

THE
FREE THOUGHT
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H. L. GREEN
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JANUARY TO DECEMBER

"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*.

CHICAGO, ILL.
1902

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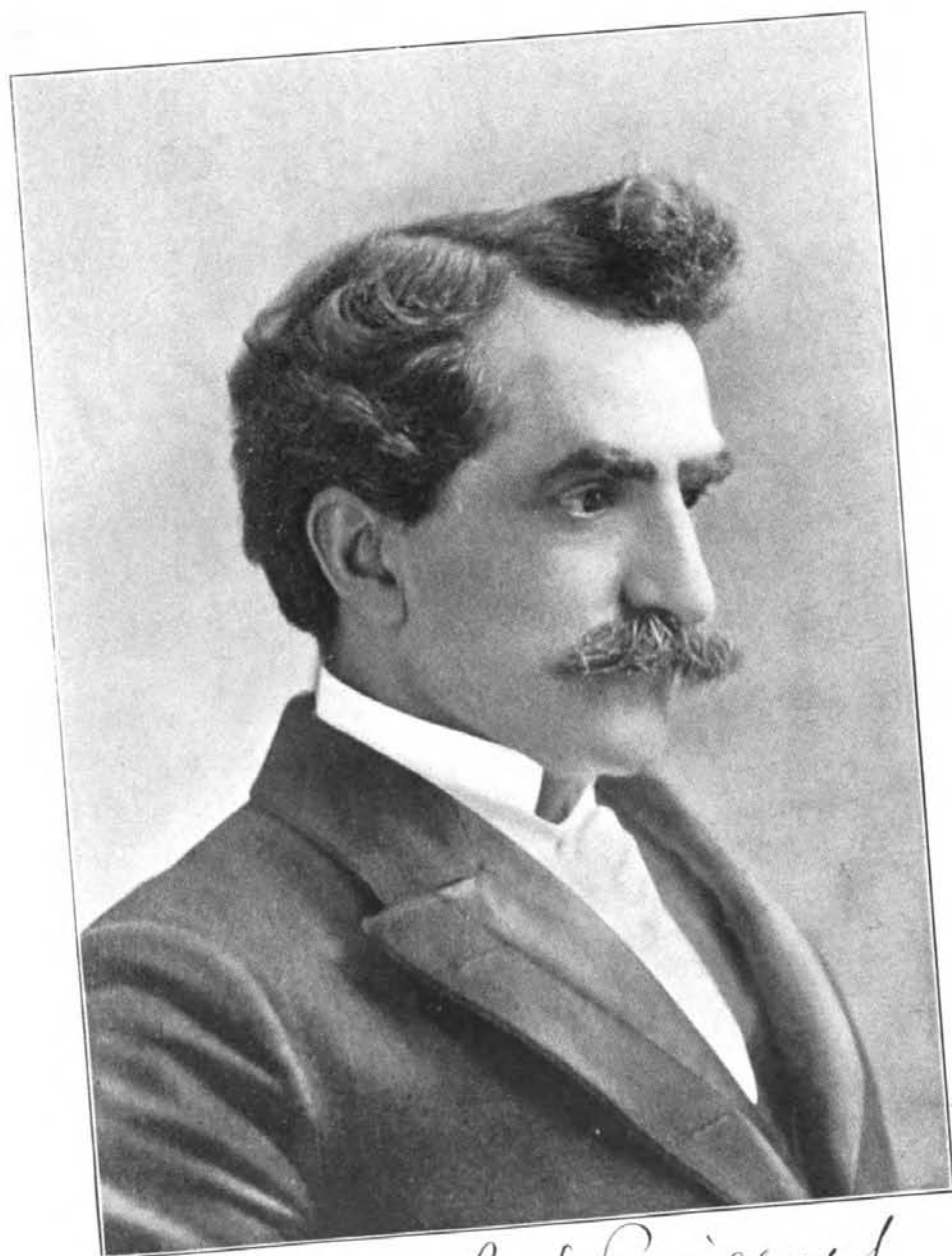
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*Belin me Jamb Brice
Damm an gasan dan*

FREE THOUGHT MAGAZINE

JANUARY, 1902.

COMPARATIVE MYTHOLOGY—EXPLORATIONS OF THE SOURCE OF THE CHRISTIAN TRINITY.

BY JUDGE PARISH B. LADD.

CONTRARY to intentions, as expressed in our article on Deism, Pantheism, etc., we have concluded to make this an exception, with an apology to the editor and the readers of the Free Thought Magazine for so doing.



JUDGE PARISH B. LADD.

It has aptly been said that he who knows but one religion knows no religion. Words were never more appropriately used, for all real knowledge is the result of comparison.

Let us forget that we are living in an age of comparative religious ignorance—throw off the shackles of time-honored superstition—explore the field of comparative mythology and pluck therefrom the garlands of eternal truth, perfumed with virtue and adorned with pearls of real knowledge. Let us be true to ourselves, true to fact, and true to our readers.

From comparative anatomy and physiology only can one learn the true relationship of the animals and find man's place in the living world. So it

is with the religious systems of the dead past and the living present.

He who lives to-day and thinks he knows the source of his religion, or its merits and demerits, without a knowledge of the past, is but a child, a baby to be fondled, rocked to sleep and cajoled by the wily priesthood, a class ever ready to sacrifice truth and justice, friend and foe alike, that they may perpetuate their brainless scheme of vicarious atonement, feed

and fatten on the products of the toil of the credulous and unsuspecting multitude.

In presenting the numerous questions involved herein, we shall call to our aid the best, the most reliable, as well as the ablest writers on the matters herein presented, the most of them Christians, or quasi-Christians, i. e., men who once led the Christian band, as much Christian as well-informed men can be; most of them retaining the old shell as a cover, the better to induce the devout to examine their facts. In order to make ourselves clearly understood, we will take up the subject matter of the trinity, the triad, the triune, the trimurti, in proper order. Beginning with the first person, or, more properly speaking, the first adjective, quality or substance, followed by the second and third. We cannot too strongly imprint on the reader's mind, at this juncture of our treatise, that the persons of the triads in all of the system, were not conceived of, at first, as persons, individualities, or living beings, but that the words, or names, when used to represent the trinity, were mere adjectives, qualities—always good qualities. In none of the systems, including Christianity, were any words originally used to represent the first, second or third person of the trinity. This was an afterthought, forced on the philosophers by the number of ignorant masses, who could not find in the quality good, an object of worship, they required a visible object, an individuality, a living being of their own pattern, so out of this adjective good, they created a living being and called him God, who took on the human form—the metamorphosis was complete. More of this when we reach the Christian triad. In this discussion we shall not go into extraneous matters, except to a limited extent—just far enough to evolve our predicate. It must be remembered that all of the great religions of the world have had their triads, their trinities, their god-heads; sometimes appearing as one, at other times as three; only in one case have we found a fourth. In all of them the deus primus, the first person, or quality, was none other than the sun, our great luminary. In some of them the god-head was first conceived of as a triune Father and Son; later, a third was added, making the triad. In all of the systems, if we mistake not, the second person, under whatever name, was, as claimed, the offspring of an earthly woman, begotten by the first person of the triad. The third person, in most of the systems, including the Christian, has never had a clear pedigree, and in all of these systems the office-powers and purposes of the persons of the triad, especially of the second and third, have been substantially one and the same, differing in some as to

which of the two first persons possessed creative powers. In all we find their cosmogonical theories, their views of creation, about the same, differing only in detail. In all, the attributes, or qualities, of good and evil, in time, assume the form and become individualized as gods and devils, representatives of good and evil. In the several triads the office of the second person has been that of mediator, agent between the first person and man.

As this *deus primus* was conceived to be all good, mankind all bad, the mediator came into the world to intercede with the Creator for the salvation of man from sin and misery. All of the systems have had their sacred codes, claimed to be of divine origin. So far, we see that all of the dead and living religions stand on the same footing. Were it not foreign to our purpose in this brief sketch, we could go on and show that in almost every essential feature, even in details, all of the religions are substantially alike, one and the same; the same ideas, thoughts, precepts and practices dominate them all. The Trimurti of India is represented by a crown set on three joint heads, showing three faces, Brahma the creator, Vishnu the preserver and Siva the destroyer. Brahma represents the sun, the soul of the universe, the principles of creation, preservation and destruction. As the god-head, he is all in all. Vishnu is the incarnate son of Brahma, the teacher of all that is good and pure; his mission is to save mankind. This incarnate son is often called Krishnu; his life, as the legend runs, being threatened by the tyrant Kansa, he makes his escape and grows up with herdsmen; thereafter he astonishes the statesmen with his wisdom; he performs many miracles, among them raises the dead. The trinity of India is not always the same; sometimes it is Indra, Surya and Agni. Indra often wrestles with the clouds, bringing down bountiful showers to moisten the parched earth. In Chaldea the trinities are numerous, each class, or subdivision of gods, having its own. The state or central triad consists of Anu, El, and Hea, often conceived of as one being, frequently resolving back into three, always the representative of the quality good, pure, sinless.

In Magianism, as told by the writings ascribed to Zoroaster, Ormuzd, standing at the head of the trinity, is the representative of all that is pure, good and holy. The son of Ormuzd first represented ethical ideas; later, being personified, he sits in heaven to intercede with his Father for the salvation of mankind.

Ashura the good, and Deva the evil, representatives of day and night, are at all times at war for the souls of men. In collective Egypt

the trinity varies; it is often Horus, Ra and Tinn, representing the positions of the sun, morning, moon and night, the one in three, and the three as one. This solar body being the one, his different positions representing different attitudes, assumes the form, when personified, as different beings. The Logai, or Logos of Egypt, collectively, were but one, and that one the god Horus, or Ra. The several nomes and even the larger cities, had also their separate trinities.

In Scandinavia it was Oden, Vile and Ve, personifications of the quality good.

In Greece we have Zeus, Posidon and Apollo; the Greeks were a happy and jovial people; they had no revealed books; their priests were without authority, all religions were tolerated, each was at liberty to interpret the state religion to his own liking. Hence the philosophers were all Freethinkers, some of them, like Plato, dreamy speculators.

In Rome the first trinity was composed of Jupiter, the head of the divine world, Mars, the defender of the city and father of Romulus, the Roman people and Quirinus the deified Romulus. Nor was this all, for Rome was prolific in triads. A second trinity in importance was composed of Jupiter, with his sister and consort Juno and his daughter Minerva. Among the lesser deities the ethical principle was worshipped under the names of Virtus, Fides and Pretas. Almost every phenomenon of nature became an object of worship, all having their trinities; finally, Rome received from Greece, Apollo, Castor and Polux. At the time of the birth of Christianity, Greek ideas, Greek philosophy and Greek gods had nearly absorbed the old Roman pantheon, says one writer. When the Christian Fathers made up their trinity they had ample precedents of pagan workmanship to copy from. The fact that they made such a bungling, nonsensical job in fixing up their triad was owing to the lack of ability among the delegates at the second council of Nice, which met 325 C. E., and after several adjournments finally adjourned 381 C. E.

In this council, it is said by our best writers, that in the whole body there were but two men of ability, Constantine, the Emperor, then a pagan, and Eusebius, a bishop. Constantine, as all know, was Rome's greatest criminal; he murdered his wife and all his relatives, so as to have no rivals to the throne. All he did in that council was to manipulate for his own selfish political ends. As for Eusebius, the father of Christian history, even his best friends admit that he was a fraud—a liar and a forger. All others were ignorant bishops. Sabinus, Bishop of Heraclea, says: "With the exception of Constantine and Eusebius, the members

were a lot of illiterate creatures." It was this, the second Council of Nice, which transformed the word *logos*, the wind, the breath, into a living being, which it called Christ, while it was left for the Council of Constantinople, which convened May, 338 C. E., to create the Holy Ghost. Hence the Nicine, Catholic system of religion known as the Athanasian creed, wherein it is declared: "We worship one god as trinity and trinity in unity, neither confounding the powers, nor dividing the substance, for there is one person of the Father, another of the Son, and another of the Holy Ghost."

Such is priestly logic—as clear as mud. The same thing stated in other words, will read: There is but one god, that one is three gods, and the three gods are one god, whose powers are not mingled, disordered, confused, entangled, i. e., the three gods are of equal age, equal powers, all born at the same time, each one the father and mother of all three, and each the son of all. While this trinity purported to be fixed at this second Nicine council, it was not understood nor finally settled until the sixth century, say the authorities. With all the ecclesiastical writers the trinity is a confused mass of empty words. Melanchthon gets off the following: "In the mysteries of the trinity god sets himself over against himself and again unites himself." If, in chasing this Christian logic, we have seemingly neglected our more general road, let us now retrace our steps, chase the general myth, and expound the mysteries of the *logos*.

With the Hebrews, *Iahveh*, *Ilhoh*, *Jehovah*, or *Adonai* stands alone, while with the Christians it is Father (*Jehovah*), Son and Holy Ghost. The words Holy Ghost, says one writer, in both Hebrew and Greek, literally mean wind or breath. The Gnostics maintained that the trinity consisted of the modes of god's manifestation. In all these triads, the sun, our great luminary, stands at the head. The solar rays of this great body, being the source of light, life, comfort and happiness, have ever been regarded as good. The several names which have been given to the sun and his rays in the numerous religious systems of the world, primarily stood for the adjective good, thus representing, not a substance or an individuality, but a quality. The time came when this quality, as such, failed to satisfy the common people; not being able to understand it as an object of worship, they gave it a proper name, i. e., they personified this good quality and gave to it the form and attributes of man.

Whether this system of triads, which has prevailed among all the pagan nations, has been the result of the conceptions and undue rea-

sonings of man in his primordial state, as claimed by many writers, or whether, to some extent, it has not been the result of borrowing, as claimed by others, may here be left, for the present, an open question; later we will furnish historical evidence of borrowing on the part of the Christians. By those who assert that the system of triads is due to evolution, we are told that all of them were originally triune, made up of good and evil qualities, afterwards personified and rendered god and devil. With some of these religions, as with magianism, the good and evil attributes were emanations from the one supreme head. Underlying the whole superstructure of mythology, nature has, unquestionably, shown a free hand, but how far evolution has ruled this matter we hardly venture an opinion. Evolution is a fundamental law of nature, to be applied alone to natural things; if religion be an artificial thing, produced by means of ignorance, it may be asked how the doctrine of evolution can apply? This leads us to ask why early man everywhere adopted substantially the same religious notions? Sameness in man and sameness in environments must be our answer.

