a copy, or five for 50 cents.

## ALL SORTS.

--Have you taken one share of stock in the Liberal University?

--The Free Thought Magazine needs a little assistance just now. "A word to the wise is sufficient."

--If you would renew your subscription for next year it would help us, and we should feel very thankful for the favor.

--Ingersoll used to say: "If the preachers know as much about the next world as they do about this what a fund of knowledge that must be."

--Husband--This paper says a man wastes fully one-third of his life in sleep.

Wife--Does that include the time he puts in at church?--Chicago News.

--Ingersoll's address on Paine that we publish in this number of the Magazine we have put into pamphlet form, and for the sake of giving it a very large circulation, will sell it for for six cents a copy, or twelve copies for fifty cents.

--The Annual Congress of Freethinkers of the United States, our readers should remember, will be held in Paine Hall, Boston, Nov. 17, 18 and 19, and all should attend the Congress that possibly can, and we hope it may prove a great success.

--"Ingersoll on Paine," our new pamphlet, just published, contains a good likeness of Ingersoll, of Paine and of Voltaire, and sells at the low price of six cents, or twelve for 50 cents. Every reader of the Magazine should at once order twelve copies.

--Lyman Abbott started a row among the missionary brethren at the Boston Congregational convention by stating

that "missionaries had one little more to illuminate the dark lands than a score of glow worms might to illuminate a meadow at midnight.

--"Mr. Scorjel, I want you to buy a ticket to the concert in our lecture-room next Thursday night. We are raising money to purchase an individual communion set."

"That's something I never heard of before, Miss Upjohn. How--how do you play it?"--Chicago Tribune.

--Rev. Dr. Herbert L. Willett, dean of the University of Chicago, our readers, we are sure, will be glad to learn, has promised to furnish us in the near future with an article in defense of the Bible. Dr. Willett is one of the ablest theologians in the orthodox ranks, and can truly be called a Christian gentleman.

--Scottsboro, Ala., Sept. 27.--The Rev. Lewis Lumpkins, who has been preaching here for forty years, has been sentenced to the penitentiary for ten years on the charge of inhumanly torturing his grandson by burning so badly that the child died.

The Rev. Dr. Lumpkins was a consistent orthodox preacher. He thought it right to do as his God did, burn his children or grandchildren.

--Aguinaldo says: "We should pray to God that the great Democratic party may win the next Presidential election." But then, Marcus Hanna will say, probably that we should pray to God that the Republican party may win the next Presidential election. It is too bad to see God drawn into the political conflict. It would seem that he has enough on his hands now to keep him busy looking after the preachers.

--Frederick Dahlstrom, a staunch Free Thinker and a first-class man in

every respect, has established "The Antiquarian Book Store" at 43 East Van Buren street, Chicago, where he keeps on hand a large assortment of old and new book for sale at very low prices. Our readers are each requested to send to him for a catalogue of his books, and when visiting the city they will find his store a very pleasant place to call and spend an hour.

—The church sociable for the purpose of raising money to purchase napkins for the Ute Indians was a success financially. Bill Blair won the first prize in spitting at a crack. Mayor Bowman did a few sleight-of-hand tricks, and the watches and jewelry were sold later on. Bill Bunlon, the corn doctor, won the Colt's revolver for the best-looking man, and Mrs. James Kroug won the beer mug and spittoon for the most lively lady.—Gadston (Col.) Kibosh.

—"How is the world using you, pastor?" was asked of a happy itinerant Methodist preacher in Georgia.

"First-class, sir, first-class."

"Nothing to complain of, eh?"

"Nothing at all, sir—nothing at all. The festival for the benefit of the new organ came out only \$30 in debt; the fair for the new lightning rod was \$20 behind, and the watermelon party for the new bell was \$10 short, but the parsonage didn't burn down until six weeks after the pound party—praise the Lord!"—Saybrook Gazette.

—In the report of the wedding of Julia Dent Grant to Prince Michael Cantacuzene-Speransky by the ritual of the Greek Church yesterday at Newport it is stated "young Mr. Palmer held a crown over the head of the bride; Mrs. Palmer did likewise for the prince. The crowns were fashioned after the imperial crowns of Russia and were magnificent specimens of the jeweler's art."—Chicago News.

If these nabobs could be induced to perform their disgusting performances in some foreign country, outside of this republic, they would not mortify so many of the true friends of democracy

and republicanism. Chicago in this case has to bear a large share of the shame.

—A preacher was called upon to "say grace" at the table the other day. After he got through the little girl of the family blurted out: "That isn't the kind of grace papa says sometimes."

"What kind does he say, my little girl?" inquired the minister.

"He sometimes says: 'My God, what a supper!'"

Her father at once had a fit of coughing, and the minister choked, while the mother flashed all kinds of steely lightning out of her blue eyes at the little innocent.—Nauvoo Independent.

—Lemuel K. Washburn announces, through the Boston Investigator, that he is now the sole proprietor and publisher of that paper, and he calls for a twentieth century contribution fund of \$10,000 by the seventieth birthday of the Investigator, which will occur soon, to make that paper a success. We hope Brother Washburn may fully realize what he calls for, but this call is rather discouraging to younger Free Thought journals. At seventy years of age such a paper as the Investigator has been ought to be more than self-sustaining.

—The Home Magazine recalls a good story which Dr. Newman Hall used to tell on the lecture platform. An illiterate negro preacher said to his congregation: "My brethren, when de fust man Adam was made he was made ob wet clay, and set up agin de palings to dry." "Do you say," said one of the congregation, "dat Adam was made ob wet clay an' set up agin de palings to dry?" "Yes, sar, I do." "Who made the palings?" "Sit down, sar," said the preacher sternly; "such questions as dat would upset any system of theology."

—The Rev. W. A. Jarrell writes to the Texas Standard that he is open to engagements to preach special sermons "against Romanism, infidelity, Campbellism, Mormonism, Seventh Day Chris-

tians, Soul Sleeping Adventism, Russell Millennialism, Darwinism, Spiritism, so-called Christian Science, or any other of Satan's inventions, or, where necessary, for debates.—Chicago Tribune.

Debates!! No man in America would risk his reputation by engaging in "debates" with a man so well loaded with intellectual dynamite as is the Rev. Jarrell. He is a dangerous man to be at large.

—Frederick W. Lee, former treasurer of the Church of the Ascension, was sentenced to the penitentiary by Judge Brentano yesterday. He was convicted of larceny a week ago. His attorneys were given sixty days in which to file a bill of exceptions and it is expected this will be done. In the trial it was shown that Lee had used several thousand dollars belonging to the church in speculations which turned out badly and made it impossible for him to make restitution.

We have noticed a number of those cases recently, and we repeat this advice: that they had better procure an Infidel to act as treasurer, as the Presbyterian church in New York did, for which Infidel Tabor was treasurer for some fifteen years. That church never lost a dollar while he handled the money. But still he was not fit for heaven.

—We learn that the family of Col. Ingersoll approve of the proposed monument to Col. Ingersoll at Peoria, Ill. And there is a number of reasons why the monument should be in that town. As the originators of the movement say: "Here he laid the foundation of his reputation as a lawyer and orator; here the first of his great lectures was written; here he espoused the cause of liberty as represented in the person of the slave; here he met and won his wife; here his children were born; and here he drew his sword for the defense of his country." And we may add another important reason is it will show how he is estimated by his neighbors who knew him intimately, without regard to party or sect, and if erected in Peoria it will always be protected from vandal-

ism. So we say, let every friend of Col. Ingersoll subscribe towards the monument.

—The growth of liberality in religious thought is illustrated by the fact that no one dreams of fabricating such slanders about the death of Ingersoll as long passed current in regard to Hume and Paine. The circumstances of Col. Ingersoll's death are, of course, too well known to give an opening to calumny, but the truth in regard to Hume and Paine was quite accessible, if their libelers had taken the pains to investigate. There seems to have been evolved within a century a conscience against lying as a religious duty.—Springfield Republican.

But lying for the glory of God is a doctrine taught by St. Paul and the church, as a body, has never repudiated it. As far as Col. Ingersoll is concerned the good Christians that "love their enemies," are doing not quite as much lying as they did about "Tom" Paine, but we suspect they will renew their energies in that direction later on.

—A Chicagoan who is a believer in Dowie sent for one and then for two of his prayer-healers when his wife was in the throes of childbirth. He would not call in a doctor, for to do so would be "an act of unbelief." His sister pleaded with him. The angry neighbors threatened him when they heard his wife's cries of agony, which the stolid prayer-healers listened to unmoved. The husband did not yield until his wife went into convulsions. But it was too late. She was delivered of a dead child and is herself in a critical condition. The doctors say that if medical aid had been given in time the wife would probably be on the road to recovery and her child would be alive by her side. Dowie will say that the child died because "God was angry" at the calling of a doctor.—Chicago Tribune.

A very good definition of religion is insanity. The more religion one has the more insane. The less, the more sane. Dowie has too much to be allowed to run at large.

—Mr. Ingersoll's arguments were of the reductio ad absurdum kind. One

day in a talk on the cars with Talmage he said:

"Then you would like to live in a place, Brother Talmage, where every one had to be good by law?"

"Certainly," said Talmage.

"You would like to live where every one had to go to church regularly every Sunday?"

"Yes, that would suit me."

"Where no man could get a drink and swearing was not permitted?"

"Yes, that's the place for me."

"And where every man would have to keep regular hours?"

"That would be heaven on earth," said Talmage, smiling and striking his knee with his open palm.

"Well," said Bob, looking over his glasses, "you'd better go up to Sing Sing. That's the way they do there."  
—Washington Post.

—We have received the following letter from the wife of Col. Ingersoll that we value very highly:

Dear Mr. Green:

To you, and to the many dear friends who have contributed to the "Memorial number" of the Free Thought Magazine, my daughters and I send our heartfelt thanks—our deepest gratitude. Such loving admiration, clothed in such tender and exquisite words, coming from my dear husband's old comrades in his struggles for intellectual liberty, have touched us beyond expression. With renewed assurance of our sincere appreciation, believe me, dear Mr. Green,

Faithfully yours,

EVA A. INGERSOLL.

Mrs. Ingersoll and her daughters will always have a warm place in the affections of every Free Thinker in this country—yes, in the world—and we hope some day, it may be on some future birthday of Col. Ingersoll, Mrs. Ingersoll may receive some substantial expression of that affection. To all of us Mrs. Ingersoll will be the first lady of America so long as she lives.

—About eighty German Lutheran preachers in southern central Illinois

have been holding a conference to discuss and settle the weighty question of the relation of life insurance to God's written word, and they have decided that life insurance is against the "first, seventh and ninth commandments," and that it is better for a man to leave his wife and children to starve than to violate those commandments and endanger his soul's salvation. This is what they say:

Money secured by life insurance is the result of good luck or a species of a game of chance; that life insurance is against the first commandment because it takes a man's trust off God and places it on the insurance company; that it is against the seventh commandment, because by it the beneficiary gets something not paid for, therefore stolen; that it is against the ninth commandment, because the person who invests in life insurance is taught to covet something not his own.

If these wise preachers could only have the control of things as they did during the "dark ages" what a splendid civilization we would have. They know so much.

—The following appeared in the September Magazine:

Ingersoll was on his way to the sitting of the court which was trying the famous Star Route case. The car was overcrowded, and the poor horse which drew it jibbed. Ingersoll was out in a moment, and, lifting the horse's collar, discovered a gall as big as the palm of his hand. I will not repeat the language he employed. It was not parliamentary, but he unhitched the horse himself, and stopped the street car traffic of the avenue. And when the sulky driver complained "that he would lose his job," "Bob" slipped a dollar into his hand, and I overheard him say: "If you do, come and see me."

When we read this statement we wished that what some of our spiritual friends claim might prove true—that horses have souls and go to heaven and serve on juries in God's court; and that when Ingersoll has his trial that particular horse, mentioned above, might

happen to get on the jury. He would "stand out" "until hell froze over" before he would bring in a judgment against his friend "Bob."

—We would suggest to orthodox husbands that they read as their morning lesson, before prayers, in place of the chapter in the Bible where St. Paul says: "Wives be obedient to your husbands," these words of Ingersoll:

I hate above all things a cross man. What right has he to murder the sunshine of a day? What right has he to assassinate the joy of life? When you go home you ought to go like a ray of light, so that it will, even in the night, burst out of the doors and windows and illuminate the darkness. Some men think their mighty brains have been in a turmoil; they have been thinking about who will be alderman in the Fifth ward; they have been thinking about politics; great and mighty questions have been engaging their minds; they have bought calico at five cents or six and want to sell it for seven. Think of the intellectual strain that must have been upon that man, and when he goes home everybody else in the house must look out for his comfort. A woman who has only taken care of five or six children, and one or two of them sick, has been nursing them and singing to them, and trying to make one yard of cloth do the work of two, she, of course, is fresh and fine and ready to wait upon this gentleman—the head of the family—the boss!

—In Harper's Magazine for September Mark Twain defends the orthodox devil. He says:

I have no special regard for Satan, but can at least claim that I have no prejudice against him. It may even be that I lean a little in his way, on account of his not having a fair show. All religions issue bibles against him and say the most injurious things about him, but we never hear his side. We have none but the evidence for the prosecution, and yet we have rendered the verdict. To my mind this is irregular. It is un-English; it is un-American; it is French. Without this precedent Dreyfus could not have been condemned.

Of course, Satan has some kind of a

case, it goes without saying. It may be a poor one, but that is soothing; that can be said about any of us. As soon as I can get at the facts I will undertake his rehabilitation myself, if I can find an unpolitic publisher. It is a thing which we ought to be willing to do for any one who is under a cloud.

We may not pay him reverence, for that would be indiscreet, but we can at least respect his talents. A person who has for untold centuries maintained the imposing position of spiritual head of four-fifths of the human race and political head of the whole of it must be granted the possession of executive abilities of the loftiest order. In his large presence the other popes and politicians shrink to midgets for the microscope. I would like to see him. I would rather see him and shake him by the tail than any other member of the European concert.

—P. W. Geer, of the Torch of Reason, in his letters to that paper, gives us many interesting experiences. Here is one:

The train was loaded with young lady missionaries going to China. I don't blame the heathens for eating missionaries, if they are like these, for they all looked good enough to be eaten. I asked one of them what would become of the heathens if they were never told of Christ, and she answered that she supposed God would not be cruel enough to condemn them to eternal torment on account of their ignorance. I then informed her that she had better be careful or she would send a few thousand poor souls to hell, for not one in ten would accept her doctrine, and for that reason would be damned, while if she and other missionaries will stay away, the people they try to convert will all go to heaven through the ignorance-is-bliss proposition. She said that God had told her to go; and she would not reason about the matter. I told her I was of the opinion that it was the devil who had talked to her and told her to go, for surely God wouldn't send a nice girl like her to be eaten by the cannibals, whom she would surely send to hell by her teachings. "I am of the opinion that the devil is talking to me now," she remarked, and turned and looked out of the window. I decided that I had played the devil without



knowing it, and just then the brakeman said: "Portland—Union depot—all out!"

—Panama, Colombia, Oct. 2.—The congress of the republic of Ecuador, acting on the recommendation of President Alfaro, has passed a law confiscating to the state all church property and placing the mines, the immense cocoa and sugar plantations and the valuable city holdings which this property includes under the management of a board of trustees, to be appointed by the president.

The proceeds of the sequestered property will be applied to the support of the state schools.

Indignation among sympathizers with the church is intense, and the clergy is protesting violently against the enactment. In many quarters revolution is threatened.

The Franciscan, Dominican and other monastic orders of the Roman Catholic Church, which, being very rich, are the principal sufferers, are hurriedly making conveyance of the titles to their property, for fictitious considerations, to local laymen. The Government, it is declared, will refuse to recognize the validity of these transfers.

The Congress of the Republic of Ecuador seems to understand what the entire separation of Church and State means, and it would be well for the American Republic to take a few lessons from it.

—It is gratifying to know that Mr. Moody's sturdy good sense makes him look with contempt on the delusions of faith-healers and prayer-healers. He says scornfully: "When we talk of disease being the devil's work that is downright nonsense. There is a good deal laid up to the devil that belongs to us." As an instance he told how he went the previous evening from a warm to a cold room and had a sore throat as a consequence—"and it is not imagination, either. I am as hoarse as a crow now." Dowie says doctors are devils. Moody's answer is: "God have mercy on the man who says so. God forgive the man who holds such beliefs. God heals, and heals through doctors and through medicine.

"If I were sick," says Moody, "I should get the best doctor in Chicago, trust to him, and trust to the Lord to work

through him. The doctors have done wonders as their knowledge has grown. They have reduced the dangers of death in diseases that once slew all they touched, and, if God helps them, will yet find a way to stop the ravages of other terrors."—Chicago Tribune.

It is also gratifying to learn that Moody is losing his faith in prayer and taking a little common sense. But then we would like to hear his opinion on the following "word of God:"

"If any among you are afflicted, let him pray. If any are sick among you, let him call in the Elders of the church and let them pray over him and anoint him with oil in the name of the Lord, and the prayers of faith shall save the sick and the Lord shall raise him up."—James, v. 13: 14-15.