Man, as a product of nature, is everywhere the same; differences arise only from education. Nature is the same everywhere, adjusting herself at all times to environments. Acting under like conditions, nature must necessarily produce the same results. Man everywhere endowed with like reflections and like limited faculties, must, under the same conditions, reach the same conclusions. This is natural law, from which there is no escape; while man in an artificial position, one who by culture has departed far from nature, deduces his conclusions from an artificial standpoint; hence, each is liable to differ from others as surroundings vary.

Having premised this much as a basis, we readily understand why the troglodyte everywhere lived in caves, built the same kind of hut, fed on nuts, fruit, berries, insects, reptiles, worms, shellfish, built up substantially the same religion and created the same gods and devils; the raw material for which he procured from the heavens and the various phenomena around him.

To the Iclander, the Laplander, the Fuegian, as well as the dweller on the banks of the Nile, and the denizen of the hot plains of India and Mesopotamia, the sun, our great solar orb, has at all times been looked upon as the source of life; from his solar rays man obtains all blessings; consequently he was with all primitive peoples assigned the place at the head of the great pantheon of the world's divinities; next came the

moon and stars, followed by the numerous phenomena of nature. The sun being the source of all that was good, this *Homo primus* looked up into the heavens and paid worship to his benefactor as a living being, the great good, who, in time, took on the name god.

Under whatever names this god has assumed among the numerous religious systems of the world, all are traceable directly back to the sun. The authorities tell us that Zeus, who represented the light of the sun, was borrowed from India; that the Latin *Deus* is but the *Deus primus* of Greece. In the *Yasta* of the *Avesta*, Zoroaster is made to ask Ahura Mazda his name; in answer to which he says my name is *Vis a temo ahuni yat ahuni Mazdanna*, which renders, I am that I am. Here, says Max Muller, in his "*Theosophy or Psychological Religions*," we have the source of the verse in Exodus 3: 14, where Jehovah, being pressed by Moses for his name, says, "I am what I am." This evidently shows a borrowing by the Hebrews. Mr. Lenormant, the great Egyptologist, tells us that on the monuments at Luxor, there appears an inscription wherein the Egyptian god, being asked his name, says, "I am all that is." Thus we have the Magians, the Egyptians and the Hebrews using the same words as the name of their god. As the Hebrews were later than the others, they were necessarily the borrowers.

Francis Underwood, a quasi Christian and an able Egyptologist, says the word *Ankh*, which appears on the monuments of Egypt, repders the exact equivalent of Jehovah in Hebrew. This would seem to settle the question that the Hebrews borrowed the name of their god, which was held in common by the Magians and Egyptians. The authorities tell us that the head of the Christian triad, the Jehovah of the Hebrews, was at first not a name, but an adjective, a quality designated good. In this we have only to learn that the Hebrews followed the earlier pagan religions. That the Christians borrowed the first person of their trinity from the Hebrews we all know. This brings us to the point where we enter on a discussion of the Christian trinity. In presenting this question we meet the word *logos*, generally spelled with a capital letter, at almost every turn. As the Christian trinity hangs on this word, its origin and use become vital questions; it is the pivot on which Christianity turns. In the application and use of this word the numerous writers, while using different language, generally agree as to its source and its

application to the second person of the Christian triad, while in the splitting or division of the word, out of which arose the third person, some discrepancy arises. On this matter we shall, as far as possible, consistent with brevity, give the language of the writers; in no case deviate from their meaning. This word, *logos*, as we are told by numerous writers, represented in Greek mythology, sometimes only the second, and at other times both the second and third person. As the Christians borrowed, or pirated, from the Greek philosophers, the Neoplatonists, their entire system, less some amendments made by Philo (for which see our former article on Neoplatonism), it here becomes important to know what the Greek system was, and how Philo modified and used it. Anaxagoras, say the writers, was the author of the word *logos*, hence the founder of the Greek triad. It is certain that both Plato and Aristotle adopted the word and transmitted it, with its Greek interpretation, to the stoics and Neoplatonists, who, it is said, understood it to represent the second and third persons, i. e., in time this word *logos*, being by the vulgar personified, took on the names of Son and Holy Ghost, while with the philosophers it carried the Greek idea, i. e., in a grammatical sense, it meant good, pure, just, holy, etc. To the intelligent there was no person or personality in it. The god-head, as spoken of by the Greeks, being the representative of all that was good; the *logos*, thought, breath or wind, spoken of as one and the same, by the Greeks, as emanating from the fountain source, the god-head, became goodness conceived and expressed. The conception is often spoken of as the second person, while the word, or expression, coming from the conception, becomes the third person. This conception and its expression, the thought and the word, being personified by the vulgar, the ignorant, gave to the Christian world the Son and Holy Ghost. It must be remembered that the conflict between Neoplatonism and early Christianity arose out of the proper use of this word *logos*. The early church Fathers, or, more truly speaking, the more intelligent of them, for a time, maintained the Greek idea, by treating the trinity as allegorical; being finally overcome by the force of numbers, the heads of the church, one by one, fell into line, but not until the fourth century, when for the first time the good *logos* ceased to be an adjective; the fiery spirit of ecclesiasticism had burned out the quality, from the ashes of which arose the second and third persons, the Son and Holy Ghost.

The new-born waif, having been launched on the shores of time, his biography became a necessity, hence the four Gospels and apocryphal

writings which give to the world the first god in diapers. As to the third person we shall have more to say anon.

Philo, who lived some 400 years later than the Greek school of Stoics, gave the finishing touch to Neoplatonism, mixed it with the Hebrew legends and thereby made the pagan philosophy more digestible to the new sect, in which shape the new-born myth shut its eyes, opened its mouth, and gulped down the Grecio-Christian babe. Philo was born of Hebrew parents, and with the exception of, some say, one visit to Jerusalem and one, as a representative to the Roman Emperor, he spent his life in Alexandria; he was not only a Greek scholar, but in every sense, except in his Judaism, a Greek philosopher, all his writings in Greek. To his inherited religion he invariably applied his Greek philosophy; the two being irreconcilable, he sought to avoid the contempt of the Greeks for Judaism by explaining away the letter of the Old Testament, with nearly all of the Pentateuch, as allegorical. He had more influence in Alexandria than any other man, not only with the Greek philosophers but with the early Christians; his say so, was law with the Christians, hence Greek philosophy, slightly modified by Philo, constituted not only the foundation of Christianity, but went in and made the entire wardrobe of the new sect, thus making Christianity no more nor less than pagan Greek philosophy, tempered with Judaism, furnished by Philo, who, following the Stoics, declared the *logos* to be thought, expressed in words.

Dr. Drummond says: "Philo never imputed personality to the supreme powers; that his methods of exegesis (interpretation) and the main elements of his religious philosophy, passed into the Christian church."

By following Philo we shall find him, at times, inconsistent with himself; he often used the term *logi*, or *logai*, in the plural; again he calls it the *logos* (singular), an attribute, or being. Finally, following the Neoplatonists, he divides the word into thought entertained, and words expressed by Jehovah, but with him, as with Plato, the thought and word emanating from the one source, when thrown back into that head, assume the position of three in one; considered separately, the one becomes three. Here let us not forget that this is just the view taken by the Egyptians, the Chaldeans and the Magians, of their *deus primus*, and his attributes, where the sun was the first person, his rays the second, their action the third person, sometimes called Father, Spirit and Mediator. Plato, in speaking of the *logos*, sometimes uses these words: "The Lord of light, the Son of Righteousness, the Son of the

most high." Later, the Christians use the same words. At times Philo speaks of the Son as the "Son of the good, begotten in his own likeness," and says, "That which imparts truth is good, which the ignorant call god." Being unable, at all times, to free himself from the common vulgarisms with which he was surrounded, Plato often calls this good quality "God, the Father of the Cosmos, the only begotten." This good quality is often given by Plato, Aristotle and the stoics as a proper name, called Zeus, the prime mover in all things, but never treated by them as a personality; it is always a property, a quality, a thing to be revered. "Such," say the authorities, "was Greek thought as it reached Philo and other Semitic thinkers of the Alexandrian school, who tried to reconcile the adjective good with their own preconceived notions of a personal Jehovah, who, they say, was but another name for Zeus. This Logos, emanating from the good, was, by the Stoics, often spoken of as the Son of the good, the son of Zeus. So great an authority was Philo at Alexandria that the Christian Fathers were constantly quoting from him, and, says a writer, they finally borrowed from this great man and the Neoplatonists, all of their stock of ideas. Philo died about 50 C. E., consequently was in the prime of life, about fifty years of age, when, it is claimed, Christ was tried, condemned and put to death. Although in constant communication with the Rabbis of Jerusalem, once ambassador to the Emperor, at all times writing concerning the Hebrews and their religion, it stands admitted by all scholars that Philo never heard of such a man as Christ. We here ask how could he have heard of such a man when the words, Jesus Christ, did not represent a man, only the quality good, the grammatical adjective? We must remember that the word Christ was not, at first, a proper name, but a quality; later, with the Hebrews, it represented an official title; any one who was anointed by the Hebrews, was a Christ. As for the word Jesus, it is the Latin form of the Greek Iesous, translated from the Hebrew work Jehoshua, Jehua, Joshua, meaning Jehovah is salvation; so say the authorities. The man, the personality, the myth, being an after-thought, was created by the heads of the church, in the fourth century. This logos, of which the Christ was made, could not, according to Philo, come in direct contact, but had to act on gross matter through an agent, who, at first, was spoken of as the Cosmos; a little later as the Son of God, the first born, the only begotten. In speaking on this point Max Muller, one of the best of all modern writers, says, "Whenever the word logos is used by the Christians, its meaning goes back to the schools of Greek philosophy, and when the

word logos was afterwards transferred by the author of the Fourth Gospel to Christ, what was predicted of him can only have been, in substance, what was before taught at Athens concerning the Christ, which was believed to be the incarnate word of god (Zeus) in the true sense of the term."

Thus we have the rays of the sun as converted into thought and word, transformed into the logos, who becomes the Christ of the New Testament, Philo, following the Greek philosophers, often represents "wisdom as the virgin daughter of god begetting intelligence."

Max Muller says, "Whenever Plato and the author of the Fourth Gospel, St. Clement and Origen, used the words, 'The only begotten Son,' they were used in the Greek sense."

Dr. Biggs tells us, what all scholars know, "that the early Christian Fathers were well aware that their pagan opponents charged them with having borrowed their philosophy from Plato and Platonism, "nor," says he, "is there any reason why this should have been denied."

Max Muller adds, "Almost every word in the Fourth Gospel is of Greek workmanship."

Plotinus, who applied the Greek finishing touch to Neoplatonism, as it was turned over to Christianity, says that Jupiter, once the supreme god, finally gave up the place and became the Logos—the Son of Zeus. The authorities tell us that Clement followed Philo, and gave to the New Testament the allegorical interpretations which Philo had given to the Old Testament, in which Clement treated Jehovah as but another name for Zeus. Clement, says a writer, in following the Greeks, "accepted their logos as a bridge between the world and the unapproachable god-head. Athenagoras, the predecessor of Clement, in the Alexandrian school, taught that the Logos, the word of the Father, was the son of god. The first appearance of the Holy Ghost, says Max Muller, is in doubt. Well may he say that, for the egg, or germ, out of which the Holy Ghost emanated was first created at the second council of Nice 325 C. E., but it never rose above the dignity of the suppressed thought, or exceeded in virtue the wily priesthood, until the sixth century, when the necessity to follow the pagan rule and create a trinity, assumed a pressing demand; even since then the third person has been little else than a shadow, a white pigeon, sometimes hovering about the bedchamber of some lonely virgin. At any rate, the third person was added to the triune too late to have had his, her, or its place well defined. We are told by several Christian, or quasi-Christian writers, who have made the matter a study, that

with the Christians of Alexandria "the concept of the deity was, at first, biune rather than triune. When the Father and the Logos comprised all, Jehovah, as Zeus, was supreme within himself, then the Logos came in to fill the second place." In the apocryphal Gospel of the Birth of Mary, chapters 2 to 8, the Holy Ghost is first clearly portrayed as a night visitor in Mary's bedchamber, making love to the virgin, while proclaiming his good intentions. The position in which his gospel biographers thus places him, would, to the ordinary reader, disqualify him for a place among the gods, but as the Christians have never been looking for a high ethnological standard, but more to faith, the Holy Ghost in the sixth century secured the third place on the triad. In his "Les Evangilees" Mr. Renan says that some of the early Fathers insisted that the virgin mother be given the third place on the triad. One writer says, "The third person came from Jewish tradition, being the spirit which moved upon the face of the waters." In the Greek philosophy the third person, as claimed by some writers, was the product of a division of the logai, i. e., the two beings who were first merged in the logai, having dissolved their joint connections, became two separate persons, the Son and the Holy Ghost. How this separation took place we are not advised; probably, like the microscopic cell, by elongating the protoplasm, the formation of a second nucleus, the contraction of the center, followed by final separation, leaving each to start life as an independent organic being, for this is nature's plan of creating the second bioplast from the one germ.

Others maintain that the third person was the spoken word, while the second person was the silent thought. When this Greek philosophy, as the writers call it (better say Greek nonsense), was absorbed by the Christians, the third person became the Holy Ghost. It must not be forgotten that this trinity, when first taken from paganism, contained no personal element, it being but different attributes, or phases of the one head, as in Egypt, where the sun rose as Horus, shone at mid-day as Ra, and set as Tum. But we must not lose sight of the fact that Zeus with the Greeks, and Jehovah with Philo, were mere adjectives, qualities, signifying good, pure, just, holy, etc., which, as time wore on, became individualized, or metamorphosized, so as to represent three distinct persons, all emanating from the fountain head, when, as with the kangaroo, the offshoots, new-born gods, go back into the pouch, all become one, three in one, and the one, the kangaroo. Thus it will be seen, if we have made ourselves clear, and our authorities are reliable, that we have the three persons of Plato's triad, derived from our great solar orb, whose rays

under the name of logai, or logos, as the third person, now paraded by the priesthood as Father, Son and Holy Ghost. Nor is this all, for we must remember (as more fully shown in our former article on Neoplatonism), that this trio, while originally borrowed by Plato from the pagan nations of the east, was taken directly from Neoplatonism, the Platonic school of the stoics, by the Christian Fathers, and by them palmed off on their dupes as of divine origin. How such men as Plato, Philo and other thinkers could have conjured up and strung together such a contemptible mass of nonsense, is beyond our comprehension, and still more difficult is it to realize that so many, otherwise intelligent people of our time, gulp it all down with seeming relish and filial gratitude to their impostors, for so dainty a morsel. As to genuine belief, it being the result of evidence, no one so accepts it, for no one in possession of common sense can believe such contemptible trash; it is unbelievable. That many accept it without question is apparent; having inherited the nonsense, many find it easier to follow in the wake of their forefathers than to stop and reason about it; besides, it is fashionable, so the world wags on in mental stupor while the more intelligent of the priesthood collect their salaries and laugh at the dupes who pay them. The every-day actions of the Christian flatly contradict his professions; as actions speak louder than words, we are justified by such evidence in saying that no one of ordinary sense believes in the Christian doctrines as promulgated by the priesthood.