—The other day an old squatter came to the city and attended divine services at a fashionable church. The old fellow listened with rapt attention to the sermon, occasionally nodding in approval or shaking his head in uncertainty. When a man with the contribution box approached, the squatter asked:

"What's up?"

"We are taking up a collection for the heathen, and as you seemed to be so much interested in the sermon, I didn't know but you would like to give a few dimes."

"What's the matter with the heathen?"

"Why, he doesn't know anything about the gospel, and we want to raise money enough to send it to him."

"Wall, I tell yer, I don't think he'll spile afore mornin'. I've got a hoss swap on han', an' ef I ken get 'nuff boot, come aroun' an' we'll sorter look into the matter."

"But, my friend, the heathen children need clothes."

"So does mine, by jingo. Bill ain't worn nuthin' but a shirt for six months, an' haster stay outen perlite society. Ike's got a vacancy in his britches bigger'n yer hat, an' Jack haster stay under the house when a stranger comes 'case he got his clothes scorched durin'



hog killin'. Come aroun' arter the swap, fur I don't think the heathen will spile afore mornin'."—The Arkansas Traveler.

—Waterloo, Iowa, Aug. 13.—This place was the Mecca for 2,000 Dubuque excursionists to-day, representing the Independent Order of Foresters. Great interest was taken in the matter because the Ministerial Association and the W. C. T. U. had passed resolutions denouncing the excursion and Rev. John Earl, a Baptist minister, had written an open letter calling upon the authorities to arrest the visitors as law violators and desecrators of the Sabbath. To offset this hundreds of citizens signed a protest against interference with the excursionists and extending a welcome to them. This was presented to the visitors on their arrival. The crowds spent the day quietly in the city and at Sans Souci Park, no disturbance of any kind being reported.

This reminds us of what we witnessed in our boyhood days. We set an old hen on some duck eggs, and when the ducks were a few days old they made for a pond of water nearby to have some fun and a good time generally. The old hen was frightened. She seemed to say to them: "Stay with me under the barn and don't violate all the old rules of good orthodox chickens." She cackled and nearly went into convulsions at the sight of her brood having a good time on the pond. The ministerial old hens are to be pitied nowadays. The young ducks of their flocks and others are determined to enjoy themselves, even on the "Lord's Day," and they pay no attention to their ministerial cackling. This is where the shoe pinches: They are leaving the churches empty, and, what is much worse, the contribution box. Although everybody knows these guardians of people never serve the Lord but for what there is in it, as they say "Bob" Ingersoll served the Devil.

—David D. Bunn, a life-long Free Thinker and a good friend to the Magazine, died at his home in Welcome, Minn., Sept. 21. Under the heading of

"A Good Man Gone" the Marlon County Independent says, among other things:

It was through his labor and energy that the village of Welcome was started, he at that time being partner and agent of S. L. Campbell. He platted the town and gave earnest and hard work toward its upbuilding and lived to see it become the third town as to business and size in the county. While taking an interest in the general politics of the country, he refused any position in county or State, though often requested to accept one. Although the end came suddenly, he passed away peacefully and quietly to his last sleep. He was ever a kind friend and neighbor, a faithful husband and tender and loving father. A man of bright mind and an extensive reader, he kept abreast of the times, believing in progress in every line. Although very independent in thought, speech and action he seldom made an enemy and those who knew him best were his warmest friends. In religion he was independent in thought and action. Many a hard thought for consideration was given by him to the clergy and church. Though antagonistic to many church theories and practices, some of his warmest friends were members of churches. To err is the lot of all, no perfect man lives, yet in uprightness of character, honorable dealing, steadfast friendship, broad charity and love for all his fellow-men, none excelled D. D. Bunn. His friends and neighbors will miss him and the people of Welcome will miss his departure from their midst and this life.

That is a pretty good obituary notice for a secular editor to give a Free Thinker, and if he had added that there was no Christian living in his neighborhood whose daily life was superior to his it would have said nothing but the truth. Such men are an honor to the Free Thought cause.

—Mr. A. Maurice Low, the writer of "American Affairs" in the National Review, contributes the following in the September number of that excellent magazine:

The death of Col. Robert G. Ingersoll is a loss to America, a loss to the world,

a loss to humanity. It is fortunate for his own fame, which, after all, is a very little thing, and still more fortunate for the country and humanity, which are much bigger things, that he did not die twenty years ago. In those days the United States were less liberal than they are now, and an attack on religion was regarded with almost as much horror and disgust as in England. Considering that there has always been complete freedom of worship in this country, and that the church and state have been rigidly separated, this is curious; but possibly it was the survival of the old Puritan spirit—the spirit which has done so much to form the American character, which still lives and blazes forth when least expected. Whatever the reason, the fact remains that twenty years ago Ingersoll was regarded by many people as a charlatan, as a man who delivered his lectures, attacking all that most persons held most dear, because it paid him, and that the sincerity of his convictions was measured by the financial returns of his oratory. No falser conception of a man's character was ever entertained. Ingersoll said he doubted—he never denied a future existence; he simply did not know that there was a future existence—because he was unable to believe in the established dogmas; but money was no part of his creed. As his country came to know him better, they learned that this man, whom they once thought was a ranting mountebank, was a man whose creed was humanity, whose life was spent in doing good, whose heart was big enough to beat for all who were oppressed, and whose burdens were too heavy to be borne without assistance.—*The (London) Freethinker.*

—"Speaking of the taxation of church property," remarked H. L. Green, editor of the *Free Thought Magazine*, in conversation with a party of friends, "I am reminded of an incident in which the late Robert G. Ingersoll was a central figure.

"Some twenty years ago I attended a convention in Cincinnati at which Col. Ingersoll was a delegate. The same evening he gave a lecture in one of the opera houses. I went early and secured a seat near the platform. A

man and two women took seats just back of me. I soon learned by their conversation that they were religious persons and were fearful they were committing a grievous sin in attending the lecture of the great agnostic.

"When the colonel began his lecture the trio looked solemn and stern, as though mentally saying: 'We will hear what you have to say, but will not be affected or influenced by your talk.' A minute later the colonel said, with pathetic emphasis, something like this:

"I have just come from a convention where we discussed the taxation question, and we passed a resolution that even our churches—mostly owned by the rich—should bear their portion of the burden required to carry on the work of government. As for myself, I would have but one thing exempted from taxation, that is the home of the widow left with fatherless children to support. I would have it fixed so that no tax gatherer should ever invade that home.'

"Chancing to glance back at my religious neighbors I saw that tears were streaming down their cheeks. For the time being, at least, the noted infidel had made them forget their creed."—*Chicago Journal.*

—We learn through the *London Free-thinker* that the Rev. William McWilliams, of Liberal, Kan., sent the following letter to the *Chicago-Times Herald*:

Dear Sir—In your valuable editorial, "The Hopeless Scene at Col. Ingersoll's Bier," you had little thought of inflicting distress upon a far-off and insignificant individual, but so it is. I have in my little church household a few admirers and distant followers of Ingersoll, who, without intent, give me hours and hours of uneasiness for their souls. (May God have mercy on them!) One of them reads to me your quotation from the *Omaha World-Herald* and your comment thereon: "There is no answer to these questions in the empty 'logic' of the Agnostic," and the conclusion of your article: "The unbeliever's death may be beautiful and painless to him. But to those he

leaves behind? Let the scene at the bier of Ingersoll answer."

Now, these followers of Ingersoll place before me the antithesis of this, recalling a funeral scene occurring in our little church but a few days before Ingersoll's death. They ask honestly:—Mr. McWilliams, if the scene at Ingersoll's bier represents the eternal loss to the wife and daughters of this unbeliever, please tell us what was represented around the coffin of your brother Strumlich, whom we buried last week from your church, whose widow and daughters and sons, strong, full-grown men, and all, like the deceased, thoroughly consistent Christians all their lives, now had to be removed by the united force of friends in order to permit the undertaker to finish his work? When the piercing shrieks and awful screams which revealed their grief shocked the entire assemblage, and the persistent swoon of one daughter and one son threw us all into the liveliest fear for the result? Now, what was represented there? Please tell us." I acknowledge inability to reply—this entire family being intimately known as actual "pillars of the Church," whose faith in the promises of God was as near like the typical "grain of mustard seed" as any I ever encountered in a long life of preaching and criticising religious principle. Who will, through God, come to my relief? Prayerfully yours.

—Dr. J. M. Peebles, an old friend of fifty years' acquaintance, sends us the following:

Considering the failure of the late peace conference in Europe; the prospect of a South African war; the Filipino fighting in the Orient; the perversity, the robbery, the landless toilers; the political jobberies; the hanging and burning of colored men in the South; the mob law murders in the North; the Sunday bull-fights in Christian Spain and Mexico; the street walking, out-cast men and women in our national metropolises; the midnight saloons, brimming with liquid damnation; the long catalogue of mighty crimes perpetrated daily in our great cities under the very shadow of a thousand churches; I say considering all this, is it not time to call

a halt? Is it not time to introduce Buddhism, Brahminism, Confucianism, Jainism—something to supersede this orthodox Christianity that leads to bewilder, that conquers to enchain, that dazzles to blind, and that encourages sin by holding out the escape idea that the blood, the "precious, atoning blood," will, through belief or faith, clean the slate and open the gates of paradise?

Carefully considering the status of our Christian civilization, I offer the following resolution:

Resolved, That the further preaching and spread of creed and church and sectarian Christianity in all its forms, be postponed; that preachers inasmuch as Jesus was a carpenter, Paul a tentmaker, Peter a fisherman, James and John tailors by the seaside—engage, actively engage, in blacksmithing, plowing the fields, or planting trees by the wayside; and that church edifices be transformed into schools, gymnasiums, hospitals for the sick and the infirm, homes for the aged, sanitarium establishments, phycic academies and universities for the normal education of the young—physically, mentally, morally, socially and spiritually, thus ultimating, necessarily, in manhood—a true, royal-souled manhood!

Who will second the motion? Will some preacher—some professed follower of the Lord Jesus do it?

—Ingersollism seemed to have taken possession of the Boston Congregational convention. Rev. Dr. Hyde, president of Bowdoin College, had this to say:

Men trained to indolent submission to professional dictation, in the seminary, in after life can scarcely keep from lying if they try. They have no standard to test the truth. Such men will be prepared to swallow such methods of biblical and historical criticism as that attributed to Dr. Pond, who began his introduction to the Book of Job with the statement that, although some skeptics have doubted whether Job was a historical character, the Bible settles the question for itself, for in the first chapter it says: "There was a man whose name was Job."

The seminaries which will emancipate the minds of their students must them-

selves be free from bondage to the letter of antiquated creeds.

Creeds have their purposes and uses akin to those of platforms in political parties. Creeds, like platforms, ought to be rewritten once every four years. What would be said of a college that should bind its professors forever to teach the McKinley doctrine of the tariff or the Bryan views on silver? It would be an insult to the imbeciles and feeble-minded to send them to such an institution.

To tie the teaching of a seminary to a creed drawn up in the middle of the seventeenth or the beginning of the nineteenth century is no less absurd.

Nothing but mischief can result from setting up formulations of the past as tests for teaching of to-day or the orthodoxy of to-morrow. In condemnation of thus tying instruction to a creed we cannot be too severe.

The professor will either be untrue to his conscience, because he has signed an agreement to teach according to the creed, or he will disregard the creed. If he does the latter he is guilty of a crime against truth.

Every Free Thinker in America will fully indorse every word that President Hyde here says.

—Pearl Geer, agent for the Silverton Liberal University, in his interesting letters from the East, that have appeared in the *Torch of Reason*, has this to say of the noted Edison. The Homer Davenport he mentioned is his cousin, and is the *New York Journal's* cartoonist, of world-wide fame:

I spent another two weeks with my headquarters at Homer Davenport's house in East Orange, and had a fine time. One morning Homer took me in a buggy behind his fine Arabian steed, and we rode up to Llewellyn Park, where the laboratory and factory of the great Edison are located. After considerable ringing of an electric bell at the gate of the high fence surrounding his laboratory we were admitted. I held the horse while Davenport went with his three bull terriers in search of the wizard. The dogs didn't have to do any tracking; Homer knew about where to find his friend, and the dogs simply followed through force of habit. In a short time Homer and

the dogs returned and found the horse surrounded by a mob, and a face at every window of the large building. The mob was not there to harm me. The workmen had all quit work to see the finest horse in America, while we were visiting the greatest inventor in the world. Homer and Edison are great friends, and Homer had gone to inform the inventor that a western Infidel wanted to see him. I don't know whether he consented through a friendly feeling for a fellow-heathen or through fear of the bulldogs. He said when he saw Davenport coming with the dogs:

"Good God, Davenport, do you want my money?"

"Have you got any?" said Davenport.

"Not a cent. That is what makes it so damn ridiculous," Edison replied, with a laugh.

Homer said Edison wanted to see me, and told me where to find him. I entered at the end of a long brick building, and after passing through several doors and winding around among a wilderness of apparatus with the odor of chemicals strong enough to kill bedbugs, I saw a room at the extreme end of the long building. I walked up to the door and saw a man seated at a long table, with a lot of jars of chemicals before him. This man was Edison, the prince of inventors. He was clad in a gray suit, which was literally plastered with dirt and dust. His face was full and smooth shaven; his hair is turning gray in places; his eyes have a hungry expression, a relic, I suppose, of his past life. You often hear of people who don't know enough to eat when they are hungry. Edison knows too much to eat when he is hungry.

The wizard motioned for me to enter, and as I approached he held out his hand to welcome me. As I grasped it he spoke, and his voice sounded like his head was in a barrel; that is on account of his deafness.

"Well," said he, "I'm reading the Bible."

"Yes," I replied, "the Bible of nature is a splendid book if one understands how to read it."

"The best damn Bible in the world," said Edison, enthusiastically; "its laws are perfect and grand, and all the prayers in the world can't change them. There is intelligence and law in this world, and there may be supreme intelligence and

law, but so far as the religion of the day is concerned it is all a damned fake."

--In the Saturday Evening Post of Sept. 23 Evangelist Moody gives some reasons why we need "A Great Religious Revival" in this country. These "reasons" will be interesting reading to Free Thinkers. We here give a few of them:

Never in this country has the Sabbath been so lightly esteemed. Every Sunday finds our roads full of young people on bicycles who should be in church, and the Sunday paper has taken the place of the sermon in too many homes. It is even estimated that of the seventy millions in this country, forty millions do not go to church.

And, Brother Moody, you might as well try to get a chick back into its shell as to get these people back into the church. Moody further says:

The time has come for our ministers to stop discussing dead questions and meet a living one. We must cease picking the Bible to pieces, and must preach to the hundreds who are ready to listen

That is a blow at our "higher critics," but they will not stultify themselves and say the whale swallowed Jonah or that a woman was made out of a man's rib for the benefit of such fanatics as Moody. This special agent of God says:

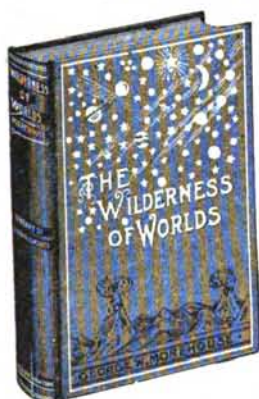
While our young people are left to look after themselves, their leaders are engaged in heresy or in determining how many Isaiahs there were.

Surely this is a very bad state of things. Though better than it was in olden times when the burning theological question was "How many angels can dance on the point of a cambric needle?" Moody affirms:

If you go into the little hill-towns of New England you find the churches empty or closed. Why is it? The people have taken up with every new "ism" that has come along until now they have drifted over to infidelity.

Brother Moody would like to get them back to the good old Puritanical days when they hung Quakers and burnt witches. But it can't be done.

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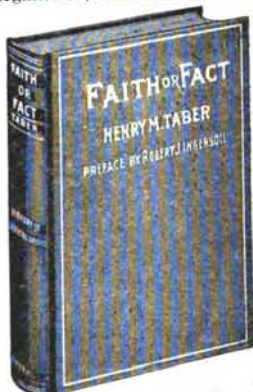
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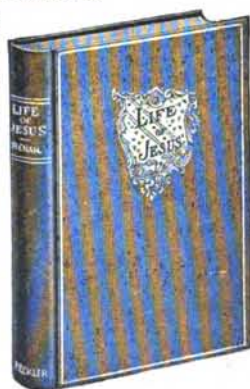


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**FREETHOUGHT MAGAZINE.**

213 East Indiana Street,

Chicago, Ills.



# Free Thought Magazine.

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

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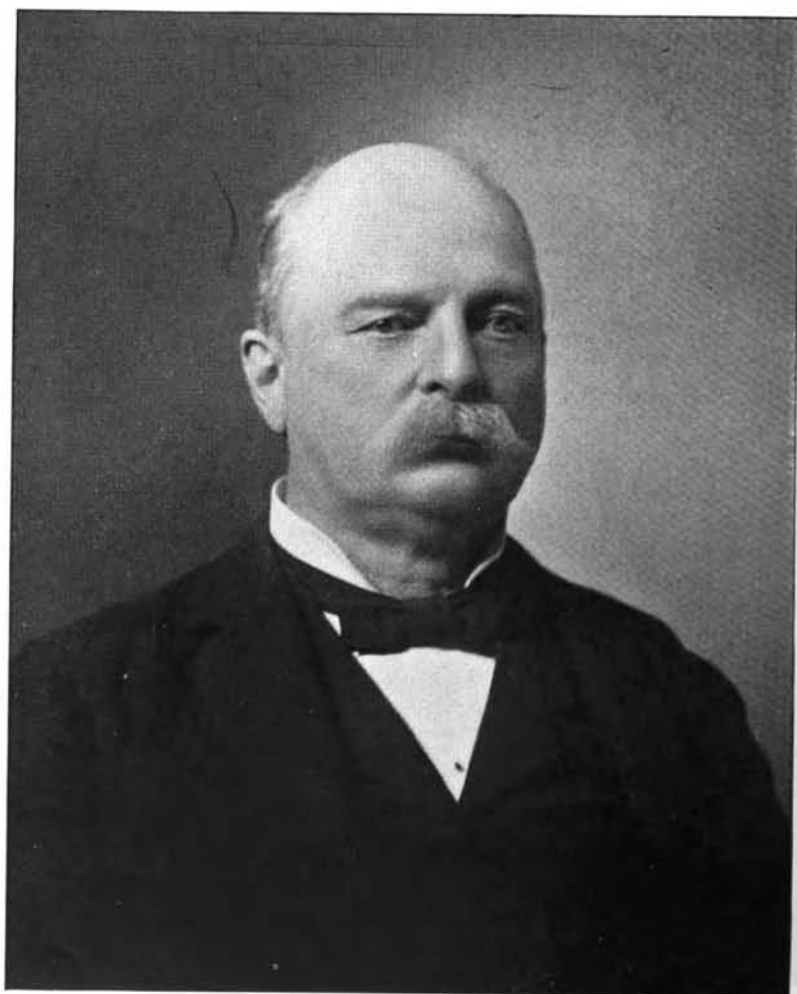
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Respectfully,

*D. K. Ferry.*

# FREE THOUGHT MAGAZINE

DECEMBER, 1899.

## "OWED" TO THE CLERGY.\*

BY DANIEL K. TENNEY.

THE promoters of intellectual freedom have eminent cause for congratulation upon the result of their labors during the century now about to close. From the origin of the race up to about the beginning of this century mankind were everywhere controlled by priestly chicanery and superstition, intermingled with tricks and falsehoods of most shocking character, well known to all students of history. Many bright men saw the light long ago; but, for fear of the church, were constrained to hide it under a bushel. Occasionally some brave spirit had the courage to reveal his honest thought. Decapitation, burning at the stake, or social ostracism was his fate. It required courage to think, and greater courage to talk, in those days. Considerable courage is still necessary.

Time wore on. Despite the opposition of the clergy general education along scientific lines was gradually introduced and propagated. Geology readily demonstrated to its students that the world, instead of being made in six days, is countless millions of years old, at any rate, and still in process of generation. The telescopes of astronomers proved the existence, within their limited range, of 10,000,000,000 stars, visible in the limitless realm about us, some of them thousands of times larger than the sun. These were altogether too numerous to "give light upon the earth," as indicated by Genesis, only a few of them being really engaged in that business. The Bible cosmos was wholly discredited by these sciences. There was no fall of man. God did not get mad at Adam and Eve, so there was no fall and no need of a Savior. The clergy were greatly aggrieved, and insisted that science was the work of the devil, attempting the dethronement of God. For years the clergy of all denominations rebelled and howled against the blasphemy of science. By and by came along Charles Darwin, with his wise and cautious theory of evolution, born of more patient thought and honest investigation than had ever occurred in the whole theological world. All forms of life and matter were shown to be simply developments from lower forms. Potential germs,

\*An address read before the Free Thought Congress, held in Paine Hall, Boston, November 17, 18 and 19, 1899.

by differentiation and integration through an eternity, were responsible for everything now existing. There was no Jehovah in it. This doctrine was promptly accepted by scientists. Again the clergy shouted louder than ever that scientists, instigated by the devil, were assaulting the throne of God. The scientists said nothing, but attended strictly to business.

Gradually the better and more scholarly clergy began to do a little actual thinking themselves, a rare occupation for our brethren of the cloth. They began not simply to read the Bible, but to study it. They found at first that it was, now and then, a little wild in its statements. Some attributed this to faults in translation. Others said that the Bible did not profess to teach chronology, and that the head notes to its chapters, indicating the dates of the events recorded, were prefixed by uninspired persons, and might, therefore, be disregarded. They contended, at length, that although God did not actually create the earth in six literal days, he created it all the same, but it took him a great deal longer. It was even a bigger and better job than they had supposed.

An eminent pioneer in geology had already proclaimed that, "In the materials from which geological evidence is to be computed, there can be found no trace of a beginning, no prospect of an end." This announcement, discredited at the time of its utterance, has been confirmed by all modern investigation. So, likewise, have been the demonstrations of Darwin, Huxley, Spencer, and other learned men, as to the gradual evolution and development of all things during the past period, measured not by years, but only by eternity. Evolution is now as well established as the rising and setting of the sun.

The wiser clergy continued their thinking, and learned a great many things new to them. For a long time they dare not say a word antagonizing "the faith once delivered to the saints." If God did not inspire the Bible, then certainly the day of judgment for preachers must be near at hand. They did not like it. No wonder! Henry Ward Beecher was on deck in those days, one of the wisest and most fearless of Congregational clergymen. He had evidently been studying the testaments, and one day boldly announced that "the Bible God is a moral monstrosity." This brief, but truthful sentence shocked all the Christians in the country, and especially the clergymen. They abused Beecher shamefully on frequent occasions, and accused him of heresy; but he continued uninterruptedly to expose the infamous character of Jehovah. His congregations increased and multiplied. The orthodox faithful were both surprised and disgusted.

About the same time Ingersoll—greatest and grandest of men—began his valiant endeavor to illuminate the mental horizon of our people on subjects theological. He demonstrated, beyond the possibility of doubt, to all candid minds within the sphere of his influence, that the principal books of both testaments are by no means original, but are plagiarisms and compilations from the sacred books of heathen nations, many centuries older. That the creation story and the story of Adam and Eve were thousands of years old before the day of Moses; that a Son of God, Chrishna, was born of a virgin more than one thousand years before our era; fled with his parents from their country, in early childhood, to avoid the wrath of a despotic ruler; afterwards performed startling miracles, cast out devils, healed the sick, raised the dead, was crucified, resurrected as the savior of men; that the pretense that any of the biblical books are of divine inspiration is infinite nonsense, devised by priests to deceive the people, and that nothing within them, purporting to state an important fact, has even a nominal foundation in truth. Ingersoll, in his convincing style, proclaimed these solemn facts, known to all scholars, fearlessly throughout the land, to myriads of men and women, and set them to thinking.

The clergy were thus inspired to study also, seeking for facts to answer his plausible arguments. They found none. They abused him, however, to the extent of their vocabulary, and "despitefully used him and persecuted him," but all to no purpose. They were "kicking against the pricks." Investigation showed every scholar among them that Ingersoll was right, and they were wrong. But of course they would not admit it. Such is not the nature of men, found in the wrong, not even of those called of God. To be deprived of their savage Jehovah, their original sin, their total depravity, their heaven and hell, the atoning blood of the Lamb, and the wonders of Bethlehem and Calvary, was almost too grievous to be borne. It seemed asking too much, even that so bad a man as Ingersoll should deny that at the time of the crucifixion "the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints that slept arose and came out of their graves after his resurrection, and went unto the holy city, and appeared unto many." Such a spectacular and sweet-scented scene seemed too dear to the Christian heart to be abandoned just because it never occurred.

By and by another county was heard from. Prof. Briggs, strange to say, an eminent Presbyterian, boldly declared that the Bible was not in-



errant. He was tried for heresy. He insisted, on his trial, that though the Bible was divinely inspired all right, that in one respect at least God was in error. That when He told Moses and Aaron that the children of Israel must not eat rabbits because they "cheweth the cud, but divideth not the hoof," he made a mistake. For everybody knows that rabbits do not chew a cud, and that they do not have hoofs like a horse. The New York Presbytery acquitted him. Some of them had probably hunted rabbits on Long Island, and knew how it was themselves. But later the General Assembly at Washington, evidently no rabbit hunters, found him guilty, holding that rabbits do chew the cud, and do have hoofs, theologically; that the cud and hoofs referred to by the divine writer were probably of a theological or spiritual nature, and like many other spiritual and theological things found in holy writ, must be accepted by faith as true, though known to be actually false. The verdict of the General Assembly, and the spiritual explanation given, were very dear to the Presbyterian heart. If any other Presbyterian has since exercised his brain on theological subjects he has kept very quiet about it. With them, "to doubt is to be damned."

Then came Father Zahm, a prominent Catholic scholar and scientist. He delivered public lectures and published a book in which he contended that when the facts of science antagonize any statement found in the Bible, science must prevail, and it must be considered that we have not correctly understood the biblical statement involved, for the Bible, being certainly inspired, is intended to convey to mankind the truth only. He adopted the Darwinian theory of evolution completely, and admitted that the biblical story of creation, literally read, is false and misleading. He insisted, however, that God created the original atomic germs throughout the universe, and that evolution did the rest. His holiness, the Pope, made the good father recant and publicly apologize to the world for uttering such unholy doctrines. If "the sun do move," as declared by our colored brother Jasper, it is pretty evident that the Pope does not.

We all remember the storm of applauding "hallelujahs" and "amens" which greeted a Methodist clergyman not long ago in New York, at a conference of four hundred brother ministers, when he proclaimed, "The inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men." It is certainly encouraging that our good Methodist friends are on the anxious seat of science. May good luck attend them.

But the Congregationalists are the most outspoken. If they are not

infidels already the name has lost its meaning. Rev. Judson Tittsworth, an eminent clergyman of Milwaukee, said a short time ago:

"Intelligent religious faith has utterly abandoned its old ideas of a physical heaven and a physical hell." "Jesus was the greatest novelist in literature," not even excepting, probably, Baron Munchausen, or David Harum.

Dr. Updike, an able preacher, of Madison, Wisconsin, where I reside, said a few days ago, in a council of Congregational clergymen:

"We are coming to feel that theology is not infallible, but essentially human. It is impossible for God to reveal any truth to man in terms that all will receive the same impression." "The belief in an infallible Bible is that the church wants it, but it does not need it. Infallibility gives rest, but paralyzes God's truth. It comes to us through human agencies. Therefore the Bible must be a fallible production." "The old idea of Christ, as suffering to pay a debt to God, is passing away."

Is this not a complete surrender of all things supernatural; of Jehovah, of Jesus, and of the Bible? It certainly is.

From a report of the great International Council of Congregationalists, held a few weeks ago in Boston, some apt and interesting items are presented:

Rev. Daniel Jones, of England, let go entirely of heaven and hell as notions of salvation.

Dr. Fairbairn, also of England, said: "The last few years have witnessed the decay of the old doctrine of original sin, and he declared with telling force, which brought rounds of cheers, "It is high time the doctrine of original sin decayed."

Rev. Alexander Gosman, of Australia, said:

"The underlying assumption of master minds is that the higher criticism, in its method, if not in all of its results, has won its place to frank welcome by the Christian church, and that the hypothesis of evolution, as the mode of creation, is the only tenable one in the light of what we know of God, as revealed in nature and the history of the race."

Such seemed the general sentiments of all the clergymen in that council. Like sentiments might be quoted from hundreds of others who have expressed them publicly during the past decade. A Presbyterian newspaper critic sums up the Boston council as follows:

"We would say that Congregationalism has slipped her anchors; broken the face of her chronometer, and is making reckonings by pointing her sextants at comets. If we were sportively inclined we would lay a heavy wager that there is not a man in the council who could, to save his soul—if he have any—tell what Congregationalism now is, where it now is, what is its cargo, or where it is bound. We don't like a storm at sea, but give us a wave scalper any day in preference to a fog."



This Presbyterian critic certainly hit the Congregational predicament right between the eyes.

The Catholics still continue their "vain" repetitions, as the heathen do." They are not allowed to think. With them an original thought is heresy. If by accident an important truth should occur to them, they would not dare to express it, or to "waver in the faith." They are "the same yesterday, to-day and forever." The example of Father Zahm was a sufficient warning.

And now, just in the nick of time, comes a significant utterance from the Episcopal church, that great establishment born of the holy lust of Henry VIII., that great champion of domestic peace, and many wives, but only one at a time. Rev. James S. Stone, rector of St. James Church, of Chicago, surprises the godly of that virtuous city by proclaiming from his pulpit:

"Much of what we have been accustomed to consider a part of the teachings of the Bible must fall away before the critical demands of the modern scientific spirit." \* \* \* "Wherever science can show an impossibility, I am ready to accept what it proves to me." "If the Bible cannot stand the test of reason, it is not the word of God."

But the reverend gentleman says the trouble is we do not read or understand the Bible right. That when the holy book says that Joshua commanded the sun and moon to stand still, "and the sun stood still, and the moon stayed until the people avenged themselves upon their enemies." \* \* \* "So the sun stood still in the midst of heaven, and hasted not to go down the whole day, and there was no day like that before or after it, that the Lord harkened unto the voice of a man," it means merely that God stopped a hailstorm! And this erudite clergyman further says that the story of the flood, and of Jonah and the whale can be explained with equal plausibility to the devout believer. I guess he is right about it. As to the miracles of the New Testament, however, he says he believes them all. They are more personal, he says, and are "not in open conflict with science." For instance, when Jesus filled a drove of 2,000 hogs with devils, cast out of one man, possessed of an unclean spirit, and the hogs "ran down to the sea and were drowned," there can be no doubt about its truth. It was so very personal to the devils and the hogs. It was exceedingly personal also to the man who owned the hogs. Of course it does not conflict with Episcopalian science. It may be plausibly urged also that God and Leviticus had forbidden the Jews to eat pork. Jesus, being a Jew, and having come not to destroy, but to fulfill the law, would naturally seize the opportunity to bedevil as many hogs as possible.

It is certainly encouraging to perceive that new ideas do occasionally enter into dark places.

As to the Baptists, having a sure thing, they seem quiescent. After Jesus had been dead several days, he gave to eleven of his disciples (including Peter, who had three times denied him; Judas, another, having betrayed him and hung himself), this infallible recipe for salvation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Water is cheap! Faith is cheap! Requiescat in pace. Why should a Baptist worry?

The electric light of science does not seem to have illuminated our Lutheran friends much, as yet. They are firm in the faith and perhaps not unmindful, also, of the wise saying of their great progenitor, Martin Luther, "Men can commit adultery and murder a thousand times a day without imperiling their salvation, if they only believe enough on Christ." This sound biblical doctrine must tend to great repose of soul among the youth, upon occasions when they pursue that injunction of the Master to "resist not evil." "Let him that is without sin cast the first stone."

As to the Unitarians, they have abandoned Jehovah, altogether. Each member builds a God for himself, and worships it. Certainly a commendable approach to common sense.

Is free thought advancing? What does all this signify? Simply that the truth, long restrained, distorted and confined by theological foam, apology and falsehood, is bursting its theological fetters all along the line, and that before another century has passed all the gods of superstition and dogma will be relegated to the museum of ancient curiosities.

Although they do not seem to know it, our clerical friends of the Congregational and Unitarian persuasion have well nigh reached the goal of intellectual freedom. Let us welcome them to our ranks. They are the most intelligent religionists of the day. They have churches and strong organization. We have none. The pulpit is a better place to declare the truth than the platform, though both are good. Theology is a delusion, born in the brain of barbarism. Religion is as natural as the circulation of the blood. Let us aid and applaud our courageous friends who dare to disseminate the truth. They know what it is, and will soon cease to disguise it in obscure language, or under the abominable cloak of theological nonsense. The grand army of free thought, with rapidly recruiting ranks, must still advance valiantly upon the enemy. The conquest has already been great. Ultimate victory is no longer in doubt. Free thought and free speech must some day rule the world. Hail the day!

Madison, Wis., November, 1899.

## WHY DID CHRIST DIE FOR US?

BY LURANA W. SHELDON.

ARE the inhabitants of this little planet, which we call the earth, more wicked than the inhabitants of other planets, and more in need of a Redeemer? Science, "an art derived from precepts or built on principles," the practical application of the



LURANA W. SHELDON.

fundamental truths of nature, has given us these facts concerning the limits of the universe:

The solar system consists of a sun and six distinct orbs, or planets, or worlds, besides the secondary bodies called satellites, or moons, which attend the several planets in their revolutions around the sun. The space which our solar system needs for the operation of all its planets is, "in a straight line of the whole diameter of the orbit in which Saturn, the sixth and farthest distant world, moves round the sun, fifteen hundred and twenty-six million miles, and its globular contents about three thousand and five hundred million times three thousand five hundred

dred million square miles." But this, inconceivable as it is, is only one system of worlds. Beyond this, at an incalculable distance, are the "fixed stars," or suns, around which revolve the worlds, or planets, and whose dimensions in space are presumably quite as immense as those of our own solar system.