If, in this essay, or discussion, any of our statements seem to press or border on the line of ridicule, the fault lies with the system criticized, not with us. Were it not for its venerable age, its fashion, and its numerous adherents, the source of, and claims for, Christianity, would constitute fit subjects only for ridicule and sarcasm, for the system has never met with serious consideration at the hands of any honest man of brains, free from interest, prejudice, or passion. It has pushed its way through the world, along the line of ignorance, by deceit, by fraud, by force, never daring to encounter argument, nor intelligence, other than by force of numbers and the use of fire and sword, always in oceans of blood of its own victims, murdered for differences of opinion, to clear the path for priestly lust of power and dominion. From the foregoing we learn that the Christian trinity was borrowed from Greece, that the Grecian triad was made up of wind, thought and word, or expression. No personality, no individuality, appears in it.

Statistics are at wide variance as to the number of the world's

Christians, 160 to 360 millions. Placing the number at 200 millions, what do we find? Stop, think, meditate; 200 million worshippers of a trinity composed of wind, thought and expression; worse than sticks and stones; 200 millions of human beings whose wisdom, in a religious aspect, scarcely equals that of the ox or ass; even the birds of the air know better than to revere such a triune.

May we scan the horizon, weigh advancing intelligence against ignorance, priestcraft and superstition, and predict the future, in that coming time, not so far away, when man shall cease to bow, to cringe, before the arrogant diction of a bloated priesthood?

When that time comes, the happy time, that the little red school-house shall adorn every crossroad, when the high school shall be open in every town, when colleges shall rise in all our cities, then and not until then, will the priest be forced to seek other avenues of thought, and other occupations. Then will the little church and the tall steeple, which rear their heads of terror on every hill, mountain top, plain and valley, cease to exist. Proud man will then be free, noble woman will no longer obey the behest of the arrogant pulpiteer, little children will romp and play on that venerable sun-day of pagan Rome, which Constantine set apart for the worship of Apollo. In that sweet by and by there will be no priesthood to rehearse biblical tales. Two she bears will no more gorge themselves on forty children for smiling over the departed locks on the summit of an antiquated Israelite, nor will Samson, with the use of the dental bone of an ass, slay thousands of Philistines.

No more will there be a priesthood to harangue credulous women, heedless boys and little children with nonsensical tales about the vicarious boy who carried on his herculean shoulders the wrongs of all mankind, nor will there be a pulpiteer to pave the streets of hell with infants' skulls, or to expound the idle tale that, at the request of the vicarious boy, a vast herd of swine lost their lives in an attempt to swim with a load of devils on their backs.

In that happy time to come will the tall green grass bend before the gale which sweeps over the last resting place of a degenerate priesthood. Then will the bat cease to hide by day and the owl hoot by night in the outstretched branches of the oak, which casts its shadows over the last resting place of the father of lies. The priests all gone, no longer will the idle tale come up from a thousand pulpits, that the mighty billows of an angry sea were calmed and charmed on beholding a big fish swimming, in breathless speed, in the direction of Ninevah, with a man in his

belly. In that good time to come, even little children will ridicule the awful story, telling of the time in the near future when Gabriel will be heard to blow his last tute or trumpet to awake the dead to final judgment, wherein the priests and their votaries will be gathered together under the protecting wings of an angry God, who will then say to all others, Depart ye cursed into everlasting fire prepared by the devil and his angels.

All of these idle stories, invented by the priesthood, will go down with their authors to sleep in eternity. Then nature, revealed by science, will be all in all, the great I am; all will then look up and smile that there is no devil to fear, no hell to dread, no revengeful God to appease, no priest to obey, no bears to feed on forty children, no vicarious atonement, none to suffer for the crimes of others, no triune, no biunes, no monocrat to hurl his bolts of thunder. May we not predict that the priests all gone, wars will cease, nations will settle their disputes by arbitration, no more heartless, cruel attempts of subjugation in the Philippines or in South Africa; that the finale will usher in the time when the brotherhood of mankind will embrace all, without respect to color, place of birth, or facial form; that time when man, in obedience to the dictates of a better humanity, will refrain from doing injury to, even, the least of the animal kingdom; then will honesty and integrity throw their banners to the breeze, to float over an united and happy world, without a priest, a church, a devil, a hell, a trinity, a biune, a monocrat. All gone, all sleeping in the grave of eternity, no more to fan the flames of discord, to wield the rack, the thumbscrew, nor apply the torch to the funereal pyre of unbelievers; that happy time when the shrill voice of the pulpiteer will no longer echo on the idle wind of the triad to disturb the quiet repose of a better people; then may the tornado uproot the giant oak and lay prostrate the towering pine without a thought of its being the work of a wrathful, heavenly monarch. May the time speed on when the last priest, as such, quietly sleeps in that lonely grave, that home of eternal rest, that silent tomb where science, reason and common sense hath laid him. There in tranquility and repose let him sleep on, on, in that solitude where the bass sound of the drum falls on lifeless ears, in that sheol where the clarion notes of the bugle's blast shall ne'er wake him to earth again. There may the priesthood sleep on, while the tuneful notes of the nightingale, "that all day long cheers the village with its song," and the plaintive notes of the whippoorwill make sweet the slumbers of a rejuvenated world.

ANTICHRIST UNVEILED.

(Second Paper.)

BY REV. E. F. DAVIS, A. M.

IF you were to ask the average theologian to kindly inform you as to what the word "Antichrist" signifies, he would tell you at once that it means an opposer or adversary of Christ and of Christianity. If you were to go a step further, and demand to know the name of the person-



REV. E. F. DAVIS.

age to whose character the Scriptures give no great prominence, I doubt whether his reply would prove quite so satisfactory as before. He would say, perhaps, "That, my friend, is one of the sacred mysteries—one of those things which in the merciful providence of God has been wisely hidden from our ken. Very wise and saintly men have thought that by Antichrist the Church of Rome was meant, or possibly some particular Pope of Rome. Others have been just as sure that Mahomet was Antichrist. Others still have sought to confer this questionable honor upon the first Napoleon. But it must be confessed our learning falters here—we do not

know, we cannot name the Antichrist. This is one of the great unsolved riddles of the Bible. We must here fall back upon our faith, and wait with patience for the fulfillment of divine prophecy."

We have already seen that the book of Revelation, if it has any meaning at all, contains no statement that can fairly be applied to the papacy, to Mohammedanism, or to any person, institution, or event subsequent to the destruction of Jerusalem in the latter part of the first century of our era. Its author knows nothing, says nothing, cares for nothing about any age or century but the one in which he lives. It is perfectly plain that all his thoughts and expectations are focussed upon the impending downfall of the holy city, the return of Antichrist from his sulphurous prison-house, the advent of Christ from the skies, the overthrow of the Roman government and the pagan religion, and the

final establishment of the millennial kingdom in the earth. All his fierce wrath is hurled against the imperial city and its pagan, bloodthirsty rulers, alive and dead, whose names he dares not trace with his stylus or utter with his lips. Taken as such the writer is seen to have been a master mind, one of the most adroit of religious fakirs, and the Apocalypse in most respects a magnificent composition, so that its effect upon the Jewish-Christian and slave population of Rome must have been tremendous. But for us to go to that book and try to wrench out of it references to the papacy, and to Mahomet, and in general to persons and matters of recent date, would be on a par with making Cicero denounce the Spanish Inquisition, or Virgil sing about the Chicago fire. The writers of the New Testament, every one of them, expected, or caused their congregations and converts to expect, the advent of Christ in their own day, and therefore they had not the faintest thought of a vast religious system like that of later Romanism, or of a modern world such as is known to us.

Now, whence came this belief in the existence and power of a personage known to the writers of the Bible under various designations, but to religious history and literature in general as the Antichrist? Where are we to look for the idea in its germ? To what prophecy is his advent referred?

Turn to the book of Isaiah, chapter *II*, verse 4, where, in speaking of the promised Messiah (or Christ) and of his mission in the world, the prophet says: "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked (one)."

In the original Hebrew the word translated "wicked" is in the singular number, and in the Vulgate or Latin version of the Bible it is rendered by *IMPIUM*, that is, a wicked, or impious, man.

A passage like this was enough for the myth-makers. Since the coming Messiah was destined, according to prophecy, to slay some notoriously wicked person in the manner described, a man must of course be furnished worthy of the celestial cyclone. We have seen whom the writer of the Apocalypse thought of as having been selected for this windy honor. Let us look further and see whether before this time any one had been preaching similar doctrines.

Turn to the second epistle to the Thessalonians, and read (from the

revised version) the second chapter, keeping the passage from Isaiah, quoted above, just within mental eye-shot:

1. "Now we beseech you brethren, touching the coming (i. e., the second advent) of our Lord Jesus Christ, and our gathering together unto him;

2. "To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord (i. e., his second coming) as now present;

3. "Let no man beguile you in any wise: (evidently certain other fakirs had been doing a little millennium business on their own account, whom this writer thought were altogether too previous); for it will not be except the falling away (literally, 'the apostasy') come first, and the man of sin be revealed (or brought to light) the son of perdition,

4. "He that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God (at Jerusalem) setting himself forth as God.

5. "Remember ye not that when I was yet with you I told you these things?

6. "And now ye know that which restraineth to the end that he (the man of sin) might be revealed in his own season.

7. For the mystery of lawlessness doth already work; only there is one that now restraineth (or imprisons, the Latin for which is *qui CLAVDI-t*) until he (Claudius) be taken out of the way (that is, until the reigning emperor, Claudius, is removed by death).

8. "And then (at the death of Claudius) shall that wicked (or lawless one), (in Latin, *IMPIUS*), be revealed, whom the Lord (Christ) will consume with the spirit (breath of his mouth, and shall destroy with the brightness of his coming."

Now go to any of the learned commentaries of the Bible seeking for an explanation of the foregoing passage, and you will obtain small satisfaction. And yet how can any clear-minded scholar fail to grasp the author's meaning? Does not his thought lie so plainly upon the surface that he who runs may read? Lay the entire passage alongside of the Apocalypse and read the words with Julius Caesar and his image in your thought and nothing dark or mysterious remains; the whole business becomes as clear as the light at noonday.

With the "Apostles' Creed" so-called, everybody is familiar. Whether it was known to the primitive saints in the form in which it is now recited we do not know. Be that as it may. From what we have thus

far learned concerning the distinctive teachings and beliefs of the earliest Christians, may we not fairly affirm that they doubtless voiced in their assemblies another, a supplementary, creed which may have run something as follows :

"And I believe there is also Antichrist, whose coming was foretold by the prophets; who ruled the world for two and forty months, exalting himself as both king and god and compelling universal homage; his golden image stood in the holy place; but he was slain with the sword, and yet did live; he descended into hell; hereafter he shall ascend up out of the bottomless pit, and be permitted to rage for a season. Then shall Messiah descend from the skies, and blast the man of sin with the breath of his lips, and cast him down to perdition forever. Amen."

As for the epistle to the Thessalonian saints, from which our quotation was made a moment ago, no man can show when or by whose hand it was written. If, however, the interpretation which we have given of the passage above be correct—if there is really a covert allusion to Claudius, a play upon words, in the 6th and 7th verses—unquestionably the document was written during the reign of that emperor, some time between 41 and 54 of our era. Its evident purpose was to assure the too eager and expectant saints to whom it was addressed that the Christ was not to appear and the millennium begin at once, as some people had said. The writer intimates that as a result of the persecution then going on against Jews and Christians, a good many converts would renounce their faith, in other words there must first come a great apostasy or falling away. Next, the Divine Julius must be released from hell and be permitted to renew his terrible war against the saints—the man of sin, the son of perdition, the wicked, the impious one, whose image stands in the holy temple at Jerusalem. But this, he assures them, cannot be while Claudius, the magician and false prophet, occupies the throne. He has power to keep the dreaded Antichrist down in the underworld. Let but Claudius be removed from this world of trouble what wonders will ensue! The wicked one will come up, the Messiah will come down; hell will be let loose for a time. But the anointed of God will prevail, and Antichrist and the false prophet Satan and all his hosts will be hurled back into the lake of fire, which burns for all except the saints who are to have the earth to themselves for a thousand years.

All this to take place whenever the reigning emperor shall be (verse 7) "taken out of the way."

Words of grim and terrible significance.

In all this what a mighty incentive to the fanatic with a poniard!

(To be continued.)

PROGRESS IN THE CHURCH.

WALTER COLLINS.

IN the Strand Magazine for October, there is an article on "Pulpit Devices," which, while having no direct bearing on the Free Thought question, is, nevertheless, interesting to Liberals, as showing the evolution of the church. Instead of the punishment of ostracism and threats of hell for non-attendance, as in the past, they now resort to rewards, trickery, and any or all of the advertising schemes, considered so necessary in business and politics, to lure the unwilling to come and listen to the greatest of all questions; "saving their immortal souls."



WALTER COLLINS.

The article says, originality is sought for by the preacher, as well as the merchant and the politician, and in the case of the former is so radically different from his predecessors of the past generation that he is ready to defy conventionalities to secure success, regardless of the danger of the loss of respect, supposed to belong to everything that is antique or moss-grown.