We have, furthermore, every reason for believing that many of these worlds are inhabited, and that, possessing the same advantages of position, observation, revolutionary changes and knowledge, the inhabitants are fully as intelligent as ourselves, or appreciably below or above our stage of development and evolution.

The system of worlds next to us exhibits the same principles of science to its inhabitants as does our system and so must it be with those systems farther on.

The same hand created them all—the same watchfulness directs their

course, and the same beneficence is showered upon them all, as equal offspring of one parent, one divine Creator.

Our little world has no superiority over the rest, and in point of size is even insignificant. "Twenty-five thousand and twenty English miles, reckoning sixty-nine and a half miles an equatorial degree," is given by good authority as its circular dimensions. Yet, with this knowledge of our world's comparative insignificance, with all these facts concerning the equal and even greater degree of development possible and probable among the inhabitants of other planetary bodies, we still adhere to the amazing conceit that the "Son of God," the divine offspring of the omnipotent Creator, was sent to this earth as an atonement for our sin—the sin of a woman in eating an apple. It is useless to say that the Christian faith forms itself upon other than an idea of one solitary world, and thus dares to dispute an indisputable fact of science. Its very acceptance of the story of Christ's errand upon earth and his death upon the cross for the salvation of sinners precludes the belief in other worlds than ours, or in other races of beings claiming equal favors from their Creator.

With millions of worlds dependent upon His protection, was it just that the Son of God, who as three in one represented the Holy Ghost or essence of godliness as well as God himself, the Almighty Creator, should leave all the others and come down to this little earth to suffer and die for the sins of its inhabitants?

Or are we to suppose that each world had its "fall," and necessarily its need of redemption, and was it obligatory upon the Son of God to visit each inhabited planet, suffer and be crucified so that the favor should be equal and the sacrifice universal?

Such a conclusion as this borders on the ridiculous and idiotic, yet why the choice of our planet over all the others for this demonstration of heavenly compassion? If ours is the only form of life wherein divine power has created and nourished the germ of conscious intelligence, what need is there of unnumbered worlds and satellites far beyond our reach and beyond our vision?

If we are the highest forms of conscious existence what need is there of those great heights of knowledge, those vast areas of understanding which we shall never appreciate?

In the truths of nature which are revealed to us, or which by patient research we discover for ourselves, we find that degree of knowledge and comfort which we are capable of assimilating, but how foolish to imagine that the things which are as yet mysterious and incomprehensible to us

are not understood and enjoyed by races of differently constituted beings!

The distant planets, glimmering faintly in our eyes like tiny candles through the lenses of a telescope, may blaze with glory over countless hosts of people, sufficiently near to enjoy their effulgence.

Just as the flower, hidden in the vast solitude and darkness of the forest remains invisible to the eye of man but visible to the senses of insects calculated to discover and enjoy it, so every created thing has its affinity of appreciation, the sun and moon for our enjoyment, the "fixed stars" for the gratification of those beings existing upon distant planets.

And yet, "God sent his only begotten Son," and incidentally Himself and the Holy Ghost, to our small earth, and for the redemption of our handful of human beings, from the curse which He had previously invoked upon us!

Were it not ridiculous it would be a serious condition: We, the insignificant creatures indigenous to an insignificant planet, to be cursed by God for the willfulness of one woman, and then saved from utter condemnation by the suffering and death of Him who, as "three in one," represents the Creator and Ruler of the universe!

Either we should be bursting with jubilation or humiliated to the dust! Two such distinct and personal manifestations of Jehovah's recognition as the "curse" and the "atonement" to fall to the lot of one small planet!

Is it that we are better or worse than they, or it is merely that the other millions of worlds, glinting and glimmering in the ethereal azure are peopled with women, sans curiosity, or planted with trees upon which grow no apples?

8 East 115th Street, New York City.

## RIGHT AND WRONG.

BY W. C. RHEEM.

WE CAN perceive differences in forms, materials, size, weight, density, colors; in the appearances, qualities and uses of material things. We can observe the phenomena that express emotion and estimate the comparative strength of the intellectual faculties. But we cannot truly distinguish between right and wrong. These are arbitrary terms and often meaningless. There is no absolute right, no absolute wrong. If there is, by what sense do we distinguish them from each other? Conscience? Its judgments are uncertain, its definitions vague and obscure. The conscience of Turkey and of Persia upon the subject of the relation and in-

tercourse of the sexes is not the conscience of Germany and of the United States. The Comanche conscience is, in many respects, different from that of the Puritan. President Washington was a conscientious man and, doubtless, President McKinley is one, also; yet how different their convictions in the matter of official duty! Is there an average conscience of mankind on any subject, or shall majorities fix the rule of right? What is wrong here is right yonder, but whisky is not water either in London or in Zululand.

Ethics is an invention, not a discovery. Many of its rules that are most vehemently urged, are founded in selfishness, yet selfishness is, in general terms, denounced as the greatest evil that afflicts mankind. And so Christ taught.

Is reason the arbiter that determines what is right and what is wrong? We sedulously prolong the lives of our friends when, for them, every succeeding moment is a moment of agony, from which we know there can be no respite but in death. Reason dictates that an end be put to the sufferer's life and torments at once, but selfish affection and a perverted public conscience withhold the hand that would, otherwise, in kindness, administer the soothing drug. Is it wrong to write these words? How shall I settle the question so that not only I but all who read shall approve of the answer and pronounce it absolutely true and right; so that the infant and the sage shall, at once, arrive at the same conclusion? On the one hand it seems to be right for me always to avow my honest convictions. How else can my errors be corrected by those who are capable of correcting them? They must know my sentiments in order that they may chasten them and me. On the other hand there may be some who have confidence in my opinions and whose convictions these sentiments might injuriously disturb.

What was right, or considered right, ten years ago or last year is now esteemed to be wrong, and that, so far as we can see, without change of circumstances. What rule of morals is there—the simplest, the most radical—that will not admit of rational speculation as to its correctness in this that clearly it does not interfere with any other rule of equal force and as absolute and impossible of refutation? Our codes are, therefore, of authority rather than of reason. Almost in despair of finding some true rule of action which will, with all certainty, satisfy the questionings of a doubting but an honest mind, which, patent always and everywhere, presented constantly in Nature, to the understanding and affections, reliable, unerring, shall convert doubt into assurance, faith into knowledge; fail-

ing, I say, to find a monitor of such integrity, men have invented for themselves laws and commandments, and have, at the same time, devised the fiction that these were pronounced by gods; thus deceiving themselves into the belief that they are of supernatural origin (as if anything could be supernatural or beyond the domain of Nature, to which there is no beyond) and beguiling the intellect into assent to the proposition that because the mandates are supernatural, therefore they are perfect and to be implicitly obeyed. But, notwithstanding such assertions, the fact is that these laws and commandments seem to require constant interpretation by judges in the courts and priests in the pulpits.

In this bewilderment the best that each can do is to live up to his own highest convictions of right, as nearly as he dare, and await revelations.

Franklin, Pa.

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### SPIRITS AND SPIRIT WORLD.

BY CHARLES KENT TENNEY.

**M**OST later day Christians, especially those of the "higher criticism" variety, insist that God is a "spirit," and discard his revealed description of himself as being one "whose head and hairs are white like wool, and white as snow, whose eyes are like fire, whose feet like unto fine brass, whose voice is as the sound of many waters, and out of whose mouth comes a sharp two-edged sword."

From whence comes the authority for depicting him, and his abiding place, as being exclusively of the spirit variety, and discarding his man-like attributes and appearance, as proclaimed by himself, the "higher critics" do not tell us. If exclusively of the spirit variety, then the precious book must be very much mistaken in many of its most important details, for does it not tell us, among other things, about his "voice" walking in the garden, and that he made men in his own image and likeness, and does not the second commandment forbid the making of any image, or photograph, of anything which is in his abodes? If man is in the image of God, and there is his own word for it, then he must at least have the outward appearance of man, and must be composed of matter, and therefore not exclusively a spirit. Either the "higher criticism" is wrong in its denial of the "brass feet" revelation, or the Bible, his revealed word, is wrong, and to deny its authority is to undermine and overthrow the foundation upon which the Christian church is reared.

We hear much in recent years about "spirits" and "a spirit world." From what we hear, we take it, a spirit world is one which is of a non-

material nature, and is inhabited by spirits of like nature. We have waited long and patiently for some one to tell us, without assuming such to be the fact, what a spirit, or a spirit world, is, and have never yet received the faintest approach to a satisfactory answer. "I believe," or "I think," is no demonstration, unless there are facts, or positive reason, to back up the conclusion. Assumptions are not demonstrations. In generally accepted terms, however, a spirit is supposed to be the life which is within us, which, upon death, departs for realms as equally indefinite as the meaning of the word. If the commonly accepted meaning is correct, then this so-called spirit world, presided over by the great spirit, as well as over the material one, must be a place consisting of nothing material, or the effects of material, not even as much as a shadow, for that is the effect of matter passing between light and its source. It must be something entirely outside of matter, entirely separate and independent from it, and in no manner dependent upon it, or its effects. However much such a place is incomprehensible to the human mind, such is unhesitatingly proclaimed to be the abiding place of the omnipotent ruler, and all lesser spirits, and its very incomprehensibility urged as an argument for its certainty.

Is there the faintest shadow of evidence for accepting any such conclusion? Do not all facts, and lines of reason based on facts, refute and repudiate the possibility of any such conclusion as the assumption contemplates, and place it in the same category as other fairy and fantastic tales? There is but one word in the English language which fully defines such a condition, and that word is nothing. Nothingness seems to be abhorrent to most people, and is the exact reverse of that for which Christians contend.

Science and reason rationally account for the universe, and everything within it. Is it not an insult to God from the Christian standpoint, for the "higher criticism" to maintain that there exists in the universe of his creation, anything, without purpose? If the universe has always, and will always, exist, and all phenomena have always, and will always, be produced by the sole action of matter acting on matter, of what purpose would a condition entirely separate and distinct, and having nothing in common with it, a mere empty, shadowless void, have upon its construction, or operation, or the varying conditions, or operations of any of its parts?

If the earth rotates upon its axis, and travels around the sun by reason of the action of matter on matter which compels it to; if vegetation sends



forth its blossoms and produces the harvest by the irresistible force of the changed position of the earth to the sun; if the little cell from which all life springs, and its future growth is due to the irresistible force of the action of matter on matter; if all the varying forms of phenomena can be accomplished in the same irresistible manner, is it not much more rational to suppose they are so accomplished than by the alleged indefinite spirit admittedly consisting of neither matter nor its effects? If the result we have could not be produced in a perfectly natural and orderly manner, there might, perhaps, be some slight excuse for imagining some unknown agency located in some unknown region as the cause, but none for a non-existent or non-material cause. Science, however, clearly shows the way, and there is no valid reason for attributing it either to mystical or supernatural causes.

If we build a fire under some water and by means of the steam produced move the mighty battleship, why attribute the movement to the action of an indefinite force called "spirit," and not honestly admit, what we know to be the truth, that the force of the expanding water moves the ship? Why say this indefinite spirit causes the fat to grow up on the ribs of the porker when the dullest farmer boy knows it to be due to the corn?

Is the life within us a spirit, or but an effect, the cause of which is matter? The "higher criticism" will not deny that in all living things but man life is but the result of matter acting on matter. Wherein is the difference that would annihilate the one and send the other to this shadowless, indefinite spirit world to retain its identity forever? The same sun is the prime cause from which the life of both comes, and without which neither could exist. The same earth furnishes all the materials for the construction and maintenance of both, and the same sun causes the chemical changes necessary in the preparation of matter for food upon which both exist. The same atmosphere and the same elementary elements of food enter into all living things, and produce and prolong life, of whatever character. The action of these foods upon the body consuming them are the life, and therefore life is but an effect, the cause and continuance of which is the action of matter (food) upon the different and combined organs of the body (matter). A porterhouse steak, a baked potato or a piece of bread and butter will do more in advancing and prolonging the activities of the human body than a million carloads of imaginary non-material spirits. One is the active agency which produces and prolongs life; the other being nothing, and is incapable of even casting its own shadow. We blow out the lighted candle and the effect produced by the

combustion is gone. We deny the living thing food, or from any disarrangement of its parts it can no longer receive and assimilate it, and it can no longer have the necessary effect on these disordered parts, and the living thing is dead, although the cause of the effect, or life, still exists. If this so-called spirit is life, and life but an effect of matter acting on matter, then this spirit world must be one exclusively of effects. Effects, however, are only momentary; they come and are gone; their source and continuance depending entirely upon matter, and the spirit, or spirit world, could not exist without it. It is, therefore, evident that such a spirit world, as the "higher criticism" claims, cannot exist, for it must depend upon matter for its existence, and it must be the controlling influence, and, therefore, the higher power.

There are many things we know, and many more things we do not know, and many "whys" and "wherefores" that are uncertain, but it may be safely stated as a self-evident truth, that there is nothing in the universe without purpose; that all phenomena is due to natural causes, and is but the action of matter on matter, and that self-evident, impossible, non-existing forces play no part in its affairs, except in the imagination of those seemingly incapable of ascertaining the facts and applying reason to them.

The "higher criticism," in its frantic efforts to patch up and save the old, rotten and worn-out hulk, so long navigated by our ancestors, are only making matters worse, for, like a worn-out garment, the stitches will not hold, and the attempt only increases the size of the rent. Their attempted explanations and excuses, like the jokes of other professional humorist, are too far fetched, and none of them hold together when the searchlight of reason and common sense is turned on. No modern government thinks of doing battle with its old and wornout ships, and flint-lock guns, but procures new ones, constructed with all the appliances of modern skill, genius and thought. No time should be wasted by these higher critics in attempting patch work, for it is labor lost, being useless when finished, and cold science and reason can stick its finger through it at any point. They are but wasting time which should be devoted to giving us a new ship, built upon modern plans and ideas; one that will stand all needful tests, built for sailing here upon this earth, and with living humanity for its keel.

## CHRIST'S PRAYER NOT ANSWERED.

BY W. S. JONES.

**J** W. M'GARVEY, one of the principals in a theological institution at Lexington, Kentucky, and a regular contributor to the *Christian Standard*, an orthodox paper published in Cincinnati, Ohio, in one of its late editions, October 21, treats its readers to the following bit of religious comment:

"J. K. Ballou, of Glasco, Kan., has sent me a pamphlet devoted to the question, 'Is the Miraculous Nativity of Our Savior Jesus Christ True?' The question is answered in the negative, and the pamphlet is filled with the quibbling arguments and misrepresentations of the sacred text which have ever characterized the essays of Unitarians and other unbelievers. It is especially directed against the accounts of the miraculous birth recorded in the gospels of Matthew and Luke, the effort being to show that these were later and untruthful editions to the other two gospels. It is the old story told afresh as if it were new. Bro. Ballou says: 'This sets forth the views the Adventists preached in this community and some of our own brethren.' Those whom he styles 'our own brethren' are not my brethren. I recognize no man as a brother in Christ who claims, with all the hosts of infidelity, that Christ, the Son of God, was the natural son of Joseph. No man who has once made the good confession, knowing what it means, could be seduced into accepting the shallow sophistry of this pamphlet, unless he is inexcusably ignorant of his Bible. Unfortunately, however, there are too many in precisely this condition. One of the most deplorable characteristics of thousands in this favored land, and in all the churches, is dense and stupid ignorance of the Bible. This ignorance makes men and women a prey to the wolves in sheep's clothing, who are scattering and devouring unguarded flocks in every part of our country. God grant the people a revival of faith in his holy Word, and a more diligent study of its sacred pages."

This is one among an innumerable number of constantly occurring incidents showing most conclusively that the prayer which Christ is said to have offered for a unified faith among his followers has not been answered yet. Though it has been well on to two thousand years since he prayed this prayer, discrepancies, divisions and strifes prevail, and always have prevailed, among his followers even more than they have among the followers of Mohammed and Joe Smith. Had either of these religious founders prayed such a prayer with such results as have followed the reputed prayer of Christ, Christians, and especially those of the orthodox brand, would doubtless be using it as an argument against the claims of these men to divine revelation, and yet the orthodox mind seems never to have conceived the idea that it is a most damaging argument against the claims set up by Jesus Christ. The one simple fact that there

are no conclusive evidences that this prayer for the unification of Christian faith has ever been answered seems sufficient in itself to convince any fair and logical mind that the claims of Christ to divine relation, as set forth in the New Testament, and as expressed by McGarvey in the remarks just quoted, are without the sanction of reason and common sense. The duplicity of the Bible in the matter of Christ's nativity is amply sufficient to account for the conflicting opinions of his followers without charging each other with connivance and insincerity, or with ignorance of Bible teaching, as McGarvey seems to think must be the case with those who dissent from his views.

There is nothing clearer, at least to my mind, than that this book in some of its teachings favors the Unitarian view of Christ's nativity, while in some other of its teachings it declares him to be the "Son of God" in a purely genetic sense; that is to say, in the sense that any man is the son of his father. It is needless to add that this latter view suggests the idea that it is an exotic from some of the heathen mythologies. At any rate, we read in these mythologies that the heathen gods in some way cohabited with mortal women, and that their progeny embodied both the divine and human natures in very much the same manner as that defined by the Bible concerning Christ.

Since, then, there is ambiguity and duplicity in the teachings of the Bible concerning the nativity of Christ, there should be no surprise at the divisions and strifes among his followers. Nor should it be supposed that these divisions and strifes are the necessary consequence of "dense and stupid ignorance of the Bible;" or that those who depart from the orthodox view are necessarily "wolves in sheep's clothing." No, no, the fault does not necessarily reside in any bad intentions of his followers, nor in their ignorance of the Bible, but rather in their ignorance of nature, and in their stupid indifference to the principles of reason and common sense. When they know more of the facts of nature and less of the teachings of the Bible such things as Christ's nativity will come to be matters of minor importance, and will therefore cease to exist as disturbing elements in the society of mankind. Over this very question (Christ's nativity) men died the death of martyrs centuries ago and the question is still unsettled and must remain so as long as people pin their faith to a book that tells different tales about it. May the Power that makes for truth and virtue give Ballou and McGarvey a "revival" of common sense, that they may see the folly of their way and cease to longer grope in the "dense and stupid ignorance" of Bible theology, is my sincere prayer.

Oakland, Ky.

# LITERARY DEPARTMENT.

ROBERT GREEN INGERSOLL.

BY MARIE HARROLD GARRISON.



MARIE HARROLD GARRISON.

THEY wrapped him grandly in his  
winding-sheet,  
When from his powerful lips had  
passed his breath;  
A seamless covering swept from head  
to feet;  
As one asleep he smiled in face of  
death.

And there he lay like some great Greek  
of old  
Whose hand had helped to quench  
the altar fires  
And hush the oracle and shake the  
hold  
Of hooded priests, yet helped to  
string the lyres

That poets played in songs of liberty,  
And helped the work of anvils and  
of plows,

And launched the ships of freemen on the sea,  
And laid the laurel on the patriots' brows.

He was the bravest soldier of our times;  
In two great causes fought he with his might;  
In both he struck for purity 'gainst crimes;  
In both he fought for liberty and right.

"Oh, Patria Mia!" was his daily song,  
"Oh, Truth! Oh, Reason! I espouse your cause."  
So sung he in his mighty voice and strong;  
So wrought he ever for more perfect laws.

We'll never see his like again on earth—  
Whatever scowling envy may proclaim—

Fame stamped him as her child at hour of birth,  
In lines of living light she wrote his name.

South Charleston, Ohio.

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### THE REFORMATION OF THE CLERGY.

BY I. F. FERRIS.

THE contest between Theology and Free Thought has been a contest between deception and truth. The way of the ritualist has been that of concealment, superstition, myth, error and delusion. His path has been made inviting by the opportunities it afforded for the obtainment of a means of livelihood with but little labor, and because of its social, political and pecuniary advantages. That which others earned by persistent toil came to the theologian in response to a simple appeal to the generous instincts of an organization of misguided people. The fact that a man was spending part of his time, one day out of seven, in the promulgation of the scriptures, was held to be a sufficient cause for his being assisted by an entire community. Applications for funds wherewith to buy food, clothing and luxuries have been made with an effrontery and assurance that will be the wonder of future generations. Did the rector desire a vacation trip to Europe, his church supplied the means. Did the priest want new books for his library, or new furniture for his bedchamber, the servant girls contributed their hard-earned dollars, so that he could buy them. Had the parson's family become too large to be comfortably housed in their present home, the congregation put its hands into its pockets and provided a larger residence, and the Sunday school children saved up their pennies to furnish it. The veins of young and old alike were alike opened to the official leech of religious society.

The path of the Freethinker, on the contrary, has been anything but rosy. From the day of Thomas Paine he has been regarded as a reprobate, his ideas have been condemned in unsparing terms, charity has not visited his door, and his children have been scorned by the pious little scions of ritualistic families.

Let us, then, honor the men of the clergy who are now turning toward Truth and Sincerity, and assisting us in the destruction of the delusions of the Christian mythologists.

To the parsons of to-day who, under the transparent phrase of "higher criticism," are steadily leading their followers toward candid agnosticism let us award the commendation that they deserve.

One clergyman of prominence in the Protestant Episcopal Church recently stated that "the time has come when the church and its teachings must vindicate themselves by something more than speech hardened into dogmatic terms." This simply means that in this clergyman's opinion the "divinity" of Jesus Christ, the "miracles" of his birth and resurrection, the attending dogma of revelation and supernatural direction must be rejected. He further says of the Bible, "The book is a literature,

priceless, incomparable and most precious, but still a literature, and it must accept, and those who love and reverence it must accept for it, the conditions of its existence." If a literature it is only a work of human imagination and construction—not an inspired record of supernatural happenings, but a collection of ancient myth and fable.

Bishop Potter's utterances should bring to him the applause of the entire world of Freethinkers. In spite of the attractions of the church, in spite of a life spent in the furtherance of theological theories, he has at last come out fairly and squarely on the side of agnosticism and thrown his biblical mythology and dogma overboard without hesitancy. His action should win him hosts of friends.

Not the least among these will be those clergymen who have gone into their pulpits Sunday after Sunday and preached that which they did not believe simply because their means of livelihood depended upon their appearing to assist in the spreading of those fallacies. The way is now open for them to abandon the expounding of their nondescript scriptures and to speak the truth, preach the truth, act the truth. The day of the downfall of the enormous idol of mankind's own creation is near at hand. When that omnipotent, weak, vengeful, kindly, loving, hating, tempting, creating, destroying Father, Son and Holy Ghostly myth of inconsistency is being destroyed by his own ministers, the agnostic and the atheist may well consider that the fight for truth and reason has not been without its rewards.

We do not have to die and go to a cloudy heaven to receive them, either.

The natural consequence of the dissipation of the myth will be the liquidation of the societies formed for its worship and the abandonment of their temples of idolatry to sensible uses for the advancement of mankind.

While society was in a chaotic state, while municipal laws were enforced with irregularity and during the years of the semi-savage state of the human race, the worship and fear of a supernatural power was undoubtedly a restraining influence upon the baser desires of mankind. In those years theology obtained a power which it has since endeavored to retain.

With the advancement of cultivation, the popularization of science, the diffusion of knowledge among all classes of people came the realization that belief in the traditional God and the attendant mass of heterogeneous writings claimed as his gospel was unnecessary to either man's existence, self-respect or prosperity. Cupidity and the desire to rule induced the church to retain its hold upon mankind for a long period after its own ministers and officials realized that the day of its decadence had come and that it was exacting much of mankind and affording no return.

The vampire has at last reluctantly loosed its hold, its own disciples are revealing its brutality, and it will soon cease to drink the blood of the human race. The money, the brains, the brawn of those now laboring to promulgate the doctrines of infant damnation and of an eternal reward



for those who circumvent the Almighty by dodging the temptations he places in their way, will, in the course of a few generations, be devoted to the moral, mental and physical improvement of mankind.

New York City.

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## THE TOWER OF BABEL.

BY ELROY L. FARQUHAR.

AT the opening of a new century the religious world is beginning to behold a change which all the book-lore of the theological graduate combined with the blind faith of the white-haired churchman is unable to check. For ages the Bible, with its hell of everlasting torment, has been a menace to the thinking man. Into the hearts of their children parents have instilled a belief in the infallibility of the Bible, and these same children have grown up to believe that this idea came from God. But at last, through the gloom of Bible mythology, the light of reason is beginning to shine, and the Bible is beginning to be read, not as the inspired word of God, but for the good there may be in it, the same as any other book.

And now, since we no longer believe the old myths and traditions word for word, but seek for the good there may be in them, let us look for a short time at the story of the tower of Babel.

The great deluge was over. By some miraculous means "the fountains of the deep had burst forth, and the windows of heaven had been opened," until sinful man, with the exception of Noah and his family, had perished in the flood sent by an angry God; and now a tribe of people, journeying eastward from Arabia, had settled in the valley of the Euphrates River. Here the tower of Babel is said to have been built.

In reading of this tower we find three purposes which the people may have had in building. We read in the Bible that the tower was intended to reach into heaven. So the purpose of the people may have been to build a tower by which they might climb to that heaven which they believed to be above them, or that they might be safe in case of another deluge. A third reason hinted at is that they might have a center about which their tribe might settle, thus preventing distribution.

Now, as we look over these purposes, we find that the people were acting in direct opposition to their God. To climb into heaven or to escape from another deluge was to thwart God's plan. To settle in one place and prevent distribution would oppose God, who had bidden them scatter and repopulate the land. Thus the story gives us an instance of man acting in opposition to God, and, taken in connection with the confusion of tongues which followed, it may be meant to show us how little man's will avails when opposed to God.

But people like to be practical. So, in the words of the Sunday school teacher, "Let us see how this applies to every-day life." One of the strongest beliefs of the Christian people is that God is an all-wise being and must rule all things for the best. Yet, as we enter the churches of to-day



we hear these same people praying for rain, for fair weather, for abundant crops, for peace, for the President, and a thousand other petitions, all childish and all more or less selfish. We even find them judging their own brothers, finding them lost, and praying for their salvation, seeming not to understand that all men have some good and some bad in them, and that no man is so far above the average as to be justified in judging a fellowman. It seems to me that a helping hand extended here and there to a fallen brother, or a word of encouragement spoken now and then to one in despair, would do much more toward the uplifting of man than the prayers of a whole community. But this is not the Christian's plan. Instead of helping their fellowman, whom poverty has driven to wickedness, they shrink from them as they would from a plague, assemble in their magnificent churches, find fault with God's plan, and venture to suggest changes by which it might be bettered. Thus the tower of Babel is build-ed every day in our midst.

Then since, if there is a God, he must be all-wise and must rule all things for the best, if Christian people care to pray let their prayer be one of thanksgiving for the beauty and happiness which surrounds them, and, instead of asking their God for more, let them thank Him for what He has done and will do, without their advice or assistance, and let kind deeds and words take the place of half-hearted, hypocritical prayers for the salvation of their fellowmen.

Gambier, Ohio.

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#### BYRON AND SHELLEY.

NO ONE has spoken more mightily than Byron against the "blasphemy" of ascribing divine authority to these "royal vampires." He knew that Napoleon had been "the scourge of the world;" but he was indignant to see the men who had struck down the lion kneeling before wolves; and yet he looked forward to the reign everywhere of "equal rights and laws." He spoke freely of the "sacerdotal gain but general loss" in superstition; and his own highest faith was that "they who die in a great cause" would

"Augment the deep and sweeping thoughts  
Which overpower all others and conduct  
The world at last to freedom."

His poems revealed the grandeur of scenery, as well as history, and made delight in mountains and thunderstorms felt as an ennobling influence. His speeches in the House of Lords were pleas for parliamentary reform, Catholic emancipation, and mercy to rioters infuriated by famine. In 1820 he was one of the leading Carbonari in Italy; he gave his life to help the Greeks become free; and his name is still a watchword of revolution.

His friend, Shelley, went so far in the same direction as to call himself a republican, as well as an atheist. His life was pure in his own eyes;

but his opinions about divorce were punished by a decision in Chancery that he was unfit to be trusted with his own children. He had consecrated himself in boyhood to war against all oppressors; and his position to the last was that of his own Prometheus, suffering continually with the enslaved, but consoled by faith that his sympathy will hasten the glorious day when every man shall be "king over himself," when women, free "from custom's evil taint," shall make earth like heaven, when "thrones, altars, judgment-seats, and prisons" shall seem as antiquated as the pyramids, and when human nature shall be "its own divine control." He took the side of the poor against the rich in a drama which was suppressed on account of its severity against George IV., and which ends with a portentous scene, where

"Freedom calls Famine, her eternal foe,  
To brief alliance."

He spoke as well as wrote for the independence of Ireland; and he would have done much for that of Greece if he had not died soon after publishing a magnificent tragedy, in which he showed what cruel massacres were perpetrated while the rulers of Christendom refused to help Christian patriots against the Turks. Byron is called the poet of revolution; but Shelley was the poet of liberty. One was like a painter who captivated the multitude, sometimes by his brilliancy of color, sometimes by his tragic pathos, and sometimes by his amorous warmth. The other was like a sculptor who left a few statues and tablets, fanciful in design and majestic in execution, for the delight of connoisseurs. Fortunately the marble is likely to outlast the canvas.

These poets and philanthropists helped the people of England contrast the wrongs they were suffering with the rights they ought to have. That love of liberty which drove out the Stuarts revived, as despotism was seen to increase pauperism and excite more crime than it suppressed. —From "Liberty in the 19th Century," by F. M. Holland.

## WHY SHE REMAINS AN OLD MAID.

BY ALFRED RIX.

RALPH WATSON and Cynthia Blake, loving couple, were engaged to be married; but they never were. Cynthia was a girl of more than ordinary force of character, a church member, sensitively pious and absolutely sincere and accepted the Bible as literally true. She rejected all evasive explanations with contempt. To her hell was as actual as heaven. She claimed that to ignore one was to ignore the other—that if one is the future abode of the good the other is the future abode of the bad. She held, further, that it is the duty of all Christians to act strictly according to their beliefs, and if they failed to do so they were insincere and were hypocrites and would be lost.

One morning she was reading the seventh chapter of Matthew, and on reading the 13th and 14th verses a new thought struck her, and she paused. These verses are as follows: "Enter ye in at the strait gate, for evil is the gate and broad is the way that leadeth to destruction and many there be which go in thereas; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Her thought was this: "If this is true the majority of the human race will be lost."

She believed this not only because the Bible asserted it, but also because it is sustained by all Christendom, and also by universal observation.

But the shock which overwhelmed her came from the reflection that if this is true people ought not to have children. What right have they to have children when it is absolutely certain that more than one-half of them will land in hell?

She was distressed beyond measure. She dwelt on the subject for several days, and sought some explanation, but found none.

She finally went to her mother, then to her father, and then to her minister, but found no relief.

At their next meeting she submitted the trouble to her lover. On reading to him the above quotations the following conversation took place:

Cynthia: "This, Ralph, is the language of Christ himself, in his sermon on the mount. To me it can bear but one construction, that a large majority of mankind will go the broad road and land in hell for eternal punishment. What do you think?"

Ralph: "I think you are right. The Bible so declares and almost every Christian assents. Besides, we know that the great mass of our race are not only not Christians but never heard of the Bible or of Christ, and also that a large proportion of even church members are so merely in form and are not on the way to heaven, but the other place."

Cynthia: "But have you ever considered the practical conclusion, if this is accepted as true?"

Ralph: "Nothing special. What do you mean?"

Cynthia: "What right have people to have children if more than half of them are sure to be lost?"

Ralph: "Oh, that is nonsense. You are now indulging a mere fancy—a morbid imagination—an impracticable theory—an extravagance!"

Cynthia: "You answer as do my parents and our minister, but your expressions of scorn and contempt do not afford a reply to a serious question."

Ralph: "If you regard the question as a serious one, please pardon me and I will answer accordingly. In the first place, if your notion were put into universal practice, the world would soon be depopulated, and so would heaven, as well as hell, so far as the future is concerned. What right, I ask, have you or others to prevent this? If you demand Bible authority, remember God himself has said to mankind, 'Multiply and replenish the earth.' Moreover, do you not see that your plan would overturn that of the Almighty? That you propose to reform his plan. That you are setting yourself up as wise beyond Him?"

Cynthia: "I admit that what you say has some force, and is more like a fair answer than what my parents or our minister have said. I regard your quotation of what God said about 'multiplication' not as a command but as a mere statement of what would naturally take place. Paul says it is better not to marry at all. If his advice is followed the same result would follow as I suggest. Paul could not have so advised against God's command. As to diminishing heaven's inhabitants, I am clear that it would be better for mankind not to have a heaven if it would save them from hell. Which would you choose, to live and take your chances of hell, or not to live at all?"

Ralph: "I frankly admit I should choose not to live at all. Ages on ages passed before I was born. During all that time I was comfortable, and I should choose to have that state continue rather than live and take my chances of eternal pain."

Cynthia: "As to what you urge as to my presumption in changing God's plan, I cannot regard it as you do. What I propose is no change of His plan but a sure escape from his penalties, and is, or ought to be, just as satisfactory to Him as our residence in heaven. Our being there is no benefit to him. He got along very well without us during all the eternity prior to our creation, and will do so for the eternity to come. It is for our benefit alone that we are allowed there at all. God is just and good and cannot desire that the population of hell should be increased, and will approve of any plan which diminishes its victims."

Ralph: "But you do not propose to carry your idea into actual practice?"

Cynthia: "Most certainly I do. If we marry we may have a family of ten children. Here, I ask you, if you have any reason to suppose that the final fate of our children would be superior to that of the average?"

Ralph: "I acknowledge I have no reason to suppose so."

Cynthia: "Then we are bound to feel certain that seven of our ten children will land in hell?"