Among the innovations given is a New York divine, who encourages and invites to his sermons people in "full dress," or, rather, partial undress. Another has a popular actress give dramatic readings in his pulpit. An Oakland clergyman recites Shakspeare, which is a vast improvement on Calvin, and its effect is shown in his large audiences. Probably the most progressive of all is Rev. C. H. Tyndall, of New York, who must certainly have some of the blood of the noted Scientist and Infidel, Tyndall, flowing in his veins; he has introduced practical electricity in his sermons, and his pulpit looks more like a laboratory than the sanctimonious retreat, that is sometimes called a "coward's castle." In his demonstrations of wireless telegraphy, he uses a complete Marconi outfit and has sent and received messages to and from various parts of the church, and, needless to remark, not a soul went to sleep, and it was doubtless far more entertaining, if not so religious, than the beauties of infant damnation, even when expounded by such a master hand as Jonathan Edwards. Rev. Hobson, of Pueblo, Colo., preaches in a bright red robe, "allee same Siwash." A minister of St. Louis, Mo., illustrates his sermons by oil paintings, some of which are executed in the pulpit. Another advertises no creed whatever, perfectly non-sectarian. Another

makes the startling announcement that he does not take up a collection. Rev. Barr, of Milwaukee (appropriate name for the city of beer), preaches in a theater, while all modern churches are built on the utility plan, and are even requesting the ladies to adopt the heretical custom of removing their gorgeous headgear, thereby destroying the greatest charm of church attendance, of the very ones who keep it up. Just imagine how flat, stale, and unprofitable an Easter service in a fashionable church would be, with the millinery display left out. Indiana has a church with a roof-garden. If they will put in an elevator, the warm weather will keep it filled after it ceases to be a novelty. San Francisco boasts of a Chinese choir, but I presume they have drawn the line on a Chinese orchestra. A Philadelphia church has lady ushers; to be strictly up-to-date, they should have them wear shirt waists and bloomers. The most original and probably most successful artifice was by Rev. Karns, of Eastern Pennsylvania, who advertised in the daily papers that he would pay in cash every one who attended his morning service. After the service he gave every one an envelope containing one cent, with printed instructions for them to use it as they saw fit, providing they increased it a hundred fold or more and gave the increase back to the church; as the amount was not enough for car-fare or a suit of clothes, they probably all came back, except those whose curiosity led them into it; they doubtless kept it as a souvenir of the price of the "sell." Rev. Farson, of Chicago, wagers or "bets" \$1,000 that he can save "fifteen souls in fourteen days." If he does it he gets well paid for his work and the church gains a larger membership at \$66 per head, the first instance that I know of in this country of establishing a mercantile value on Christians. Missionary statistics will show that a Chinaman's soul costs more than that, and the price of a white man's soul in mental slavery cuts a very sorry figure in comparison with negro slavery, whose average price was about \$1,500 for body only. Rev. Farson's bet has been accepted by the Rev. Morley, also of Chicago. The betting parson runs a perpetual revival at his home church.

A Cincinnati church has a nursery in connection. Rev. Barber, of Columbus, Ohio, has a telephone service to his parishioners' homes, a la Bellamy's "Looking Backward," which at the time it was written, less than a score of years ago, was considered visionary and impractical.

Rev. Needham, of Brooklyn, has made a great success of "chalk talks," using a large blackboard and doing most of his "talking" on it. Rev. Harcourt, of Reading, Pa., among other and numerous novelties, gives a dollar to any mother who brings her baby to him to be baptized, the dollar to be placed to the child's credit at compound interest to remain till it is of age. These are samples taken at random from all parts of the country, and it simply shows progress in religion, which is supposed to be the same yesterday, to-day, and forever, and to the thoughtful it is a light in the darkness that will lead on to Liberalism, when all of the god-shops will become temples of knowledge and entertainment.

From cold, cheerless, uncomfortable buildings, where a thought of joy, except in the doubtful hereafter, was a sin; they put a furnace in the cellar, cushions on the seats, tilted the backs, gave more music and less prayer, dropped hell as a place, put some common sense in the sermons, and so on, step by step, till we are getting Science, Drama, Literature and Art from the pulpit, and with nurseries, libraries and roof gardens, the church is keeping pace with modern progress, in a way not dreamed of by our forefathers, and it is a matter of pride and gratification that they have been driven to it by Science and Free Thought. "Let the galled jade wince."

Los Angeles, California.

A WORD FROM DR. YORK.

Editor Free Thought Magazine:

I wish to say to the Liberals through your excellent magazine that I have quite recovered my usual health and contemplate, in the near future, a lecture tour of Northern California and Oregon; and desire that the Free Thinkers and Liberals of Oregon will lend a hand in making our campaign a success in every town and city of the State. We fix no price for our lectures and organizing work and only ask that the friends of our cause will co-operate in furnishing a hall so that the lectures may be free to all, with a voluntary collection at each meeting for the expenses of the speaker. We simply ask you to do what you can, and we will take our chances on our ability and your generosity for something with which to pay our way.

We can do no less; and if the friends of Secular Free Thought in Oregon find it in their hearts to lend a hand for such a campaign, we will do our best to realize their highest expectations in behalf of our cause.

We will be pleased to have helpful suggestions from the Torch of Reason and from the friends at the various points. We will deliver from three to six lectures as desired. We will enter upon the campaign as soon as arrangements are made at three or four points, and keep at the work until we have rekindled the smouldering fires of Liberalism in every town and city of the North.

Send short letters to the "Torch of Reason," and have no doubt that Bros. Geer and Wakeman will assist us in enlisting the interest of Oregon Liberals. Address Dr. York, 1559 Church street, San Francisco, California.

LITERARY DEPARTMENT.

WHATEVER IS, IS RIGHT.

BY DAVID B. PAGE.



DAVID B. PAGE.

I T must be true, "whatever is, is right,"

Or else the blame is with the Infinite.
Whatever was the first creative cause,
Whatever did ordain eternal laws,
Whatever did fling out the universe,
Must answer for it better or for worse.
Whatever did endow a mortal mind,
Created passion, to beget its kind,
Taught birds and beasts the secret
ways of birth,

With teeming life filled the expectant
earth

Throughout all nature, made the in-
stinct rife

Self-preservation the great law of
life.

Each creature daily sustenance to seek,
The stronger ever preying on the weak,
Whatever did ordain things thus to be,
Must answer, It's not up, to you or me.
That might is right, all nature doth proclaim,
And man is no exception to the same.

So all the blood that ages past has spilt
Shows not a reddened hand or stain of guilt,
Therefore the cause, whatever that may be,
Must look on slain and slayer equally.
The army, that defeats the feeble foe,
Has not more guilt than wolf that kills the doe.

The mad assassin of a President
Is only carrying out the law's intent.

As finite mind can't comprehend the Infinite,
It does not know, but seeming wrong is right.
Thou man possessed indeed of greater skill,
In modes of travel and in arts to kill.

Think not because through sense thou canst control
Somewhat of nature, thou dost know the whole;
Nor yet became a reasoning mind thou art,
Thou knowest all of nature's plan by heart.
Think not the right to judge, in thee inheres;
Hast thou the knowledge of eternal years?

Knowest thou the past, or hast thou formed a plan
Of what shall be the end, of universe or man?
Knowest thou the purpose of creative forces,
Why worlds and suns and men die in their courses?
If all these things, vain man, dost thou not know,
Why picture bliss for some, for others woe?

THE AMERICAN SECULAR UNION.

BY H. W. BOYD MACKAY.

Editor Free Thought Magazine:

I HAVE been greatly interested in your proposals for the reform of the American Secular Union, as set forth in the October number of Free-Thought Magazine, and I cordially agree in the general principles which you endeavor to formulate. But the subject is so important that I think you will welcome suggestions, and I therefore venture to make some as to the wording of your second plank, which, moreover, is so much more important than the first plank that I am surprised you did not give it the first place.

As the plank now stands it singles out the Christian religion from all others. But there are many Jews in this country, and there are also representatives of several other religions. The Brahmins have a mission in New York, which they claim to be successful. Now, as your platform stands there is nothing to prevent any Jew or other non-Christian from subscribing to it. Nor do I think there is anything to prevent any Christian from subscribing to it, for it proposes to reject not Christianity, but Christian superstition. Now, "superstition" means that portion of theology which one does not believe, and every Christian desires to eliminate superstition, for he holds that his own beliefs are not superstitious. Would it not be better to substitute "Theism" for "Christian superstition?" There may be worshipers of God among the free-thought ranks, but if so their proper place is among the Unitarians.

Another objection to the words "Christian superstition" is that they have a discourteous sound. Christians, when they live up to their ethical principles, are excellent men, and ought to be treated with respect, as I am sure you desire to treat them. Why, then, make use of an expression of that kind?

But secondly; you propose Science as a substitute for Religion. Now science is an excellent thing, but its sphere and purpose are quite different from those of religion. The office of science is to cultivate the intellectual nature, but that of religion is to cultivate the emotional nature. The difference between us and the theists I take to be this: Both are endeavoring to promote righteousness. But the theists think they cannot move men to righteousness unless they can get a leverage upon them by the doctrines about God, whereas we think we can do it directly, without the intervention of God. Would it not be better to substitute for the words "the truths of science" the words "a zeal for righteousness independently of God?"

But I would rather still see the American Secular Union take a yet nobler, higher, broader, stand; and one which I think would do more than anything else to show that righteousness is not dependent on theology, and to show people that theological or religious beliefs are unimportant, and so to wean them from them. And that stand is that all who are agreed in the endeavor to promote national and individual righteousness, and are willing to refrain from discussing their theological views from the platforms of the Union and in their capacity as members of it, should be admitted to membership. And I think the title "The League for the promotion of individual, political and national righteousness, irrespective of belief or disbelief in God," or more shortly, "The League of Righteousness" would be the best title we could have, and would exclude all who do not intend to live aright, either in their individual, or their political capacity, and all who do not desire to guide the national policy on similar principles, while it would, at the same time, eliminate the controversial element, and all that tends to set good men against one another.

I wish you would consider these suggestions, and, when you have time, let me know your opinion on them.

One word on terminology. Why do I say "righteousness" rather than "morality." The words are often used interchangeably, but I think such use has led to misapprehension. Righteousness may be defined as conduct proceeding from the disinterested emotions of our nature, yielded to by the will. In the endeavor to direct such conduct into the channels best adapted to the circumstances of a people at some period of its development, a code of custom grows up, which, though not always observed, constitutes its ideal; and conformity to this code is Morality. Hence what is moral in one country is not necessarily so in another, and morality has an element of mutability about it which renders it unfit to form the basis of a Religion.

Cambridge, Mass.

ROBERT GREEN INGERSOLL.

BY DR. M. MANGASARIAN.

MR. INGERSOLL had all the prizes of a political career within his reach, after he introduced Mr. Blaine in 1876 as the candidate for the Presidency. From that day forth his name became a household word. He had a most magnificent opportunity. It was unique. It was without a parallel. He had the entire nation for his audience, an audience which gave him rapturous attention, which moved and swayed in his magnetic presence as the vine does in the caressing summer breeze. Mr. Ingersoll possessed the faculty of indignation at what he considered to be wrong, and when he arose with consummate power to the full height of his enthusiasm his inspiration became contagious. With the frankness and sincerity of his spirit he commanded respect even of those who disagreed with his conclusions. They considered it an intellectual treat to listen to him even when they disagreed with him, and for his domestic virtues, perhaps more than for his brilliant polemics, his name will live and his memory will continue to be green. But Mr. Ingersoll made enemies, because he chose the lesser and rugged path. He felt that he had a mission; and that he must perform that mission come what may; and it is for that earnest and devoted spirit that we are admirers of Mr. Ingersoll.

"He had the power to foreswear the estate of kings,
For knowledge of diviner things."

He had dreams in his soul that were far more beautiful than any prize that the country could offer to him.

Mr. Ingersoll was not, as it was suggested, a demagogue, and, therefore, he has no followers; he has fellows. The demagogue or the priest must have disciples; the teacher has associates. We have met here this afternoon, not at Mr. Ingersoll's disciples nor as his followers, but, as I have already intimated, as his comrades.

There is this difference between the teacher and the priest; the priest represents an infallible authority, and therefore he seeks to dominate the mind of his hearers. Jesus, great as he was in many respects, beautiful as his character was, could only have disciples, not comrades, because no one could differ with Jesus and still be respected.

When you have a god for a teacher you must think as your teacher thinks. In that, we have stated the radical difference between the priest and the teacher. We are, therefore, not in that sense Ingersollites, but we are his comrades and his admirers.

The principal criticism against his work was that he dwelt too much upon the ideas and doctrines which divided and separated men,

*An address delivered at the Ingersoll Memorial meeting, held at the Grand Opera House in Chicago, Oct. 20, 1901, and revised by the author for this Magazine.

and omitted to emphasize the doctrine of "the unities" which make the whole world kin. That criticism does not embarrass us, for, in the first place, it is very true that the differences are quite as essential as the "unities," and that it is impossible to bring out the character of a person or the truth about a subject without dwelling also upon the differences. For instance, if we were lecturing upon the character of the Mongolians, it would not be sufficient to show that in many respects a Chinaman resembles an American. To do justice to the subject we should also call attention to the points wherein a Chinaman differs from an American, and it is in the differences that the precise character of the Chinaman is developed and made manifest. Likewise to talk on Christianity and the Bible, without bringing out the differences between Christianity and Mohammedanism, and Brahmanism and Buddhism, would be to treat the subject superficially. And has it ever occurred to you that we speak because we differ in our thoughts?

Why are there libraries in the world?

Because there are more points of view than one. If we all thought alike we would cease thinking, reading or speaking. Therefore, it was perfectly proper and necessary that we should have in this country a strong man who would call attention to the differences, to the things which separate men; for in those differences lie the characteristics and the essential points which have given rise to so many churches and so many religions in the world.

And again, the criticism was brought against Mr. Ingersoll, that his method was not polite, was not gentle—that he was not nice.

That is a criticism which may apply also to the work of Jesus. He certainly did not pat the rabbis on the back. Neither did Martin Luther please the priests of Rome when he tore the pope's bull in pieces and nailed his challenge where everybody could see it. A really earnest man, a really great man, has nothing to do with "being nice." He must deliver his message in accents of decision and enthusiasm. He must deliver his message in all sincerity, whether it gives pleasure or whether it hurts his audience. And Mr. Ingersoll felt that it was his duty first of all to be true, and in that attempt he very often gave pain to his hearers, but not because he enjoyed giving pain but simply because he must utter the truth even when it cut into the very hearts of his hearers.

And again the criticism has been brought against Mr. Ingersoll that he was a destructive man—he was not positive but negative—he was always pulling down and never building up. I ask you, my friends, to tell me which, in your judgment, is more destructive of reason—Liberalism or orthodoxy; the creed that forbids thought, or the creed that encourages thought? Which is more destructive—the religion that says, "Depend upon some one else for your salvation," or the religion which says, "Save yourself. Stand upon your own feet. Conquer your salvation instead of begging for it?"

The religion that cultivates the reason in man is not a destructive

religion; but the religion which seeks to repress and suppress the individual is the religion that is destructive as well as negative.

But it was also said that Mr. Ingersoll had no right to speak, that he should have maintained a sorrowful silence, because he was an Agnostic. How much truth do you think there is in a criticism as shallow as that? The people who bring that criticism against Mr. Ingersoll labor under a misapprehension. So far as human duties were concerned, Mr. Ingersoll was not an Agnostic. He spoke of the rights of man, of the well-being of humanity, in accents of positive assurance and faith. It was concerning the future and concerning the unknown and unknowable that Mr. Ingersoll confessed to be an Agnostic. But we may ask, "Why, then, did he speak of the unknown and the future, since he confessed to be an Agnostic concerning them?" He answers that question himself. He is not only willing to confess that he does not know anything about gods and the future, but it is his mission to compel you, too, to confess that you know as little as he does, and should therefore be as modest. It was his wish to compel people to tell the truth and acknowledge their ignorance and to confine themselves to the realm of reality and not go beyond their depth. If you do not want Mr. Ingersoll to talk about the future and the unknown, you must stop professing that you know all about them; and that was really what Mr. Ingersoll succeeded in doing—he compelled people to speak more cautiously and reverently about things they knew nothing about.