Ralph: "But such a thought is too terrible to contemplate."

Cynthia: "You are now beginning to appreciate the importance of our actual position."

Ralph: "Then you must refuse to marry me or anyone else."

Cynthia: "I must, dear Ralph, I must. If it breaks my heart I am forced to do it. The only other way out of our position is for both of us to repudiate the whole Christian system as a foolish farce—as a system built on baseless imaginations and not on the laws of nature. But this we can never do. I am therefore called upon to sacrifice my earthly happiness to my sacred duty and bid you adieu."

Cynthia adhered to her resolution and never married, but Ralph did and had a swarm of children, all of whom took their chances, but up to this date there has been no authentic report of their several fates.

This is how Cynthia came to be an old maid.

743 Pine Street, San Francisco.

#### MONCURE D. CONWAY SETS GOV. ROOSEVELT RIGHT.\*

[From the New York Times.]

To the New York Times Saturday Review:

**M**R. CYRUS COOLRIDGE, in your Review of Sept. 23, quotes from Charles Burr Todd's "Life of Barlow" a misleading statement, namely, that Paine's "qualification to be a member of the (French) Convention required an oath of fidelity to that country." No oath of any kind was taken; no affirmation or declaration or form was required for membership in an assembly whose function was to frame a Constitution where none existed. To whom or what could they have sworn loyalty? Paine was elected by four departments of France to help frame a Government because he was an American citizen. It happens that Paine had twice sworn fidelity to the United States—once as Secretary of the Congressional Committee of Foreign Affairs, afterward as Clerk of the Pennsylvania Legislature—but, as Monroe pointed out and President Washington officially confirmed, his citizenship was precisely that of all Americans who, born under the British flag, took the side of the American flag. Gouverneur Morris knew this perfectly well, and, although he had Paine thrown in prison in Paris, he wrote to Secretary Jefferson the falsehood that he had vainly claimed him as an American citizen. Robespierre, who was a jurist, also knew that Paine was an American citizen, and but for him Paine would probably have been executed. When Barrere and other accomplices of Morris in the Committee of Public Safety had planned a summary trial of Paine before the Revolutionary tribunal—certain death—Robespierre demanded an exceptional trial for the American member of the Convention, to which trial the United States must be a party. As the only offense of Paine was that he had arranged to return to his beloved America, where he would undoubtedly report the proceedings of

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\*Governor Roosevelt may be brave on the battlefield, but unless he sets himself right on his slanders of Thomas Paine he will show himself a literary coward.

Morris in Paris (frankly revealed in Morris' "Diary and Letters," and known to every contemporary historian except Gov. Roosevelt), that American Minister could not of course meet Robespierre's conditions.

In his unique collection of blunders described as a "Life of Gouverneur Morris," Gov. Roosevelt says: "So the filthy little atheist had to stay in prison, 'where he amused himself by publishing a pamphlet against Jesus Christ.'" This sentence, long ago denounced by myself and others without eliciting any retraction, must now remain as a salient survival of the vulgar Paine mythology, and as the most ingenious combination of mistakes ever committed in so small a space in any work professing to be historical.

Instead of being filthy, Paine was scrupulously neat and elegant in his attire, as all of his portraits show. He was a guest in the mansions of English noblemen, and not even Edmund Burke, in his diatribe against Paine, ever hinted that while his guest Paine was other than the "gentleman" that Aaron Burr declared him. He was a favorite guest in the houses of the finest people in Paris also—the Lafayettes, the Duchatelets, the Condorcets, and Mme. Helvetius, to whose refined and cultured circle at Passy Franklin introduced him. Instead of being "little" Paine was of good height, and remarkably well formed. Instead of being an "atheist," Paine wrote his "Age of Reason" for the express purpose of combating the French atheists (such as Herbert), and the book (now called Part I.) was printed in French nearly a year before it appeared in English. Instead of being "against Jesus Christ," the book contains a tribute to the human character of Jesus higher than can be found in any orthodox work of the last century. This author, whom Gov. Roosevelt calls "atheist," inaugurated the first Theistic Church in the world (the Church of Theophilanthropy in Paris), with a discourse on the existence of God, which was circulated as a religious tract in London; and he also assisted Elihu Palmer, who was founding in New York the first Theistic Church in the United States.

Paine's Theism is of the pre-Darwinian type, so to say, and does not satisfy the modern conditions of the question, but the constant circulation of his religious works by associations of so-called "infidels," without any suppression or alteration of statements they disbelieve, has set the Governor an example of fairness which he would have done well to follow. Although his attention has been called to his gross errors, privately as well as publicly, the Governor, with all his good qualities, seems unequal to an admission of his mistakes, and he thus imposes on his literary contemporaries the necessity of arraigning not only the errors but the competency, or else the honesty, of their author. In a volume just going to press in Paris ("*Thomas Paine et la Revolution dans les Deux Mondes*") I have necessarily referred to the Governor's mistakes and his animus, but it would be a great satisfaction if I could be enabled to record his magnanimity and justice in publicly acknowledging the errors and promising their redress in the next edition of his book.

Moncure D. Conway.

Paris, Oct. 6, 1899.

# EDITORIAL DEPARTMENT.

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## DANIEL KENT TENNEY.

DANIEL KENT TENNEY, whose portrait appears as the frontispiece of this number of this Magazine, was born at Plattsburgh, N. Y., on December 31st, 1834. He was the son of Daniel Tenney and Sylvia Kent, and on both his father's and mother's side was descended from old New England families. While he was yet a boy his parents moved to Lorain County, Ohio, which was then practically on the frontier. At an age when most boys are hardly well started in school he began to earn his own living at the printer's trade, which he followed for that purpose until he had fitted himself for college, and entered the University of Wisconsin, at Madison. After leaving college he studied law, and was admitted to the bar shortly before attaining his majority. He practiced his profession at Madison until 1870, when he removed to Chicago, where he was one of the leaders of the bar until 1897, when he gave up the more active practice of the law and returned to Madison, where he now lives.

These dry details of dates and places give but a most inadequate picture of the man, for they show nothing of the keen, discriminating judgment, the broad-minded courage, and the restless energy which have dominated his useful life. In his profession these qualities won and maintained for him a place in the front rank, and for years he was easily the leading commercial lawyer of the West. They made him also a profound and thoughtful investigator of social and economic problems, and an earnest worker in the cause of reform. He has thus kept in close touch with the live, practical questions of the day, and few men possess a more diversified and accurate knowledge.

Perhaps one of his most pronounced characteristics, an outgrowth of an intensely practical mind, is his supreme contempt for shams of all kinds, and particularly for that kind of sham whose ultimate origin is found in a slavish and timorous subservience to ancient dogmas. He never could understand how a man could fetter his free intellect with the trammels of old superstition, or why he should fear to think for himself, or to proclaim his thoughts. To accept, without the right of full investigation and discussion, the tenets of any sect, ancient or modern, however logical or beautiful, seemed to him like abdicating the right of intellectual freedom. But his spirit is not that of the mere captious critic, rejecting

without examination or consideration, nor of the iconoclast, who destroys without replacing. The investigation of religious or theological questions, was suggested to him by the difficulty which he had in blindly accepting the doctrines which he heard announced as basic facts, by men who had apparently thought about the matter. In the intervals of a busy professional life he examined with discriminating care the doctrines, and the historical sources, of the Christian religion, and the results of his studies are well known to those who have either talked with him or read his trenchant pamphlets. Even those who differ radically from him, cannot deny that his writings are those of a man who has no purpose but to discover, and having discovered, to point out the truth.

It has been some seven years since Mr. Tenney became acquainted with this Magazine, and it was a lucky day for the Magazine when he was introduced to it. Since that time he has been one of its best financial supporters, and one of the ablest contributors to its pages. His style of writing is more like that of the late Col. Ingersoll than is that of any other person whom we know. That may be owing to the fact that Ingersoll was,—and Tenney is,—a very able lawyer, and as it is the business of lawyers to convince courts and jurymen that the cause they represent is just and right, they learn to put their briefs, pleas and arguments, into clear, plain, concise language that everybody can understand—the most illiterate, as well as the most learned. That was the peculiarity of Ingersoll, and the same can be truly said of the subject of this notice. No one, after reading one of Mr. Tenney's articles can be at loss to know what he is writing about.

A man's life cannot be adequately described, until it is completed; and in this case we hope many useful years will intervene before that time comes.



## REV. HENRY M. FIELD AND THE AGNOSTICS.

OF the many tributes to the memory of Robert G. Ingersoll, perhaps none deserves more praise than that which appeared in the *North American Review* for September, from the pen of the Rev. Henry M. Field. In the last issue of the *Free Thought Magazine* a part of this tribute was printed, enough, we think, to give our readers an idea of the great respect Mr. Field has for the memory of the greatest agnostic of the age.

Henry M. Field, unlike most preachers who attempt to analyze the character of Robert G. Ingersoll, knew from personal contact the many good qualities that went to make up his character. Coming as Henry M. Field's tribute does, from an orthodox Christian of a sect that in many respects is regarded the most bigoted of modern sects—the Presbyterian—we as Freethinkers can but thank him for his honesty and broadmindedness.

But while we highly appreciate Mr. Field's tribute, we feel that he did an injustice to himself as well as to the agnostics of this country when in his tribute he said:

"We cannot but ask ourselves whether his (Ingersoll's) scattered followers will rally round some new leader or be so demoralized that they can only wrap their cloaks about them and fall with dignity?"

From this we infer that Mr. Field is either misinformed as to the strength of modern agnosticism, or, knowing its strength, thus attempts, in the interests of Christianity, to rather unjustly depreciate it.

Agnosticism does not depend upon any man or group of men for its existence. It is a product of the human mind. A product that increases or decreases according to the intellectual capacity of a people. Robert G. Ingersoll was the greatest agnostic, the greatest thinker of his time, and did more to spread the scientific principles of agnosticism than any man since the days of David Hume. But he did not create that spirit of doubt called agnosticism, which for ages has questioned the immortality of the soul and the existence of a God, any more than he created the human mind. He made both grow, both expand, but he did not create either; and for this reason it is as absurd to assert that Ingersoll's "scattered followers" will be demoralized, now that their great leader is dead, as it would be to assert that Napoleon invented war and Shakspeare poetry, and that war was never waged after the death of one and poetry never written after the death of the other.

For thousands of years the human race has wasted this life praying

to imaginary gods for another life beyond the grave. There has been no evidence that gods existed or that immortality was a truth, and yet man has continued to pray and hope, each generation going down to the grave no wiser upon these questions than the generations that went before. Instead of improving the present life by studying questions that relate to this earth, man has heretofore poured over so-called holy books—Bibles, Korans, Talmuds. These books—the handiwork of priests—have filled him with false ideas of life. They have taught him to hate all that is useful in this life, and to value all that is absolutely worthless.

But there has been a wonderful change within the last century or so. Man no longer concerns himself almost entirely with unsolvable questions. He is more practical. Instead of wasting valuable time blindly worshipping mysterious Buddhas, Christs and Gods, he is beginning to concern himself with practical questions—questions that directly affect him. He is giving more time to scientific and less time to theological questions. That is why the average preacher of to-day prefers to discuss "worldly" subjects in his Sunday sermon instead of the dry and nonsensical themes of the past. A recent scientific discovery, a late novel, an interesting political question, is now far oftener the foundation of an intelligent preacher's discourse than a text taken from the Bible. The preacher knows that he must discuss questions that the people can appreciate. He knows that he must accede to their demands, and in doing so he unconsciously recognizes the agnosticism of the times.

The most intelligent nations of to-day are the ones that have the least to do with God. The doubt, the lack of interest in theological questions displayed by the inhabitants of the four greatest of modern nations—America, France, England and Germany—must be appalling to those who pretend to believe that Christianity is gaining ground.

The nineteenth century has been and the twentieth century will be distinctly agnostic. Agnosticism is the anti-Christ. The gradual liberalizing of religious sects, the great popularity of scientific studies, the almost absolute impartiality of the press in matters of religion are all influences that are destroying the unnatural teachings of Christianity, and proving that the "scattered followers" of Robert G. Ingersoll, as Mr. Field calls them, are having a greater influence on the thought and tendencies of the present age than Organized Christianity. R. N. R.

## MR. HOLYOAKE'S LETTER TO THE BOSTON CONGRESS.

[Mr. G. J. Holyoake being invited to attend the Annual Congress of the Secular Union or write to them, sent this letter.]

Eastern Lodge, Brighton, England, Nov. 1, '99.

Dear Mr. Reichwald:

I BELIEVE it was I who invented Secular Congresses in England, in 1851, and their rightfulness and usefulness seem to me no less important now than then.

The death of Col. Ingersoll is a great loss to us; it is a greater loss to you in America. In his way Ingersoll was the compeer of Voltaire and Paine. No other three names are written so indelibly on the heart of insurgent Free Thought. Ingersoll was not merely a master of words, he was a master of ideas. He, when asked what improvement he would make in the world had he the opportunity, answered, "I would make health as catching as disease"—was a man of genius. I was twice his guest. My impression on leaving him was that of Napoleon, who said on leaving Goethe, "I have seen a man"—a man complete, fearless and of affluent capacity astonished the little Corsican. Such a man was Col. Ingersoll.

When a general dies the army continues the battle. How else can he be honored? The principles he maintained are of the first importance to mankind. Absolute freedom of thought, absolute freedom for the publicity of all reasoned truth, are the eternal bases of progress. Of these principles Ingersoll was the splendid champion in the interests of reason and humanity.

Imitate him in his daring and courtesy and you cannot honor him more nor exalt your cause more effectually.

It was, I well remember, at a Chautauqua Lake Freethinkers' convention in the fall of 1879 that Col. Ingersoll traveled 900 miles to meet me. I would be at your Congress were I younger and less occupied, so I write to it—as you ask me. Were I a priest I would send it my benediction, were I as sure as a priest is that blessings are committed to my hands for distribution. But if good wishes for your great cause constitute a benediction, dear Mr. Reichwald, I send the Congress a thousand. Very faithfully yours,

George Jacob Holyoake.

P. S.—Among your Vice Presidents I see the names of T. B. Wakeman, Susan H. Wixon. Remember me to them, who I know, and to B. F. Underwood, if he be with you. Were I richer I would endow an Ingersoll

Chair in the Liberal University of Silverton, Oregon, for the instruction of Secular advocates.

Editor's Note.—Mr. Holyoake, in a private letter, writes to us: "If you and other leaders took it up, you could easily get gifts to found an Ingersoll chair at the Liberal University."

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#### A NATIONAL LAW FOR DIVORCE.

THERE is much discussion just now in both church and state in favor of a national law for divorce.

Bishops in the church and judges in the legal profession alike propose an emendation of the canon and civil laws.

From the conservative opinions held by these dignitaries they would not favor the liberal laws passed by recent legislation in many of the Western States, but make the national law far more restrictive than those in what we may call the free States.

Before the discussion is closed, and the national law passed by a constitutional amendment, women should take part in the discussion, should inform themselves in regard to the laws bearing on marriage and divorce, each in their several States. It is a good sign now that in so many of the clubs women are interesting themselves in questions of law, in regard to their property and social status as mothers and wives.

Miss Helen Gould, in managing her estate, is setting a good example to her countrywomen in this respect.

As women are equally interested in the questions of marriage and divorce, they should have a voice in church and state as to the final adjustment.

Wherever and whenever these relations have been left wholly to the jurisdiction of the most conservative classes of men, the laws have been wholly to man's advantage.

Such men as Milton, John Stuart Mill, Robert Dale Owen, in all times have protested against the cruel bondage of an unhappy marriage.

As woman is the greatest sufferer, her chief happiness being in the home with her children, seldom having resources of her own, and prevented by family cares from doing business in her own name and enjoying the dignity of independence by self-support, she is even more interested than man can possibly be, as to the laws affecting family life.

A national law, making all States homogeneous on these questions, is not to the interest of women.

The liberal States are to them what Canada was to the negro in the old days of slavery.

She can now leave New York, with its restrictive legislation, and by one or more years' residence in either of the liberal States, can secure a decree of divorce, and thus escape from an uncongenial and unholy relation.

One of the objects of marriage is the care and training of children.

But they cannot be well born in unhappy, antagonistic relations.

Alas for the children brought up at the hearthstone where the fires of love have all gone out.

A state of half orphanage outside the home is far better than the cold atmosphere of distrust and dissension. Locke, the English philosopher, said that "every child is born into the world like a piece of blank paper, and you may write thereon whatever you will." "Nay, nay," said Descartes, the French philosopher, "the child comes into the world with all its possibilities. You cannot add one power; you can simply develop what you find there." In prenatal education we decide the basis of future character. Every thought and feeling of the mother's soul, her companionship, her environments, are all indelibly impressed, for weal or woe, on the new being.

Man can only contribute to the perfection of this new life by making the surroundings of the great artist as perfect as possible. The intellectual, moral and spiritual altitude of the mother at that time decides the future status of the man. She is the great factor in race building, and in the full development of all her powers we lay the corner-stone of the new civilization. Whoever seeks to degrade the mother of the race, to destroy her self-respect and self-assertion, to limit her opportunities for higher education, more liberal thought and a broader sphere of action, limits man's development and blocks the wheels of progress for the entire race.

E. C. S.

## THE LIBERAL UNIVERSITY.

I AM glad to learn that the Liberal University at Silverton, Oregon, is already doing good work, and that the institution is fast winning favor and support among Liberals. It is worthy of encouragement and aid from all who are able to help it. Prof. Hosmer and Mr. Paul W. Geer, the managers as well as founders of the University, deserve high praise and assistance for their determination, enthusiasm and patient, undaunted efforts in behalf of the enterprise. The University now has an able faculty, is in its new building, which gives room for increased attendance and improved facilities for teaching, and its curriculum is a very attractive one for young men and young women who desire an education which shall equip them for life's work without the poison of superstition.

Wealthy Liberals who are disposed to contribute something to the cause of Free Thought cannot do better than to donate generously to this educational enterprise. The young men who began it and are conducting it ought to be encouraged and aided by all Liberals to the extent of their ability.

Silverton is a pretty place. I have been there several times, and speak from knowledge. My first lecture there was, I believe, when I made a trip through the State in 1871, or, possibly, when I made my second trip, in 1873. There are many earnest Liberals in Silverton and in the county in which the town is situated.

B. F. U.

## BOOK REVIEW.

LIBERTY IN THE NINETEENTH CENTURY. By Frederick May Holland, author of "Stories from Browning," "The Rise of Intellectual Liberty," "Frederick Douglass," etc. G. P. Putnam's Sons. New York and London: Pp. 257. Price, \$1.00.

Liberty is a large subject. There are so many facts in its history and there have been so many factors in its development that historical knowledge, philosophic acumen and breadth of thought with a judicial spirit are absolutely essential to an intelligent treatment of this great theme.

In Mr. Holland are combined many of the qualifications needed for his work. One of the most important of these is his acquaintance with the history and literature of Germany, France and Italy, in their own languages, as well as his knowledge of the development of free institutions and free thought in English-speaking countries. This work is the result of forty years' study by one of our ripest scholars and one of our most radical thinkers. We may not always agree with Mr. Holland as to the relative importance of events as factors in the growth of freedom, but in reading his book we are always compelled to admit that he has consid-

ered every point with painstaking carefulness, and has written in a spirit of independence, yet with uniform fairness and courtesy to those whose conclusions he criticizes.

The book begins with "Napoleon and His Work" and concludes with "The Evolutionists." The French empire, the effects of war on England, the reaction in Germany, France and Italy, the Greek revolution, the revolution of 1830 in Paris, Byron and other poets, Owen and other philanthropists, English reforms, the liberation of Italy, democratic rule in the United States, the early abolitionists, mob law, emancipation, the transcendentalist movement in New England, Emerson and Parker, Spiritualism, the platform versus the pulpit, the work of Bradlaugh, Ingersoll and others, anti-Sabbath conventions, Liberal Leagues, the Chicago exposition, Darwin's work, clerical opposition, Spencer's psychology and his aid to evolutionary thought, Huxley and Lecky, the religious tendency—these are a few of the topics embraced in this volume. Where there is lack of completeness it is due to the necessity of condensation, for which the author has a rare faculty.

Mr. Holland points out, as Mill and Spencer do, the danger of checking the development of intellectual energy by meddlesome laws. He also shows how the efforts of citizens to gain private advantage by state aid strengthen the centralizing tendencies of government. Mr. Holland was, when a young man, a transcendentalist. He is now an adherent of the experience philosophy. He is opposed to puritanical Sunday laws, and he thinks state socialism is a movement backward. The influence of the old "Free Inquirer," and the "Investigator," and of Garrison's "Liberator," and Lundy's "Genius of Universal Emancipation," is fully recognized. The Free-Soilers and the Free Religious movement and the differences among Liberals which wrecked the old Liberal League, come in for a share of attention.

One has but to look at the index to be impressed with the comprehensiveness of the work and the enormous amount of labor that the author must have given to the collection of his materials. The book is so valuable that no library can be complete without it. B. F. U.

#### NEW BOOKS RECEIVED.

"THE LARGER FAITH." A Novel. By James W. Coulter. Published by Charles H. Kerr & Company, Chicago. Pp. 285. Price, \$1.00.

"THE LIGHT-BEARER OF LIBERTY." A Book of Poems. By J. W. Scholl. Published by Eastern Publishing Company, Boston. Pp. 148. Price, \$1.00.

"PANTHEISM—THE LIGHT AND HOPE OF MODERN REASON." By C. Amryc. Published by Charles H. Kerr & Company, Chicago. Pp. 302. Price, \$1.00.

"LAUNCHING AND LANDING; OR, POEMS OF LIFE." By Perry Marshall. Published by Charles H. Kerr & Company, Chicago. Pp. 309. Price, \$1.00.

"A SHORT VIEW OF GREAT QUESTIONS." By Orlando J. Smith. Published by The Brandner Company, New York. Pp. 75. Price, paper binding, 25 cents; cloth, 50 cents.

"OUR WORSHIP OF PRIMITIVE SOCIAL QUESTIONS." By Edwin C. Walker. Published by the Fair Plan Publishing Company, New York. A 64-page pamphlet. Price, 15 cents.

"BUDDHISM AND ITS CHRISTIAN CRITICS." By Dr. Paul Carus. Published by The Open Court Publishing Company, Chicago. Pp. 316. Price, 50 cents.

"THE ETHICAL PROBLEM." By Paul Carus. Published by The Open Court Publishing Company, Chicago. Pp. 150. Price, 50 cents.

Hereafter all new books sent to this office, if not fully noticed, will be mentioned as above. All books noticed or mentioned can be had at the office of the Free Thought Magazine.

### ALL SORTS.

—Have you renewed your subscription for 1900?

—The January Magazine we intend shall be worth a year's subscription.

—Please procure a club of five or more at 75 cents for Vol. XVIII. of this magazine.

—The portraits of Voltaire, Paine and Ingersoll appear in our new pamphlet, "Ingersoll on Paine," and it sells for 6 cents.

—There are thirteen "professors" in the Liberal University, five men and eight women. See their likenesses in the November Magazine.

—The Woman's Rights women ought to favor the Liberty University, for it is the first university that ever granted perfect equality to their sex.

—Send us three two-cent stamps and the name and address of some preacher and we will mail him a copy of Tenney's "Owed to the Clergy."

—Prof. Wakeman is not only attending to his duties at the Liberal Univer-

sity, but is lecturing occasionally in various towns in the vicinity.

—B. F. Underwood has a good word for the Liberal University in this number of the Magazine. That institution is evidently growing in public favor.

—"Robert G. Ingersoll on Thomas Paine," our new pamphlet that we are selling for three two-cent postage stamps is "going off like hot cakes."

—We feel very thankful to the good friends of the Magazine who are now giving it financial support. In the January number we will acknowledge the contributions.

—Hearing that an ancient Bible sold at a book auction for \$500, an old colored brother exclaimed: "Thank de Lawd, salvation's freer dan dat in Georgy!"—Atlanta Constitution.

—Emily L. Wakeman, wife of Prof. Wakeman, now of Silverton, Ore., is held in very high esteem by the Woman Suffragists of New York City, her former home, and we see that she and her daughter Clara recently were delegates



to a women's rights' convention in Portland, Ore.

—From many quarters comes praise of the Faculty of the Liberal University since we published their portraits in the November Magazine. Those heads speak for themselves.

—M. W. Marquis, of La Plato, Mo., writes: "Everybody is good-looking who looks good." Ergo. The Faculty of the Oregon Liberal University is the finest looking group of Educators in America.

—Col. Robert G. Ingersoll's complete works are announced in our advertising pages. We ask each of our readers to peruse this advertisement carefully. We are ready to take orders for them. They should be in every Free Thinker's home.

—"Unity," our highly esteemed contemporary, publishes a column of verses, over which it prints in large letters, "Good Poetry." That reminds us of the old story of the boy who drew a picture and wrote under it, "This is a horse."

—Free Thinkers who would like to keep posted on the doings of the Liberal University should subscribe for the Torch of Reason. It is a splendid eight-page, Free Thought journal, published weekly at Silverton, Ore., at \$1 a year.

—Billy the Thug—Shall I rob you first and kill you afterward, or kill you first and rob you afterward?

His Victim—Rob me first—it is easier for a poor man to get into heaven.—Harlem Life.

—Daniel K. Tenney's address, entitled "Owed to the Clergy," that we publish as the leading article of this number of this magazine, and which was read before the Boston Free Thought Congress, we have put into pamphlet form for general distribution. It will be in-

teresting to the clergy, and every occupant of a pulpit in this country should have a copy. The price is six cents, twelve copies for fifty cents.

—C. W. Anding, of Winona, Minn., writes when sending a remittance:

S. M. Ingalls' article in the October Magazine, entitled "The Bible Discussed—Law Supreme," should be put into pamphlet form. We do not often find a writer with his depth of thought. It furnished excellent food for reflection.

—The Evangelical Alliance, from its headquarters in London, has just issued an appeal to Christians of all nations, but specially mentioning churches of America, asking prayer for the Boers.—Chicago Tribune.

That is a pretty sure sign that in the end the Boers will have to submit.

—"Come on," said Noah, looking at his watch. "It's time we were getting into the ark."

"You'll have to wait a minute," replied Mrs. Noah from the top of the stairway. "I'm not going out without my rainy day skirt on."—Chicago Tribune.

—The portrait of Gerrit Smith, the most distinguished philanthropist of the nineteenth century, will appear as the frontispiece of the January number of this magazine; also an article relating to him, in that number, by his cousin, Elizabeth Cady Stanton. No better man ever lived.

—Prof. Daniel T. Ames recently delivered a very able and interesting lecture before the students of Hells College, entitled "The Best Methods of Preparing for the Duties of Life," that he has written out for this Magazine. It will appear in the January Magazine. Every young person should read it.

—Rev. M. J. Savage recently preached a sermon in which he said. "I believe that this which we call 'matter' is the eternal expression of God, of the divine

life, and is just as eternal as is God." If that be so, then God could never have been the Creator of the material universe. Is not that so, Brother Savage?

—The board of directors of the Liberal University consists at present of T. B. Wakeman, J. E. Hosmer, L. Ames, M. P. Hosmer, T. D. Allen and Pearl W. Geer. At their first meeting, Saturday evening, T. B. Wakeman was elected President of the board; Pearl W. Geer, Secretary; L. Ames, Treasurer.—Torch of Reason.

—The real character of a young man can best be estimated by the way he treats his mother; therefore, we have too good an opinion of the character of Jesus to believe he ever said to his mother: "Woman, what have I to do with you." That was put in the report by some priest who did not think enough of women to marry one.

—The "Ingersoll Memorial Number" of this Magazine will be worth one hundred dollars a copy one hundred years from now. So, reader, you had better purchase a number of copies to give your children and grandchildren. If you have no children or grandchildren give them to some other person's children or grandchildren. The price is fifteen cents a number, or five copies for fifty cents.

—Representatives of the mission societies of the Congregational, Methodist, Episcopal, Baptist and Presbyterian churches recently met in New York and gave vent to a concerted howl over the action of the Japanese government prohibiting religious teaching in the schools of Japan. Japan is a very progressive country, and this is one of its greatest steps in the march of progress.

—D. A. Blodgett of Grand Rapids, Mich., has good ideas as to propagating Freethought. Last Sunday he hired the Grand Opera House in his town, engaged

Mr. J. E. Roberts of Kansas City to lecture, and distributed to the audience assembled over twelve hundred of our Ingersoll tracts. Surely Grand Rapids ought to be a little freer place from the effect of such wholesale effort.—Truth Seeker.

That is the kind of good work Brother Blodgett is constantly doing.

—Marie Harrold Garrison, of South Charleston, Ohio, writes in a private letter:

The October Magazine I consider a most valuable number. The article by Prof. Wakeman is well worth a year's subscription, and ought to be extensively distributed. Free Thinkers stand in need of it as well as others. The opinions of many Free Thinkers are not based on the firm foundation of scientific grounds such as Prof. Wakeman advances.

—A man who admits that he has been an habitual liar all his life would not be considered, in a court of justice, a reliable witness, and his testimony would have but little weight with the court or jury. The church admits that what it has been saying about the Bible for the last fifteen hundred years is not true, that every word of it is inspired by God, but insists that what it says now, that a portion of it is so inspired, is true.

—Minister—"Good evening, Willie; is your papa at home?"

Willie (aged 7, to his father in the library)—Say, paw, did you see him first.

Minister—Why do you ask your father such a strange question, my boy?

Willie—Well, you see, paw and Mr. Bilkins are playin' poker this evenin', and I heerd paw say he bet you wudn't see him if he saw you first.—Ohio State Journal.

—We have examined the traditions of the church, and we find that there is no ground for believing that these traditions are infallible; rather good ground for believing the contrary. We

have studied the origin of the Bible, and have found out how it has come to be what it is. And every critic and scholar, and every intelligent reader, knows that the authorship of most of the books we know absolutely nothing about.—M. J. Savage.

—In consequence of insufficient support the Rev. Dr. Goodman had been compelled to resign and was about to accept a call from a church in another city.

"You will carry with you to your new field of labor, doctor," said the leading elder of the flock, "our most earnest hopes for your future success and prosperity."

"I believe you, Brother Higgersley," replied the doctor, "and that is about all I shall have to carry."

—This number of this Magazine closes the seventeenth year that we have labored upon it, to make it worthy the cause it represents. For those seventeen years' labor we have received very little financial compensation, but very much mental satisfaction. We have very little more time left us, being now seventy-two years old, but we intend to improve every moment of that time in the work we enjoy so much, trying to emancipate mankind from the blight of superstition and supernaturalism.

—Some of our friends are dissatisfied because we will not allow political articles a place in this Magazine. Those who desire to read that kind of literature can purchase, in any of our large towns, mammoth sheets full of political articles for one or two cents. In these sheets you can get any kind of politics that you desire. Our space is limited, and as Freethinkers are not agreed on political questions any more than other people, we think it best to exclude politics from our pages. We may be wrong, but these are our honest convictions.

—Dr. De Costa says it; and he is right. The minute you treat the Bible as literature, and raise the question as to

whether there is a mistake in it anywhere, that minute you have no absolute, supernatural, miraculously authenticated divine revelation left in the Book, or, if you have, nobody knows where it is. And the moment you grant that, do you not see that all the superstructure of the church, which for centuries has rested on this supernatural and divinely authenticated claim, must be shaken, must topple, must be liable to fall?—M. J. Savage.

—William B. Flickinger, of Erie, Pa., when sending us two subscriptions to the Magazine, writes:

The "Ingersoll memorial number" was worth five years' subscription to me. I lived neighbor to Mrs. John H. Carter, sister of Col. Ingersoll, for a long time, and I knew of him years ago. While I was not intimately acquainted with him, yet I felt it as a personal loss when he passed away. By his death the cause has lost its greatest man, its idol, yet the good seed sown by him, the wonderful work he accomplished, will result in a rich fruitage for this and more for future generations.

—We clip the following from a country paper:

Lapeer, Nov. 6.—A chicken pie social will be held at Daniel Ninegar's on Friday evening, Nov. 10, for the benefit of Rev. Palmerton of Hunt's Corners.

Jesus was said to be a very poor man, so poor he had nowhere to lay his head, but we never learned he had a chicken pie social held for his benefit. If chickens go to heaven, what a cackling there will be there when one of the white cravat fraternity enters. Poor chickens; how many have laid down their lives that the gospel might be preached.

—In an article on "The Future of the Christian Religion," in the Nineteenth Century, Dr. Percival, Presbyterian of the Diocese of Pennsylvania, states that the church crisis in England is merely one manifestation of a spirit which is sweeping over the whole western

world. He maintains that Roman Catholicism is decreasing in England and America, and, saddest sight of all, in France, Belgium, Spain, and Italy. He also maintains that Protestantism, as a system of positive religious belief, is dying out, and its professors continue in its ministry only through some device of casulstry.

—At the Anglican Church at Ste. Agathe, Quebec, a popular summer resort in the Laurentian Mountains, the Rev. Mr. Garth, rector of Narragansett, R. I., in the course of his sermon, denied the inspiration of the Bible as it is usually maintained by members of the Church of England. He said the Bible was no more divinely inspired than were the writings of Shakspeare, George Elliot, or any other great writer. The story of Adam and Eve, he said, was a legend impossible to believe.—Chicago Tribune.

The Rev. Mr. Garth should be congratulated. He is now entitled to be called an intelligent preacher.

—Rev. H. C. Zimmerman, in the "Western Christian Advocate, says:

In Chicago there are in round numbers 8,000 saloons and 600 churches. Some study of conditions in this city leads me to believe that the saloons have about fifty times as many patrons as the churches. With such odds against it, how long will it take the church to evangelize the cities?

If, as the Christian claims, God runs the churches and the Devil runs the saloons, it is evident from the above that in Chicago Old Nick is much the superior in administrative ability and has much the largest following. The world will be better when we are rid of both institutions. One enslaves the minds of men, the other destroys their bodies.