It has also been said that Mr. Ingersoll had a cheerless faith. The hope of immortality has been looked upon, my friends, as a great blessing to man, and the person who comes to rob us of that faith has been considered an enemy of man. Now let us look at this subject closely. In the religious mind the hope of another life is always associated with the fire of hell. It is not the hope of a better and larger life for everybody. If it were so, no one would speak against it. But in all religions heaven and hell as a prospect are inseparable. You know the words of Jesus on that subject. He said very impressively that the path which led to life eternal was a narrow one and there were very few walking therein, while the path which led to destruction was a very broad one and there were many walking therein; the inference being that the outlook was a very bad one—that more people would be lost than saved; for did he not also say, "Many are called but few are chosen?"

Now, would you say that that is the cheerful hope of which Mr. Ingersoll has robbed humanity?

What Mr. Ingersoll took away was not the hope of a better future but the fear of a doom, an irrevocable doom, for the majority of humanity. And in doing that his message was a benediction and not a curse. In fact, Mr. Ingersoll looked forward to a future which to me, at least, seems far more attractive. He said that he would be glad to think of a hereafter where there would be no tears, no broken hearts. Far better, he said, that there should be no smiles yonder than that there should be

tears there; better to believe that after the grave no heart shall beat again than to believe that hearts will also be broken beyond the grave.

Of course the truth about immortality is that we have to wait until we find out whether or not we are immortal; and, therefore, we should confine ourselves to this world, to this life, to the present, lifting it to the height of our noblest thought, and in doing that we are more religious than the man who is constantly speculating about the kind of mansion he will have in the sky or the kind of robes he will wear, or the kind of sceptre or crown that will be given to him. Yes, make this world beautiful! Make the present a joy and a gladness! That was his message, and I am sure it was not a cheerless one.

And, again, it was said that Mr. Ingersoll did not possess the spiritual sense, and, therefore, he was blind to some of the finest passages in the Bible, that he was not just to the Bible. The Bible in many respects is a wonderful piece of literature. Lyman Abbott was one of Ingersoll's critics—and by the way, the personality of his critics, the prominent positions which they occupied in the religious world, is a great tribute to the power and genius of Mr. Ingersoll. It proves that his influence was widely felt, else these men, Abbott, Beecher, Cardinal Manning, Archdeacon Farrar, Gladstone, would not have returned his fire. But the very fact that these men rushed into the arena to down him proves that his influence was extensively felt.

Now, the criticism against him was—especially the criticism of Dr. Lyman Abbott—that “Mr. Ingersoll lacks the spiritual sense, else he could not read the story of Eden and the story of Abraham and the story of Joseph without seeing how beautiful they are.

Now, there are many beautiful things in the Bible, but the story of Eden is not one of them.

And Mr. Ingersoll has very beautifully and eloquently shown why the story of Eden should not be considered as one of the masterpieces of the Orient. In that story you read how God, provoked at the unintentional act of the first inexperienced pair, cursed the whole world; how he said to the woman that she henceforth must give birth to her children in pain; how she must be subject to her husband and how his hand must be heavy upon her to rule her. A story which increases the pains of maternity and makes woman a slave and man something worse than a slave—a tyrant—cannot be a good story.

Mr. Ingersoll had a philosophy. It is well to remember that he was not a mere declaimer; that he did not have ideas concerning all kinds of subjects without bringing them into certain coherent unity. What were the chief points of this philosophy?

In the first place, Mr. Ingersoll contended that nature obeys neither man nor God, but its own laws; that no act of man can have any influence upon the phenomena of nature; that no man can be wicked enough, no nation can be infamous enough to bring about another deluge. There are not infidels enough in the world to cause an earthquake.

In other words, nature is independent of human conduct. The smile of the sun is no more a proof of the goodness of God than is the tornado a proof of his wrath. Hence, we have this complete separation of naturalism from supernaturalism.

In the second place, Mr. Ingersoll contended that he had just as much right to tell the church what he thought as the church had to tell him what it thought.

The realm of thought, he said, was not a democracy where the minority must keep quiet, but the realm of thought requires that every individual shall have the freedom to express his thoughts, and he is an honest man, he said, who will grant to another all the rights which he claims for himself.

Now this was one of his most telling points, and if you will dwell upon it in your mind you will see how far-reaching its results are. How is it, he says, that a man can speak against the freedom of speech? Is he not by his very example contradicting his doctrine? The man who speaks freely against speaking freely is a contradiction in terms. Moreover, how are we to know that a man means what he says if he is not free to express his thoughts?

There have been speakers on this platform this afternoon; there will be others. Suppose each one of them prefaced his remarks by saying, "I do not believe in freedom of speech," how would you then know whether they are telling you what they would say if they believed in freedom of speech? It would be impossible for a Catholic audience to be sure that the priest would not say something else if he were not a priest. Therefore, there is no sincerity possible without freedom of speech.

In the next place Mr. Ingersoll advanced the proposition that to substitute force for reason, to maintain an opinion by violence, to subdue the reason without enlightening it, is against the dignity of man.

Now, think of that? The man who says to another, "Don't speak, but if you speak, repeat after me. Don't think, but if you think, think as per regulation, or according to the book." "Everybody," he says, "would denounce that as an outrage." We have succeeded in taking that spirit out of our laws and out of our hearts, but it is still in our Bible, and we are not free until we have taken it also out of our Bible; for, so long as a minister will read that unless people believe as the book requires them to believe they will be condemned to everlasting punishment, so long as such a doctrine is held out we are still persecutors, we are still trying to maintain a religion by violence.

Mr. Ingersoll also held, whether we agree with him or not, that happiness was the only good. He said so. Every believer is looking forward to a future when he will be perfectly happy. Happiness is heaven. Well, if it is a good thing there, let us have some of it here, said Mr. Ingersoll.

"This is my creed," he says. "Happiness is the only good. The place to be happy is here. The time to be happy is now. The way to be

happy is to make others so." And that is one of the most beautiful passages that we find in any literature.

Then, again, Mr. Ingersoll defines blasphemy. You know they constantly charge him with sacrilege and blasphemy. But have you ever stopped to think that it is impossible for you or me to be guilty of that crime? It is impossible to blaspheme God. There is no blasphemy in that sense. But there is blasphemy in another sense, and Mr. Ingersoll defines it: "He who lives upon the unpaid labor of another is a blasphemer. He who maligns, who betrays, who persecutes, is a blasphemer. And he who denies to another the liberty which he enjoys is a blasphemer."

It will take me too long to enumerate the many radical propositions around which, with such consummate art, played his skill, his wisdom, his wit, his withering sarcasm, his ridicule, the sting of his scorn, his genial humor, his sparkling eloquence, his smile, his tears. I feel like using the very words he used to introduce Voltaire to his audience. "When I think of that Frenchman," he said, "I feel an unbounded reverence for his name. When I think of him I think of a plume floating over a mailed knight. I think of a man who walked to the fortified citadel of Catholicism and demanded surrender. I think of a man who thrust his dagger of assassination into the mother church, and from the wound she will never recover."

But the way for us here to celebrate or commemorate his memory is to do something. The time for declamation is over. The destructive work has been done. The eyes of the people have been opened to a great extent, and now is the time for us that the ground is clear and the soil is ready, to lay the foundation of religion, the religion of humanity. To begin with, we must organize in this city all our Liberal forces to demonstrate that we have convictions, that we are not mere faultfinders, that we are able to make sacrifices for our convictions, that we can put our hands in our pockets and give the thing we love the most, which takes the sweat of our brow to earn—our money—that the cause of liberty may not fall from the face of the earth. I call upon this audience, therefore, to constantly press to the front the three most important subjects: First, organize under competent leadership to bring about the taxation of church property.

Mr. Ingersoll pointed out that if we failed to tax the churches in the course of time they will become a fearful oppression. This, then, is our *delenda est Carthago*—tax the churches! Tax the churches! Tax the churches! And we should feel that we have done nothing but talk until we have succeeded in bringing about taxation of all church property in this country. It will be a great blessing, not only to the people at large, but to the churches themselves, for, the protection being withdrawn from them, they will have to prove their merit to live in this country.

In the next place we must try to hold annual conventions throughout the country, bringing together people who have withdrawn from the

orthodox communities and establishing among the liberal element a spirit of fraternity and co-operation. The result of such a community feeling will cause the Liberals to be recognized as a strong body and not as a scattered, disorganized army; and finally, I think we should create a fund and establish a free platform in every city in the country, platforms which will discuss from a scientific point of view, the great questions of life, platforms from which lectures on science will be given—science the modern messiah.

And now, my brothers, in conclusion I call upon you, if you are lovers and admirers of courage such as Mr. Ingersoll manifested, to carry on the work which he commenced, and to toil and think and labor and give and sacrifice until men shall have shaken off every shackle of superstition.

“Until freedom like a flower shall blossom in every heart.”

A SECULAR SUNDAY SCHOOL LESSON.

BY ELIZA MOWRY BLIVEN.

SEARCH for Wisdom that benefits.

Learn to do right and help others to do right.
Doing anything that harms ourselves is wrong.

I dare do all that may become a man;
Who dares do more is none.

—Shakspeare.

Dare to do right! Dare to be true!
The failings of others should never tempt you;
Stand by your honor, your conscience, keep civil,
Stand like a hero 'gainst all kinds of evil.

—Selection Revised.

RESPECT.

Teach the little ones the meaning of Respect, like this: I respect father because he is strong, and works, and knows much. I respect mother because she can do many things, and teaches me how; she knows what is right and wrong, and makes me mind. We respect the police that stop wrong-doing. We respect the teacher that makes all scholars behave and learn much. We respect a boy that never shirks lessons nor work, plays fair, never says mean things, and is brave. I must do right, then others will respect me.

SELF-RESPECT BUILDS CHARACTER.

Fred's mother asked, "Can't I trust my little boy if I leave things in his care? A nice dog can be trusted; can't a boy?" "Try me," said Fred. When she left cake, sugar, raisins, fruit, he never touched them. He enjoyed his share with the rest; had nothing to be ashamed of; felt happy; and had self-respect.

John's mother thought she would not tempt him, so put sugar,

fruit, etc., on high shelves. He learned to climb and steal it; then had to sneak around and lie, to escape the whipping he knew he deserved. Was he as happy as Fred?

At school John copied answers, so did not become skillful. Fred did every example. If one came wrong, he tried till it came right. Thus, he learned everything thoroughly; became skillful; ranked high; teachers liked him; parents were pleased; he helped schoolmates; always played fair; and would not do anything to be ashamed of. He cultivated self-respect.

ADULT'S SESSION.

Such boys as John become unreliable men, who do nothing first-class. They have bad habits. They make sharp trades. They sell their votes, and thus help put rascals into office. They make many enemies, and are always in danger of retaliation or jail. People don't respect them. They lack self-respect.

Such boys as Fred become skillful, thoroughly reliable men. Business men want them. They prosper. They fearlessly encourage right and condemn wrong, so all people respect them. Their self-respect keeps them above harming or deceiving anyone.

Such could say, "Mother's trusting me taught me self-respect; and I've always found happiness in doing right. It pays, too. People don't realize the vices, follies, losses, and mistakes they would avoid, by cultivating self-respect." How?

Secular Lessons on Sundays should lead the children to thinking in new lines; to stating or writing what they know in correct language; and it should give them something interesting and beneficial to think about and follow out to learn more about during the next week.

Lessons on Sundays should start thought, observation, comparison, study, improvement, development, in various beneficial and interesting lines. Teaching does not furnish any one an education complete; but opens the doors into various kinds of knowledge, just giving a tempting peep. The wise will enter in, and educate themselves, and enjoy life, instead of wasting their time in hurtful follies, as the idle and ignorant do.

When interesting, helpful Secular Sunday Lessons are furnished in every church throughout the United States, all the people will find the going to Sunday School and meetings so interesting and beneficial that they will all want to be there every Sunday. Have music, songs about real life, interesting readings, and discussions on live questions of the day, besides the Secular "Lessons." Then the churches will draw the people, and so guide their thinking, and doings, that there will be very little of crimes, drunkenness, and vices; for all will learn they are happiest doing right, and helping each other do right. The morality and religion of Jerusalem is far behind modern Science and Ethics; and our churches should study the needs of the people of to-day, drop the outgrown garment, and furnish the needful Secular Sunday Lessons.

Brooklyn, Conn.

THE NEW FREE THOUGHT ORGANIZATION.

BY JOHN MADDOCK.