—Springfield, Ill., Nov. 18.—Judge Allen in the United States District Court at Cairo to-day sentenced Rev. J. Forest Marston to a year and a half in the penitentiary for using the mails for a scheme

to defraud. Marston, who is a Baptist minister, represented himself to be an agent for the Red Cross Society. He traveled over the country lecturing on Cuba and raising funds to provide a home for the poor children who were made orphans by Weyler's cruelty. He pretended to send the money he raised by registered mail to Miss Barton and he exhibited receipts for these letters, but Miss Barton never received any of the money.—Chicago Chronicle.

The Rev. Marston, probably, was keeping this money for the poor heathen, who had never had the gospel preached to them. How could Judge Allen be so cruel!

—Here lies a poor woman who always was tired;  
She lived in a house where help was not hired;  
Her last words on earth were, "Dear friends, I am going  
Where washing ain't done, nor sweeping, nor sewing;  
But everything there is exact to my wishes,  
For where they don't eat, there's no washing up dishes.  
I'll be where loud anthems will always be ringing,  
But, having no voice, I'll get clear of the singing.  
Don't mourn for me now, don't mourn for me ever,  
I'm going to do nothing forever and ever."

—Lippincott's Magazine.

—All the Protestant sects, except the Unitarians, have recently been taken a long step towards "infidelity." The Unitarians are now so near to infidelity that any move forward would land them there. So they are compelled to be stationary. The Universalists, at their Boston convention, by their new creed, put their sect as far in advance as the Unitarians, and the Congregationalists at their late convention did about the same thing. And our Baptist brethren, we notice, are bound not to

be at the tail end of the procession. And even the Methodists are giving up hell, which heretofore has constituted about their whole stock in trade. But the trouble is going to be in the future to keep the sheep and lambs of these various flocks from scaling the poor theological fence that surrounds them and rushing into the green pastures of perfect mental liberty. The "Watchmen on the towers of Zion" will have to be very vigilant.

—Charles H. Smith, of Providence, R. I., is doing good work for the Free Thought cause. For a number of years he has paid for this magazine to be sent to the reading room of a number of colleges and universities, and recently he purchased of us all of Ingersoll's publications, to be thus distributed. He gave the \$9 edition of "Ingersoll's Prose-Poems" to the library of Brown University and received the following acknowledgment from the librarian:

Providence, R. I., Nov. 19, 1899.

My Dear Mr. Smith:

Please accept the thanks of the institution for your gift of Ingersoll's "Prose-Poems and Selections."

We are glad to have this work of the greatest of recent orators.

Sincerely yours,

H. L. KOOPMAN.

Mr. Smith has recently contributed \$25 to the Peoria Ingersoll monument.

—Rev. M. J. Savage says:

Any man who dares to think and study carefully and freely does not question, he simply knows that there is no rational or scientific basis for the claims of the ecclesiastical traditions of the past. The man who dares to think and study a little knows perfectly well that this Bible, grand and noble as it is, is not an infallible book. He knows that the creeds of the great churches are not final statements of religious truth. He knows that, however much they may have served the world in their time, they do not square with the free scholarship of the present age, they do not represent the best thinking of the churches for which they will

stand. Any man who chooses to study these things, and think, knows that there is no body of priests on the face of the earth that has any esoteric knowledge of God or of his ways. He knows that there is no church that has a monopoly of any divine revelation to be doled out according to the will of its authorities to meet the supposed needs of the people.

—H. L. Hastings, the editor of "The Christian," gives the preachers some pretty good advice about preaching. Here is a paragraph:

Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish each sentence with a terrible gasp, as if you were dying for want of air, as some good people do, and so strain your lungs, and never find it out, because their friends dare not tell them, and so leave them to make sport for the Philistines.

Inflate your lungs. Take deep breaths. It is easier to run a sawmill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way. When you are half through, raise it more. When you are nearly done, put on the full head of water.

They used to put on a "full head" of fire and brimstone to close with. Water is better.

—The Rev. Dr. David G. Wylie, the young pastor of the Scotch Presbyterian Church of New York City, arose among the Presbyterian ministers at their weekly meeting to-day and uttered a warm eulogy of the Roman Catholic Church. It almost took the breath of some of the old-fashioned Calvinists, but in general was well received, and Dr. Wylie was thanked for his paper.

It was the same which Dr. Wylie read some time ago before the Presbyterian ministers of Philadelphia and was the fruit of much historical research. Dr. Wylie said that the Roman Catholic Church was performing valuable service to the cause of the American republic.—Chicago Tribune.

A large percentage of Protestants are moving towards Freethought, that induces the more conservative to turn

back to "the mother church," where they belong. It is either Rome or Reason. There is no other permanent stopping place in the religious world.

—"The past idea of the devil is a doomed theory," said the Rev. Dr. Crowe today, at his study in the Church of the Eternal Hope of New York City. This in reply to a question concerning his latest sermon, wherein he declared that the old-time fear of the devil was what caused so many to stay away from church. Dr. Crowe, elaborating his views, said:

"For many centuries people have gone to church, not from a sense of moral uprightness, but simply with a piggish desire to get to heaven or in horror of the anticipated hell; and now that the latter and stronger incentive to be good has been removed by the more enlightened thinkers the attendance at church has fallen off in proportion.—Exchange.

It is wonderful how much truth the ministers are telling now that Ingersoll is gone. He ought to have lived a few years longer to witness the advance that all intellectual clergymen are making.

—The Rev. Jacob Schoonmaker, of Susquehanna, Pa., by invitation, on Friday went to attend a special service in an adjoining hamlet, says a Port Jervis correspondent to the New York Herald. The same evening he was invited home to tea by Elder Johnson. It was nearly dark when the preacher and the elder reached the house, and it was raining hard, and the minister's clothing was wet. The host attended his guest upstairs and provided him with a dressing-gown to wear to tea.

The minister, having donned the garment, went downstairs into the hall, and was met by the elder's wife, who had a Bible in her hand. Raising it aloft, she hit the preacher a resounding blow on the side of the head, exclaiming:

"There, take that, you old idiot, for asking that preacher to stay here?"

When the good wife discovered who

was inside of that dressing-gown, it is said that she collapsed. Her husband has been so tickled ever since over the occurrence that he is actually getting fat.—Light of Truth.

—Chaplains recently ordered to the Philippines are still fighting for a chance to stay at home. The military authorities are greatly incensed over the situation, and one of the leading officials of the army said in an expression of opinion which seems to be shared generally: "We have detailed ten chaplains for duty at Manila, and I would be surprised if more than one or two of them ever reached that place. Nearly all of the chaplains are making strenuous efforts to stay in the United States, and one has gone so far as to ask to be transferred to the retired list."

The application to this effect came from Chaplain Nave. He has been in the military service since 1882 and has been on duty but little.—Chicago Tribune.

This is more proof of the selfishness and cowardice of the clergy. Always willing to dip their hands in the golden coffers of Uncle Sam, they are seldom willing to perform their foolish ceremonies when those ceremonies are attended with danger. No doubt the army is better off without them, but it does look like a confidence game on Uncle Sam.

—H. L. Hastings, the editor of "The Christian," died at his home near Boston, Oct. 21, very suddenly. He was a vallant worker for a lost cause—genuine orthodoxy. He had no use for the "higher criticism." He believed the Bible to be the word of God, every word of it. As an old-fashioned Christian would say, "He made no compromise with Satan or his works, 'Modern Infidelity.'" The "Anti-Infidel" tract, that he considered the best one of his series, was entitled, "Will the Old Book Stand?" and he scattered this tract ev-

everywhere, but while he was doing so the "Old Book" was being blown to atoms by the higher and lower critics, and it is now unable to "stand" only in some ignorant and superstitious home where the light of reason is refused entrance. But we can say from our personal acquaintance with him, having corresponded with him, that he was a gentleman in every respect, and an honorable opponent. In the temperance department of his paper there was much that we fully agreed with, and in his temperance work we believe he did much good. We extend our heartfelt sympathy to his bereaved wife and children.

The stories published in the *Youth's Companion* portray the manly and womanly virtues with no sacrifice of interest or vitality, and they appeal to the sympathies of old and young alike. During 1900 the *Companion* will offer special series of stories—among them being stories of Former Political Campaigns and Adventures of Linemen.

Besides these there will be a score of stories for girls by such writers as Sarah Orne Jewett, Mary E. Wilkins, Margaret Deland, Elizabeth Stuart Phelps, Edith Wharton, Kate Chopin and Margaret Sangster. There will be four serial stories—"A Prairie Infanta," by Eva Wilder Brodhead; "Running a Merry-Go-Round," by Charles Adams; "The Schoolhouse Farthest West," by C. A. Stephens; and "Cushing Brothers," by Ray Stannard Baker. In addition there will be two hundred other short stories by the most gifted of American writers of fiction.

All new subscribers will receive the *Companion* for the remaining weeks of 1899 free from the time of subscription, and then for a full year, fifty-two weeks, to January 1, 1901; also the *Companion's* new Calendar for 1900, suitable as an ornament for the prettiest room in the house.

Illustrated Announcement Number containing a full prospectus of the vol-

ume for 1900 will be sent free to any address. The *Youth's Companion*, 203 Columbus avenue, Boston, Mass.

—One Wm. M. Perkins is publishing "The Challenge Series" of anti-Agnostic tracts and circulating them for the benefit of Christianity. We have been favored with "No. 3," and we are sure that every intelligent Christian will be disgusted with it. This tract contains more falsehoods, we think, than any other paper of the same length that we ever read. They are so foolish they are not worth quoting. But we will give our readers what he says about Jesus Christ:

It is strange that so many men are willing to admit that Jesus was a good man and great teacher, but are not willing to acknowledge him as the Son of God; for Jesus Christ is either what He claims to be—the Son of God, equal with God—or He was the greatest deceiver, the basest liar, and the vilest blasphemer that ever walked on the face of the earth!

That will hit many liberal Christians who do not believe that Jesus was "equal with God," but Agnostics, who have no belief about it, for they know nothing about it, will not be reached. We think there is no "infidel" living who would mention, in the same sentence, the name of Jesus and the vile epithets to be found in the above quotation. No self-respecting person would do so.

—Colorado Springs, Colo., Nov. 18.—Rev. William A. Allen, pastor of the First Methodist Episcopal Church of Colorado Springs, was to-day granted a divorce in the District Court from his wife, Estella G. They were married at Asbury Park, N. J., six years ago, while Dr. Allen was pastor there. His married life proved unhappy and when he transferred to Colorado Springs two years ago his wife remained at Asbury Park.

In June last Dr. Allen began suit for divorce on the grounds of cruelty and desertion. Two weeks later Mrs. Allen began suit in New Jersey for the same

reasons. At Newark on Nov. 9 she was granted a limited divorce, Mrs. Allen was represented at the trial here by Attorneys Samuel Patterson of Asbury Park and R. R. Gillman of Boston. The case was not tried, owing to the withdrawal of the defense. The jury was out only a few moments. Rev. Dr. Porter of Jamestown, N. Y., signed a document acknowledging that he had carried on a correspondence with Mrs. Allen,—Chicago Chronicle.

There seems to be a good many of "God's anointed" mixed up with this divorce business. This Rev. Doctor Porter, D. D., ought to be kicked out of decent society if this report is true. It seems he carried on a private illicit correspondence with the Rev. Dr. Allen's wife and then signed a document acknowledging the fact, to help Allen get a divorce. These people have all experienced the "New Birth!"

—Brother Hastings, editor of "The Christian," says in his journal:

Infidels boast that infidelity is spreading. Doubtless this is true; and with it murder and suicide are increasing with rapid strides. And there is the most suicide where there is the most infidelity.

Most of the church members in America are women, most of the infidels are men. But the men who commit suicide outnumber the women suicides nearly three to one. In New York in 1890 there were 805 female suicides and 3,055 men. In 1892 there were 1,452 women and 5,078 men who committed suicide.

According to this statement, in one year, 1892, six thousand five hundred and twenty infidels committed suicide in New York State. If so many commit suicide every year, in ten years the number would amount to over sixty-five thousand. There must be a very large number of infidels in the State of New York to keep up that record.

—George Jacob Holyoake, the venerable English writer and author, leader in the co-operative and secular movements, though in his eighty-fourth year, is still able to speak and write—that,

too, most effectually. He lives at Brighton and possesses a comfortable competence from both the annuity his admirers gave him some years since and that given him by the government. Among the most readable reminiscent volumes are the two in which Mr. Holyoake records his "Sixty Years of an Agitator's Life" (T. Fisher Unwin, Paternoster square, London). It covers the notable period between 1830 and 1890, and Holyoake's pen makes the figures and events of that period live in his pages. These volumes bring the Victorian period to life, or the popular side, at least.—New York Times.

—"Price's Magazine of Psychology," a new publication, one of whose editors is a reverend D. D., quotes our paragraph in the October Magazine, giving an account of the burning of St. Anne's convent at Sparkill, N. Y., in which many children were burned to death, and comments in part as follows:

Free Thought is a pretentious and really scholarly publication. Its articles are written and selected by men of talent and respectable literary attainments. We see many things in it to admire; but it is evidently atheistic, and the paragraph quoted is a frank avowal of this fact.

Yes; God did stand by, "as it were," and allowed the convent to be burned down! What of that? It was the Christian's God, wasn't it? And where was your God, beloved brother? Why didn't your God elbow the Christian God to one side and turn himself into a fire engine and quench the flames? Have you a God? Then tell us what your God was doing when the fire fiend was carrying on the work of destruction. Was he asleep or on a journey, or where was he? Possibly you have no God. Possibly you have said in your heart, "There is no God."

Yes, you are right, dear brother; we prefer to have no God than one who has the power to prevent such a calamity and will not do it, for he would be a thousand times worse than your orthodox devil. Our God is Science, and all the benefits that come to mankind come



through Science. Your God never did anything to benefit humanity and never will, for he is nothing but a myth—the product of ignorance and superstition.

—Dr. Briggs was outdone to-night at the Church Club, which is composed of laymen of the Protestant Episcopal Church, by the Rev. Dr. L. W. Batten, the youthful new rector of St. Mark's, just here from Philadelphia. Dr. Batten denied that the Bible was a sacred book, or inspired, or the foundation of the church. Many of his hearers applauded him. The topic was the "Higher Criticism."

"I have heard," said Dr. Batten, "that the Bible is the foundation of the church. I, for one, don't want to place my religion in a book. Jesus Christ didn't send his apostles out into the world to write a book. There is no part of the New Testament that was written to become a part of a sacred book. St. Paul had no more idea of making a contribution to a sacred book when he wrote his 'epistles' than

any clergyman here has when he sits down to write his sermon. What he did is being kept up in precisely the same way to-day. Where are you going to draw the line? Was all that he wrote inspired, and that of St. Clement not?

"No man," continued Dr. Batten, deliberately, "can be a member of the Protestant Episcopal Church and believe that the Bible is the foundation stone of the church. The church flourished before the Scriptures were thought of or before one got the idea that they were sacred."

Brother Batten seems to understand the situation. He sees that the "higher criticism" is doing to the Bible what Sam Wilkinson said the Beecher trial did to "Beecher's Life of Christ," knocking it higher than a kite, and that it will not do to longer claim that the Bible "is the foundation stone of the church," for if the foundation stone is taken away the edifice will crumble. But then, if the Bible is not the foundation of the church, what is?

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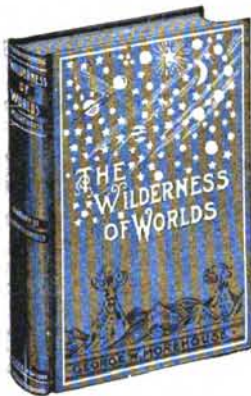
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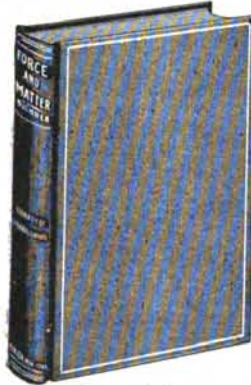
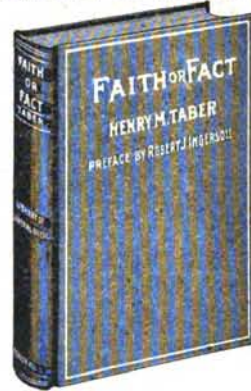


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**Life of Jesus.** by ERNEST RENAN, with many valuable illustrations. 400 pages, crown 8vo, paper, 50c.; cloth, gilt top 75 cents; half calf, \$2.00.

Although educated as a Catholic priest, Renan, from study and observation, became a philosopher. From his religious training he had learned to admire and respect the character and teaching of Jesus of Nazareth, but his good sense and reason led him to disbelieve in the supernatural origin of the "Son of Mary." His reasons for this disbelief—this want of faith—are as follows, and are given in his own words:

"None of the miracles with which the old histories are filled took place under scientific conditions. Observation, which has never once been falsified, teaches us that miracles never happen but in times and countries in which they are believed, and before persons disposed to believe them. No miracle ever occurred in the presence of men capable of testing its miraculous character."



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