IT is the wish of President Dr. T. J. Bowles that the new Free Thought organization shall be one well worthy of the name in every respect; and that the meeting, which will be held in Cincinnati on the 25th of January next, will mark a new epoch in Free Thought history and in



JOHN MADDOCK.

the history of the world. To make the new organization worthy, its numbers should be composed of honorable men and women, whose aim is to "deal justly and walk uprightly; and to make the initial meeting one that will mark a new epoch in Free Thought history and in the history of the world, there should be liberty to affirm as well as to deny; and the broadest charity for every other sect should take the places of reckless denunciation and vituperation. A wide distinction should be made between Free Thought and immoral liberalism, so that the term Freethinker will carry with it all that is noble, just and true. The charge has been made against Freethinkers that they tear down but they do not build up. The charge was well founded, but the Ecclesiastics who made it were blind to the fact that their system of superstitious delusion needed all the "tearing down" which the Freethinkers have done. They now begin to realize that the tearing of their Ecclesiastical garment has made them stand before the rest of the world unclothed, without authority and dumb. The old ship of Zion is now nothing more than an old hulk, stripped of its rigging, masts, sails and spars, and there is no one on board of it who can properly refit it and make it shipshape to the mind of the Freethinkers, nor even to that of the Ecclesiastic. Freethinkers have done splendid work, even if it has been all tearing down, and the "higher critics" are now following in their footsteps. The step from the supernatural to the material, is now very short and soon there will be none at all. Here is what the Rev. Dr. Chaffee, of Minneapolis, said at a ministers' meeting, lately: "It is high time to stop this everlasting vituperating of materialism as being something unclean and un-Christian, provided only that we use 'material' for what it is, and for what it can explain." Certainly; if things are not material, they have no existence. The good Dr. is beginning to use his reason against the alleged divine

revelations in the Bible. It is evident that the intellectual world is ready for a new interpretation of the relation of man to the universe. It all depends upon what is wanted by the leaders of the new Free Thought organization as to whether the initial meeting in Cincinnati will mark a new epoch in the history of the world or not. The justification of Freethinkers is in the work which they have done. They have proved beyond gainsay that the Christian religion is fabulous from start to finish and that the defenders thereof had more audacity than evidence when they presumed to call other men infidels who were engaged in the necessary and honorable work of demolishing their (the Christians') supernatural superstitions. Freethinkers should heartily plead guilty of being unfaithful to Ecclesiasticism, but not so as regards the truth. Dr. Wilson wrote that "we want the new party to have a name implying the combative and defensive as well as reflective and research—one having a political significance." A scientific association, based upon good morals, cannot signify anything else. As long as error exists Freethinkers will have to combat it, to defend themselves against slanderous attacks and to search and research. There is a great political significance in science. Washington, Paine, Franklin, Jefferson and others built better than they knew when our republic was founded. The real reason why religious and secular liberty should be granted was not given, because they did not know. Freethinkers, heretofore, have agreed to disagree, which was all they could do, because they had no standard of truth to set up. It was their work to deny the superstitions which the Ecclesiastics affirmed. This very necessary work is now done and well done; so much so that the Ecclesiastics have no sure foundation to rest upon. The question now is, Shall Freethinkers go a step further and make the meeting at Cincinnati, next January, mark a new epoch in the history of Free Thought, by inaugurating an affirmative system based upon the laws of nature and Nature's God? To make the defeat of Ecclesiasticism complete, this stand is necessary. Ecclesiasticism has affirmed a false God. Freethinkers have denied. Shall the latter affirm the true God and give the former an opportunity to deny? If the leaders of the new movement do not intend to establish a platform wherein the bottom of the religious and scientific question can be reached, the movement will not be a new one, neither will it be worth the time and expense. To organize upon the old plan of negation will not bring into the Freethinking fold the very people who are needed to give Free Thought an honorable place in the intellectual vanguard which it ought to have, neither will it give Freethinkers the political influence which their ideas of fair play demand. Freethinkers will always be in the despised minority as long as they do not affirm something that will give hope and comfort to the human race. If the leaders of the new movement mean to change the tactics of the society from which they seceded and to elevate Free Thought socially, morally and politically; and if they mean to get upon a high plane of thought and action which will

command the respect of all fair-minded people, they must seek to organize upon a different basis and under a different name. There is no use in mincing matters. Let every Freethinker be candid in expressing what should be done at the coming meeting. Most of the founders of the old Liberal League are dead, and in my opinion the name ought to die also. It has a very unsavory reputation. To give Free Thought a respectable and prominent place in the world Freethinkers must be liberal to all sects, but conservative in regard to morals. The Secular Sunday School movement demands the strictest attention of all Freethinkers. The youth and adults must be educated along the moral and political lines which science and common sense dictate. Freethinkers must rise superior to Christian ethics in recognizing all men and women as brethren and sisters, regardless of beliefs, and in making character more essential for the good of society than ignorant opinions. In spite of the test laid down by Jesus of Nazareth, "By their fruits ye shall know them," Christians have always insisted upon belief. Freethinkers can now stand up intellectually without fear, before the Ecclesiastics, and they can compare very favorably in morals. The liberal Christians and Jews are making strenuous efforts to find a basis for united action, which is a very good sign, but there is no foundation for the unity of the human race outside of pure science. If the leaders of the new movement mean to place Free Thought as outlined by the above, they will have my support, and, health permitting, I will, by their permission, attend the meeting at Cincinnati and read a paper upon Evolution vs. Probation, or The Gospel of Materialism, which will forever put to silence the foul charge of "infidelity" which the Ecclesiastics make against Freethinkers.

Minneapolis, Minn.

A NEW CATECHISM.

BY M. M. MANGASARIAN.

[From Chicago Tribune.]

THE old church catechisms which were imposed on us in our youth—when our intelligence could not defend itself against them—no longer command our respect. They have become mildewed with neglect. The times in which they were conceived and composed are dead—quite dead! A new catechism to express the thoughts of men and women and children living in these times is needed."

With the above preface as the basis of his work, M. M. Mangasarian, lecturer of the Independent Religious Society of Chicago, has propounded what he terms a new catechism. With answers of a modern and practical nature, founded upon the teachings of science rather than upon the Bible, Mr. Mangasarian, in his new work, attacks the old catechism of the orthodox church, and shows what he regards as the fallacies in the accepted belief concerning God and the functions of creed.

The "New Catechism" was made public for the first time yesterday

morning at the Grand Opera House, during the meeting of the society of which Mr. Mangasarian is the head.

SCOPE OF THE CATECHISM.

Mr. Mangasarian's catechism deals with the church, its teachings, and commonly accepted traditions, the Bible, God, the clergy, prayer, man, Jesus, and the earth. In the chapter dealing with the clergy Mr. Mangasarian inserts the question, "What do the clergy claim?" His answer it:

"That Jesus, the King, has committed the keys of the kingdom of heaven to the officers of the church, by virtue whereof they have the power to respectively retain and remit sins, to shut that kingdom and to open it."

"Have the priests exercised great power in the world?" he asks. His answer is that they have, but that they also have enjoyed exceptional privileges—namely: exemption from civil duties, taxes, or contributions to public works. He adds that the clergy have abused these old privileges. It is stated also in this chapter that many ministers are able to reconcile themselves to the creed they preach by a process of "mental reservation," which enables them to accept as theological truths creeds that will not withstand philosophical consideration.

DISAPPROVES OF PRAYER.

In another chapter the writer says that prayer originated in the desire of the people to appease the anger and secure the favor of invisible beings.

"At the close of a long drought," he says, "the Pope, Archbishop, or minister composes a prayer for rain, which is addressed to God. This prayer is always answered, because a drought cannot last forever."

He says that prayer is an attempt to corrupt God by offering him "bribes in the form of sweet words of praise, churches, money, pilgrimages, etc.," and contends that prayer cripples manhood, because it teaches men to look for miracles for help.

He denounces public prayer, saying, "It is not silent, but loud; not personal but professional, not short but long, not free but compulsory, and is oftener addressed to the congregation than to God."

The new catechism contains 180 pages, and the ideas of belief expressed throughout are opposite to the commonly accepted versions of the Bible as outlined in the old catechism of the orthodox church.

"The trouble is that churches are ashamed of their catechism," said Mr. Mangasarian yesterday afternoon. "They do not put it into their services; they do not teach it in their Sunday schools. Their catechism was written in barbarous times, and many things in it are absolutely untrue. It gives dogmatic answers, and admits of no discussion, because what it teaches is supposed to come from an inspired writer. You can't contradict an inspired teacher; you simply must accept what he says.

"It is ridiculous to suppose that we must accept our religion from ancient Asia and swallow all we are asked to swallow, when we, as a modern, enlightened people, are in a better position to judge for our selves than any teacher or writer could possibly have been in those barbaric times."

THE ORIGIN AND HISTORY OF THE NAZARENE.

WE have received the following letter from Dr. James' Davis, of Mt. Clemens, Mich. We lay it before our readers for their consideration and in the hope some one may be able to give the Doctor the information he asks for:

H. L. Green, Esq.:

Dear Sir: I wish to see in your valuable Magazine a little further investigation into the origin and history of the Great Nazarene. Here is a basis to start from: A high dignitary of the Established Church of England writes me from London a private letter asking assistance in his investigations in this direction. The following is the pertinent part of his letter:

"Have you any works bearing on the secret cults, and have any such works been recently issued from the American press? Have you read the 'Night of the Gods,' and, above all, the Egyptian 'Book of the Dead?' It is the Osirian Ritual. If possible, get a copy of the 'Historical Jesus,' a lecture by Gerald Massey, price one shilling, published by Kegan & French, Truebner Co., London. The author has also written, in four quarto volumes, 'The Natural Genesis' and the 'Book of the Beginning' (two volumes each). These are most erudite and exhaustive; if anything, too much so, and it would be well to have them considered. Try to find out all you can about Jehoshua Benpandira, born about 120 B. C., who is believed by some to be the historical Jesus, and to whom alone, they say, Epiphanius and other early writers refer when speaking of Jesus. Here is a field for American scholars to work upon and explore. Epiphanies gives the genealogy of the canonical Jesus thus: "Jacob called Pandira, Mary—Joseph—Cleopos, Jesus." This proves that in the fourth century the pedigree of Jesus was by some traced to Pandira, the father of that Jehoshua who was the pupil of Ben-Perachia, and who became one of the magicians in Egypt; who also was crucified as a magician on the eve of the Passover by the Jews in the time of Queen Alexandra who ceased to reign in the year 70 B. C. The date of the birth of our Lord should therefore be (they say) not B. C. 4, but B. C. 104. In the Book of Revelation indeed we have, in reference to Egypt (11: 8), "And their dead bodies (shall lie) in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." See also the Babylonian Gemara to the Mishna of Tract Shabbath, where it is said that this Jehoshua, son of Pandira and Stada, was stoned to death as a wizard in the city of Lyd or Lydda, and afterwards

crucified by being hanged on a tree on the Eve of the Passover. See also the Acts of the Apostles."

Here certainly is an ample text for discussion. Perhaps I did not succeed in deciphering all the words in the above excerpt. Yours very faithfully,
J. Davis, M. D.

A SNOW STORM.

—A. A. Snow's article on page 664 of the November Magazine has woke up the bigots in Mr. Snow's town and the local paper there, the Lineville (Iowa) Tribune, is filled with spicy communications relating to the article, showing the editor to be an intelligent, liberal, fair-minded man, who is just to all parties concerned. One Elm Chapel, a bigoted Christian, who is "a fool for Christ's sake," condemned Mr. Snow for writing an article for this Magazine. Another contributor to that journal replied to Chapel as follows:

A. A. Snow, in reply to Elm Chapel's assault for his writing an article that appeared in the Free Thought Magazine, says: "Every word of that article is true; if a single error can be shown I will recant. I am not ashamed to proclaim the truth to either the highest or lowest people on earth, even Mr. Elm being judge. I am not the only one censured for associating with 'Publicans and Sinners.'—A word for the magazine: Mr. Elm being afraid of losing his magnificent soul in investigating it, is incompetent to do it justice. The majority of its writers believe in a God, but not one that will damn a person eternally for expressing his honest convictions. Eleven pages of the November number were written by ministers of the gospel of good character. Revs. R. A. White and E. F. Davis. Many of the writers, including Elizabeth Cady Stanton, are our most noble citizens. Mrs. Stanton has done more to elevate humanity than any other woman that ever lived. I am not afraid of the hell she goes to. Mr. Elm's remark about vanity was simply intended as a 'crown of thorns.' As thousands of others have worn it on account of free speech, so may I also. He showed wisdom in omitting his name, as he may yet be ashamed of what he wrote,

and thus continue to hide behind the editor's chair. There is hope for the noble Missourian, who, though ignorant, is willing to be 'showed.' But he who pursues with faggot or brimstone the one daring to express his thoughts is a hopeless fossil."

There is a parson up in that town by the name of Trotter, who was woke up by Mr. Snow's article and challenged Snow to debate with him the question of "Hell," he to take the side of Hell, of course. Snow readily accepted, but on second thought the Rev. Trotter decided his time was so taken up with "plucking souls, as brands from the burning," that he could not undertake the debate. This brought out one of the poets in that town, who thus expressed himself:

Snow is just as fair as can be
In his trot with Mr. Trotter,
And to equalize the matter
And to make the contest hotter

He is willing to be hobbled,
With his left leg void of fenders,
But to have the full, free use of
All the rest of his trained members,

And especially of his right leg
As he sends the brimstone flying,
If he does not do much kicking
He will do a lot of trying.

And his tongue it should not suffer,
And what few poor brains that totter
He should have deep Free thought with,
While he trots with Rev. Trotter.

If this debate on "Hell" should take place, we predict that the fires of hell would be snowed under and extinguished, in spite of the Rev. Trotter.

EDITORIAL DEPARTMENT.

DR. MANGASAR M. MANGASARIAN.

WE are glad to present to our readers, this month, the likeness of Dr. Mangasarian as the frontispiece of this Magazine, and give below this short sketch of his life:

Dr. Mangasarian has come to be regarded as one of the most erudite and eloquent publicists of the West, and his Sunday morning lectures at the Grand Opera House in Chicago attract audiences frequently beyond the capacity of that large theater.

Much of the irresistible charm which attends Dr. Mangasarian's personality is doubtless due to the warmth and intensity of his Oriental nature, for he was born about forty years ago in the city of Constantinople, where his Armenian parents were temporarily residing. His boyhood was passed for the most part in a little Armenian village which lay close to the banks of the beautiful Euphrates, which he still tenderly regards as one of the most intimate companions of his youth.

Living in the midst of Mohammedanism his Christian parents guarded him jealously in their faith, and when he was of sufficient age placed him under the authority and instruction of Robert College, in Constantinople, which is a thoroughly American institution, and there he laid the foundation of his splendid culture and learning. Graduated at 18, and already ministering to a Christian church, he felt an earnest desire to further prosecute his studies in an American university, and he was therefore soon enrolled among the theological students of Princeton, and during his course he supplied the pulpit of a Presbyterian congregation in Philadelphia.

Completing his theological studies, he accepted the pastorate of the Spring Garden Presbyterian Church, of Philadelphia, and preached with distinguished success for four years, meanwhile publishing his first volume under the title of "A Voice from the Orient." After a period of exceeding mental pain and struggle, Dr. Mangasarian found it impossible to adhere longer to the orthodox teachings, and he withdrew quietly from his church relations, without the noise and clamor of a heresy trial. After maintaining an independent Christian platform for two years with much encouragement, he was attracted to the Ethical

movement in New York, and there became the associate lecturer with Prof. Felix Adler, until called to Chicago.

Dr. Mangasarian is favored with a most attractive and impressive personality; in all his utterances there is apparent a depth of research and reasoning, an intense courage and sincerity, and a tenderness of feeling which cannot but warm and thrill his hearers. Dr. Mangasarian is an indefatigable worker, and the preparation of his lectures, their revision for publication, occasional contributions to the magazines and press, and the frequent demands for his appearance on out-of-town platforms occupy his time to the utmost. Yet he finds time and opportunity to render great service to his oppressed countrymen in far away Armenia, and he spares no effort to assist his unfortunate people in their struggle for release from the despotic domination of the cruel Turk.

Dr. Mangasarian is in full sympathy with the Free Thought movement of America, and would like to see it take a very high moral or ethical standard—much higher than that of the Christian church. He is a great admirer of the late Colonel Ingersoll, as one will learn by reading his lecture on Ingersoll that appears in this number of the Magazine, and we hope the Doctor will pardon us for saying that we know of no man in this country who is, in our opinion, better qualified to take the mantle of the great Agnostic.

Dr. Mangasarian would be pleased to receive invitations to lecture in any of our large towns or cities, for he is an earnest and zealous advocate of the religion of Science and Humanity.

It is a most encouraging sign of progress that such a man, so radical in his religious views, can attract an audience of thousands to listen to him every Sunday morning in the city of Chicago, and command the respect of the city papers to that extent that they report his lectures the same as the sermons of our most distinguished preachers.

We cannot close this imperfect life sketch of Dr. Mangasarian without mentioning a little book of his, just issued by the Open Court Publishing Company, entitled, "A New Catechism." No more valuable Free Thought work has been published within the last twenty-five years. We mention this book a number of times in this issue of the Magazine, for the reason that we desire that it may have a very large circulation. Some rich advanced thinker, and humanitarian, could do nothing better with his money than to purchase copies and mail one to every orthodox preacher in America. No intelligent Freethinker can afford to do without it.

GEORGE JACOB HOLYOAKE.

THE REVIEW OF REVIEWS of London, England, one of the most popular magazines of that country, contains a fourteen-page notice of George Jacob Holyoake, and the pages of the Review are twice the size of the pages of this magazine. We would like to publish the whole

of that notice of our distinguished "Editorial Contributor," but it would occupy nearly one-half of this Magazine, so we must be content with publishing the following extracts:



GEORGE JACOB HOLYOAKE.

George Jacob Holyoake, the Grand Old Man of the Co-operative movement in Britain, was last month a notable figure at the Co-operative Festival at the Crystal Palace. Most of those present were unborn when he began his apostolate of the movement; many of them were young enough to be his grandsons; but not even the youngest amongst them was so fresh and youthful in the fervor of his faith as the octogenarian chief who has just completed his eighty-fourth year.

Mr. Holyoake, remarkable for his perennial youth, is still more remarkable as the solitary survivor of a band of men whose self-sacrificing labors handed down to us across the Nineteenth Century the hopes and the aspirations which fed the higher life of the Pioneers of Progress, who were born at the dawn of the French Revolution. I never think of him—tall, erect, resolute and firm—without being reminded of one of the few remaining arches of the great aqueduct which spanned the Campagna, bringing to ancient Rome the crystal water of the Alban Lake. All the other arches have crumbled to the dust. Of all his companions who sixty years ago passed from hand to hand the glad evangel of the redemption of labor by the substitution of Co-operation for Wage-slavery, there now remains not one. "Worn, but unstooping to the baser crowd," he towers aloft above his contemporaries, in many respects "the noblest Roman of them all."

"Men slay the prophets;" 'tis an old habit of theirs in which they still persist. But it is the specialty of Mr. Holyoake that as a prophet

GEORGE JACOB HOLYOAKE AND FAMILY.



MISS GLEENING. MR. G. J. HOLYOAKE. MRS. HOLYOAKE. MRS. E. O. GREENING.

who was not slain. He has survived. His life, which almost spans the Nineteenth Century, now confronts the Twentieth, alert and vigorous as ever. It almost seems as if he was to be spared to see the realization in the new century of the vision whereof he prophesied in its predecessor. If so it be, Mr. Holyoake will not be surprised. Age has brought not to him "that hardening of the heart which brings irreverence for the dreams of youth." The disciple of Robert Owen has preserved undimmed to the present day the sacred fire which was committed to his care more than half a century ago by the founder of New Lanark.

THE ATHEIST GAOL-BIRD.

Holyoake was a name of ill repute in my boyhood's home. Forty years ago nothing would have seemed more awful to me than that my pen should ever have been destined to write a panegyric upon the great Infidel who had withstood Brewin Grant in debate as the champion of

Unbelief, the assailant of the Christian faith. Far away in the remote past I can remember Brewin Grant staying in the old manse on Tyneside after one of his polemical conflicts with Mr. Holyoake. He was an excitable, delicate little man, a somewhat curious champion of Christendom, we thought, but notable as one who had measured swords with "the Atheist." For in those early days all who questioned the literal inspiration of the Hebrew Scriptures were apt to be confounded in common condemnation with those who denied the existence of God. All were Infidels, and it was well for them if they were not branded as Atheists. Of them the orthodox spoke with awe and shuddering horror, and among that evil band of "godless" men Mr. Holyoake enjoyed a bad pre-eminence. Mr. Bradlaugh came after him.

" 'TIS SIXTY YEARS SINCE.

Mr. Holyoake was not only the pioneer of Free Thought, the founder of modern secularism; he was the only living man whose unbelief had been as it were officially certified by the Courts of Law as of such a heinous nature as to justify his incarceration in dungeon vile. For, strange—almost incredible—though it may seem to many of the younger generation, there is still actually extant amongst us a living man who, in this free country, was clapped into gaol for Atheism. He was the last—up to date. The wheel may return in full circle, and a generation which has seen the revival of the doctrines of George III. may witness the renewal of religious persecution. But for the present Mr. Holyoake may reasonably rejoice that when he went to gaol in Gloucester, in 1842, for having with a loud voice attempted "with force and arms to bring Almighty God into disbelief," he effectively barred the prison gate against all similar offenders for the rest of his lifetime. We have not grown much wiser in sixty years, but we have—even the most orthodox amongst us—made the discovery that police prosecutions, followed by imprisonment, are not exactly the most effective means of combating the errors of agnostics.

DISCRIMINATING PERSECUTION.

But in the mid-century, "Infidels" were looked at askance, as ravening wolves who sought to rob the poor man of his God. Infidels in broadcloth, who wrote books for the cultured few, were not interfered with; but the law had pains and penalties for those who on platform or in the popular press endeavored to popularize the negative conclusions of Paine or Voltaire. A Cheltenham bench of magistrates actually committed for trial at Gloucester Assizes a Mormon preacher on the charge of blasphemy for having said in one of his sermons that "Euclid was as true as the Bible." The clergy who are now ministering to the descendants of these Justice Shallows of the West Country would not to-day even attempt seriously to maintain in the pulpit that the converse of the Mormon's proposition is true.

Mr. Holyoake is the most distinguished Freethinker in England,

and now that Bradlaw and Ingersoll are gone, we can truly say the most distinguished in the world. And this splendid notice of his is written by a Christian. Here is a grand lesson for us Freethinkers of less repute. What Holyoake has accomplished by a life of virtue, nobleness, courage and integrity on a large scale, we can accomplish in our more limited sphere by the same methods—by teaching, and what is better, living a higher morality than our Christian neighbors. Holyoake has never condemned Christians and Christianity by wholesale, but wherever he found anything good in Christianity, or in the lives of Christians, he has heartily commended it. And he has always adopted the Ingersoll saying, "Let us be honest," and for that reason he chooses to be called an 'Agnostic,' which signifies that he does not know whether there be a future life, or a God. And there is not a professed Christian, or Free-thinker, in the world but what must admit the same thing if he be perfectly honest. We have our opinions on those dogmas, and some of us are very decided, but we do not know, and it is impossible to get scientific knowledge on those questions; therefore we should be willing and desirous to extend the hand of fellowship to all who are honestly working for the upbuilding of Humanity, even if their way is not our way. By so doing the "grand old man," Holyoake, has gained the respect and esteem of all who know him.

MANGASARIAN'S NEW CATECHISM.

E. P. Powell says in "Unity:"

"A New Catechism is sent us from the Open Court Publishing Company, the work of our friend and co-worker, M. M. Mangasarian. The remarkable thing about this catechism is that it tells the truth. It manages to tell a good deal of the truth. I think I haven't laughed as heartily recently as during the perusal of this startling volume. I do not mean it is a book to be made light of, but that truth-telling where we have been accustomed all our lives to lies is sometimes amusing."

We think Brother Powell will agree with us when we say it has more truth in it than all the Bibles that have ever been published.—Editor.

OUR OPINION OF JESUS.

WE have often been asked, "What do you think of Jesus?" and we will try and answer the question here. And, in the first place, we will say that we know nothing absolutely about Jesus, and therefore our opinion will be of little value; but we claim that we know just as much about him as the most learned theologian on the face of the globe. And we know of no way to get any accurate information concerning him. It may be said that a great many lives of this wonderful personage have been written and we can study them. But the fact is, all of these lives are mere fiction and romance, including the one partially written by the great Henry Ward Beecher, which Sam Wilkinson said the Beecher-Tilton scandal knocked higher than a kite. The truth is, there are no real substantiated facts upon which to construct a biography of this Christians' "Man-God," and so whoever attempts to write his life must draw most entirely on his own imagination. The only accounts we find of him in existence, are recorded in the "Apocryphal New Testament," that Christians reject as spurious, and in the "New Testament of our Lord and Savior Jesus Christ," which Christians tell us is divinely inspired, and contains nothing but absolute truth. But this is merely their assertion, without the least iota of evidence to sustain it.

In this short editorial article, we cannot very fully discuss the subject—only attempt, in a few words, to answer the question: What do you think of Jesus?

Many intelligent skeptics maintain that no such person as the Jesus of the New Testament ever existed, and they present very convincing proofs of their claim, and we agree with these persons so far as to say, that we do not believe any such person as our Christian friends claim Jesus was, ever did exist. But we are inclined to think that in Judea, some eighteen hundred years ago, there did live a young man who was strongly imbued with the love of humanity—who was a reformer of that day—who was in advance of his time—who was a heretic, and for his heretical views was put to death by the Church which he discarded. He was the Martin Luther, the Thomas Paine, the Theodore Parker, the Robert G. Ingersoll, of the period in which he lived. Like all other great reformers, he was so far ahead of the people among whom he moved, that they did not understand him—but few of them, at most, appreciated his mission; but living, as he did, in a very ignorant and superstitious age, was imbued with many false doctrines and ideas, the most prominent

one, the idea that he was the Christ foretold in the Old Testament—that he was the special Son of God.

As to what is published in the New Testament in relation to Jesus, every intelligent, honest man must admit that it is wholly unreliable, as an accurate historical or biographical account. The truth is, that there is not a word or scrap of writing in existence that Jesus ever wrote. There is but one instance of his ever writing anything, and that is thus stated:

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. (St. John 8: 6.)

And again he stooped down, and wrote on the ground. (Id. 8.)

These are the only two instances recorded in the Bible where Jesus put his ideas into writing, and it is not stated what he "wrote on the ground," and this writing was never preserved. Then no one knows who wrote any of the chapters in the New Testament. Scholars are sure the persons they are ascribed to never wrote them. The best orthodox scholars are compelled to admit this. Then it is very evident that nothing was written about Jesus, until many years after he was dead, by no one living at the time—no one who had ever seen him or knew anything personally about him—it was all written from tradition, that had come down through an ignorant, bigoted, superstitious age, and by priests, whose interest it was to make it all as mysterious as possible, for the purpose of keeping their deluded dupes in subjection, that they might more easily fleece them. So the intelligent reader will readily perceive that but little reliance can be placed on these New Testament absurd, unreasonable, fictitious stories that are taught in most of our Sunday schools as "God's Truth."

As to the miracles recorded in the Bible, all intelligent people, who have any scientific knowledge, know that they are false. It is impossible for anyone, though he be a God, to perform a miracle. What is a miracle? We can best answer by stating that two and two are four, and that anyone who will make two and two five, will have performed a miracle. No miracle can be performed, for as soon as it is performed, it is evident that it is not a miracle, for it must be performed by some natural law, and that takes it out of the definition of a miracle, for a miracle is something done in opposition to natural law.

As the New Testament is read so little, nowadays, very few people know what is in it, only as the priest informs them, therefore we think it best to devote a little space here to Scripture selections regarding Jesus.

And first, as to his birth, upon which the main pillar of the orthodox Church rests, and from which they have constructed the first three sections of their creed, namely:

1. I believe in God, the Father Almighty, maker of heaven and earth:
2. And in Jesus Christ, his only Son, our Lord,
3. Who was conceived of the Holy Ghost, born of the Virgin Mary, etc.

Now nearly all orthodox Christians have to subscribe to this, but where can one be found who believes it—the portion particularly that refers to the birth of Jesus? This portion of the creed is based on the following scriptural account:

Now the birth of Jesus was on this wise: When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things (No wonder he thought on them.—Ed.), behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to make unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. (St. Matthew 1: 18, 19, 20, 21.)

On the above remarkable story rests the orthodox Christian religion. No wonder it is tottering under the light of the twentieth century. But after giving such a minute account of the birth of Jesus, it is singular that they give us so little of his early history in the New Testament. We really hear but little more about him, until he was some thirty years of age; but from The Apocryphal New Testament, just as reliable as any other portion of "Holy Writ," we learn that the boy Jesus, very early in life, went into the miracle business. Here we read in the book of I. Infancy, chap 15:

1. And when the Lord Jesus was seven years of age, he was, on a certain day, with other boys, his companions, about the same age.
2. Who, when they were at play, made clay into several shapes, namely, asses, oxen, birds, and other figures.
3. Each boasted of his work, and endeavored to excel the rest.
4. Then the Lord Jesus said to the boys, I will command these figures I have made to walk.
5. And immediately they moved, and when he commanded them to return they returned.
6. He had also made the figures of birds and sparrows, which, when

he commanded them to fly, did fly, and when he commanded them to stand still, did stand still, and if he gave them meat and drink, they did eat and drink.

Why our Christian friends reject these miracles, when they accept the much greater miracles of his birth and resurrection, and the account of his raising Lazarus from the dead, after his body had commenced to putrefy, we cannot understand. But we must relate one other of his youthful miracles that was of practical utility, and shows he must have been a very valuable aid to his father, when engaged in the carpenter business. An account of these miracles we find in chap. 16 of I. Infancy :

1. And Joseph, whenever he went into the city, took the Lord Jesus with him, where he was sent to work, to make gates, or milk-pails, or sieves, or boxes; the Lord Jesus was with him wherever he went.

2. And as often as Joseph had anything in his work to make longer or shorter, or wider or narrower, the Lord Jesus would stretch his hand towards it.

3. And presently it became as Joseph would have it.

There are a great many more similar miracles recorded in this book, but space will not allow us to reproduce them here; but they are no more wonderful, or unreasonable, than the many reported in the New Testament, which all our Christian friends swear by.

Now, we think we do Jesus great credit, and that if he could speak to us he would thank us for it, for affirming that all these stories are pure fabrications, made up and published by designing priests, to serve their selfish ends. We do not believe that the good Nazarene, that associated with the fishermen and common people of his day, ever claimed any such wonderful powers as these scripture tales ascribe to him. Those who invented them, and those who repeat them to-day, are slanderers and maligners of this humble personage that we know so little about. They insist on calling him a God, and that he was free from imperfections, in the face of the following statement :

And he said unto him, why callest thou me good? there is none good but one, that is God. (St. Matthew 9: 17.)

Now, if Jesus told the truth, his own words prove conclusively that he did not claim to be God, nor claim to be a perfect man. To speak plain, this one statement makes most orthodox Christians falsifiers, to put it into the mildest language, and their Bible declares :

All liars shall have their part in the lake which burneth with fire and brimstone : which is the second death. (Rev. 21 : 8.)

We leave our orthodox friends to get out of this dilemma the best they can.

There are a great many things that it is reported that Jesus did and said, which we do not believe he was guilty of. They do not sound like him, to use a common modern phrase. We take no stock in the fig-tree story that is related of him, that reads as follows:

Now in the morning, as he returned into the city, he hungered. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth, forever. And presently the fig-tree withered away. (Matthew 21: 18, 19.)

We know that when men are hungry, as many a good wife will tell you, they will act very foolishly; but if Jesus was a God, or even a common man, he was more than foolish to curse a fig-tree because it had no figs on at a time of year that fig-trees do not bear fruit. No, Jesus was never such an idiot as that, and we are sorry that our orthodox friends will continue to insist that he was. And there are many other things that Christians attribute to Jesus, that degrade him in the sight of humane, intelligent people, and we believe it the duty of all good Freethinkers to do all in their power to disabuse the character of Jesus of these unreasonable, unjust, cruel and degrading accusations, that his assumed friends have cast upon him. The truth is that Jesus was no such individual as the Christians represent him to have been.

If Jesus was on earth to-day, the Christian Church would not fellowship him. He would have to fall in with the "Infidels," as he did when here before, and in a short time he would, doubtless, denounce the present Churches as he did those of his time. We hear a great deal about what Ingersoll said against the Church, but Ingersoll never denounced the Church as did Jesus; Ingersoll was as mild as a turtle-dove compared with "the meek and lowly one." We will here let Jesus speak for himself:

Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for pretence make long prayers. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones and all uncleanness. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the right-

cous. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell! (St. Matthew 22: 14-34.)

As to the character of "Infidels," the Christians of this day insist that there is none so bad as these people who do not believe their creeds. A man may be a religious fanatic, a scheming politician, a dishonest merchant, or a millionaire robber; nevertheless, by paying a little of his stolen money into the Church he can get a through ticket to heaven. Even a murderer finds no trouble in swinging from the gallows to the New Jerusalem. But there is no show for an "Infidel." But what did Jesus say on this subject?

But if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an Infidel. (I. Tim. 5: 8.)

Therefore, according to this passage, there are many Christians who are worse than "Infidels." Jesus lived in a superstitious age, and probably did not think it wise or prudent to tell the whole truth, like many people who live to-day, but then it is very easy to perceive that he was on the side of the iconoclast of his age. He was an image-breaker, a hater of despotism and a friend of the poor; and we do not believe he ever said, "He that believes shall be saved, and he that believeth not shall be damned," for he was a disbeliever himself in the traditions of the established Church, and that was what he was put to death for. On the Sabbath question he was certainly very sound, considering the period in which he lived, and if he was on earth now, he would insist that the World's Fairs and Libraries and places of amusements be kept open on Sunday. In fact, we challenge our Christian friends to find one word that he ever said in favor of a Puritanic Sabbath. Let us see what he did say on the Sabbath question. When charged with violating the Sabbath, he said:

The Sabbath was made for man, and not man for the Sabbath. (St. Mark 2: 27.) And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work.

If Jesus here tells the truth, that he and God Almighty both work on the Sabbath, why should we poor mortals be prevented from doing so, if we so desire? Will some good Christian tell us why?

But there is one piece of evidence that settles the question with us, as to the character of Jesus, and that is the Parable of the Good Samaritan. How this parable ever was allowed by the priests to get into the

New Testament, and remain there, we cannot understand. It must have been an oversight, for Col. Ingersoll while on earth never said anything more condemnatory of the Church, than this one, or that more clearly exhibited the difference between the Religion of Humanity and Religion of Christianity, than this allegory, said to have been spoken by Jesus. This parable is the one thing more than anything else that redeems the Bible, and so long as that parable remains in the Bible we will consent to let it remain on our parlor table. Here it is:

And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed leaving him half dead. And by chance there came a certain priest that way, and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him, and went to him and bound up his wounds, poured in oil and wine, and set him on his beast and brought him to an inn and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. (St. Luke 10: 30-36.)

Now, when we know that this Samaritan was an "Infidel" of that day, we are sure that the man who told the story was an Infidel, also. The priests have done all in their power to make the world believe that this unlettered Nazarene was one of their kind—that he was a pious, long-visaged hypocrite like themselves—that he talked such bosh as the following:

For I have come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law. And a man's foes shall be of his own household. (Matthew 10: 35.) Think not that I have come to send peace on earth. I came not to send peace, but a sword. (Matthew 10: 34.) He that loveth father and mother more than me, is not worthy of me. (Ib. 27.)

We affirm again, that the man who originated the Parable of the Good Samaritan, never repeated such trash as the above. Jesus has been woefully slandered by the Christian Church, and if his character is ever vindicated, it must be done by the coming Church of Humanity, that will place his name where it justly belongs, among the real reformers of the world. Jesus must be judged like all others of the human race. Whatever he said that accords with truth and justice, must be accepted, not because he uttered it, but because of its intrinsic worth. In this

matter we can heartily adopt the words that he is reported to have uttered: "Why not judge ye of yourselves what is right?" The highest authority is our own judgment. Before that tribunal, all Bibles, Christs, Gods, and Religions, must be tried. That tribunal is not infallible, but it will grow more and more so as humanity progresses.

The above article we have in pamphlet form. Price, 6 cen's.

BOOK REVIEW.

A NEW CATECHISM. By Dr. M. M. Mangasarian. Open Court Publishing Company. Pp. 188. Price, 50 cents, in paper binding; 75 cents in cloth.

We are not able to find words to express our admiration for this little book, consisting of sixteen chapters of questions and answers, going over all the questions of theology, philosophy and ethics that divide the orthodox religionists and the Freethinkers. It might be truly called the "Freethinkers' Creed" up to date. It is evident that Dr. Mangasarian has put much labor and research into this work. The footnotes that appear on nearly every page show much and careful reading, and are exceedingly valuable, proving, as they do, every important statement. It is just what Freethinkers have needed for a long time. It will be a very handy answer to the question: "What do Freethinkers believe?" that is often asked. It should have a circulation of 1,000,000 copies. It is an eye opener to our orthodox friends, and will show our "Liberal Christians" that they are out in the cold—that there is no place for them. That to be consistent they must be orthodox or independent thinkers—Freethinkers. When you leave the orthodox church there is no consistent place to stop moving until you get to Agnosticism, where Ingersoll stood.

Our good friends, that we very much admire, like Dr. Thomas, Rev. Jenkin Lloyd Jones and Rev. R. A. White, are unconsciously riding two horses, or trying to, that are going in opposite directions. This book will clearly show them that that is the case.

We earnestly urge it upon the editors of our Liberal journals to make an energetic special effort to dispose of many copies, for we can think of nothing that will better advance our cause among thinking people than to read the "New Catechism." Friends, send in your orders for it.

THE FIRESIDE SPHINX. By Agnes Repplier. Illustrated. Houghton, Mifflin & Company, Boston. Pp. 305. Price, \$2.00.

This is a book of real value and special interest on cats. Miss Repplier is an authority and an enthusiast on cats, and here traces their his

tory from their first appearance on the Nile down to the present time. Attention is invited to Miss Bonsall's illustrations.

The Dial of Chicago truly says of it: "A writer who can put things in so taking and so convincing a way deserves admiration."

We have read the book with great satisfaction and shall hereafter entertain a much higher estimation of this domestic animal, the fireside companion in millions of families. Every friend of dumb animals should purchase a copy and persuade those who do not admire cats to read it. It is full of most interesting stories relating to this animal; it shows that in the past the church has been opposed to cats, as it has to most everything else that is good. The cat in the old times was a heretic and has often been "excommunicated" from the church, and by the church "burned at the stake," or at least burned. The idea of the church in the past was that, as animals have no souls, they were entitled to no consideration from mankind. The church held to the Bible doctrine, which says: "Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea and over the fowls of the air, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth (Genesis 1: 26). Science teaches us differently, that all the animals are our relatives.

CONTRIBUTIONS TO AID THIS MAGAZINE FOR THE MONTHS OF SEPTEMBER, OCTOBER AND NOVEMBER.

SEPTEMBER, 1901.

JOHN MADDOCK, \$10; H. J. Swindler, \$3; J. A. Hallman, \$2; \$1 each: W. E. Warner, Wm. Famulener, P. Franzman, Joe A. Kimble, W. H. Jackson, Robt. Farwell, Alfred Davis, Elisha Crawford, O. P. Loomis, G. B. Ferguson, John W. Thornton, James B. Thornton, P. F. Chambard; Louis Krub, 50 cents; M. R. Cheney, 50 cents; John Volle, 25 cents. Total, \$29.25.

OCTOBER, 1901.

Judge C. B. Waite, \$10; D. A. Blodgett, \$10; D. K. Tenney, \$10; "Cash," New York City, \$9; Franz Huning, \$9; Charles Barta, \$2; A. C. Kenter, \$2; Jas. Rowbottom, \$1; J. J. Stauffer, \$1; E. C. Maynard, \$1; B. F. Wing, \$1; Peter Diller, 75 cents; Gregg D. Wolfe, 25 cents; Geo. Longford, 10 cents. Total, \$57.10.

NOVEMBER, 1901.

An Iowa friend, \$25; S. Toomey, \$10; Wm. Kolter, \$1. Total, \$36.

ALL SORTS.

—"A New Catechism" is the book for the times.

—Any Freethinker who does not immediately send fifty cents for the "New Catechism" is doing himself a great injustice.

—"A New Catechism," by Mangasarian, presents for the first time a "creed" that every Freethinker can subscribe to and not stultify himself.

—The National Liberal League will hold its first national convention in Cincinnati Jan. 26, 1902. See the call in the December Free Thought Magazine on page 705.

—If there are any of our readers who favor excluding the Chinaman from this country we request them to read the article by George Allen White on page 688 of the December Magazine.

—"A New Catechism," by M. M. Mangasarian, is, in our opinion, the most valuable Free Thought work that has been published since Paine's Age of Reason appeared. Five hundred thousand copies should be sold during the next six months.

—If our Christian friends desire to convert the "heathen" Chinese, why are they not willing he should emigrate to this country, where they can reach him at little expense, and where he could experience daily the benign (?) influence of the Christian religion?

—We are pleased to learn of the marriage of two of our old friends, and friends of the Magazine, Mr. Charles Carter of Tonkawa, Oklahoma, and Marthie F. Krekel, the well-known Free Thought lecturer. We congratulate them on the good luck of each in finding so good a companion, and hope they may live fifty years yet to enjoy

each other's society. We hope to publish each of their likenesses in the February Magazine.

—Mr. M. M. Mangasarian, the lecturer of the Independent Religious Society of Chicago, is entitled to the thanks of every Freethinker in the world for bringing out his New Catechism. It is a book of only 188 pages, but contains more truth than all the Bibles in the world.

—Dr. H. C. Davidson, one of the most worthy and intelligent Freethinkers in this country, writes: "I have read Free Thought literature for forty years, and I can freely say the Free Thought Magazine stands at the head of the column. The first two articles in the November number are worth a year's subscription."

—Mrs. Eliza Mowry Bliven requests us to say she has decided to give up having her secular Sunday school lessons printed in weekly leaflet form, as she fears her printer will not be able to bring them out regularly. She will return the twelve dollars subscribed for them to the persons who subscribed for them.

—J. H. Alcorn, of Wallaceville, Pa., when sending us a club of six subscribers and the pay for them, writes:

I think we are doing pretty well. Five or six years ago there were no Free Thought papers taken in this community. A short time ago I heard our Methodist preacher say while preaching a funeral sermon that there were fifteen or sixteen Blue Grass Blades circulating in this vicinity and only two Christian Advocates.

—It is with profound regret that we announce the death, on Oct. 7, of our good friend, Mrs. Fairchild-Allen, of Chicago, Ill., known to nearly all our humane workers in the United States

and many in other countries for the noble work she has been constantly attempting and doing for those who had no power to thank her.—Our Dumb Animals.

Brother Angel's attention is called to our obituary notice of Mrs. Allen in the December Magazine.

—Brother Ellis says in "Secular Thought" of Nov. 23: "The way in which we have been abused by both sides might lead you to think that no one can justly class us as a partisan of either."

It may be consoling to Brother Ellis to remember the old saying, "that it is the best apple trees that are clubbed the most."

—"Mr. Dickson, are you a member of the African Church?" "Not dis year, sah. I jined that church in good faith. I give' ten dollars to de preachin' of the gospel the fust year, and de church people all call me 'Brudder Dickson.' De second year, my business was not so good, and I only giv' five dollars. Dat year de people call me 'Mr. Dickson.' Well, sah, de third year I feel very poor, sickness in de family, and I didn't giv' nuf' fir de preachin'. Well, sah, arter that they called me 'ole nigger Dickson,' an' I left them."—Exchange.

—Editor Jenkin Lloyd Jones has this to say in his paper, "Unity":

It is indeed interesting to read in an exchange paper of a dozen women found lathing the unfinished parsonage in an Iowa town. They are reported as "doing a good job." * * * Seriously, there is something the matter with the men. The question cannot always be disposed of with a joke. Brethren, religion is serious business or else it is a humbug and a fraud. Which? This question is no laughing matter.

Brother Jones, you have hit the mark this time. With intelligent men, most of the religion in the market "is a humbug and a fraud." With most of the women it is a commodity with which

to show off the latest style of bonnet and other costly wearing apparel.

—Some of our contributors will be disappointed at not seeing their articles in this number. The fact is we are overrun with matter for the Magazine—have enough on hand to fill half a dozen magazines of this size. Writers must condense their articles so as to give others a chance. Hereafter articles that contain more than 1,800 words—four pages—will stand little chance of getting into the Magazine. The shorter they are the better chance they will have. We hope writers for the Magazine will take special notice of what we here say.

—Harriett L. Henderson writes from Columbus, Ohio: "The November number of Free Thought Magazine should be read by every individual in the land who cares to know the truth and think for himself. Such articles as those by Daniel K. Tenney and J. W. Beckwith are irrefutable and must have their weight in aiding the overthrow of superstition, which is slowly falling back under the advance of knowledge and reason, as evidence the fact that no call for general prayers has been made for the safety of Miss Stone, the missionary woman now claimed to be in bondage by the 'heathen.'"

—Rev. Dr. A. H. Goodenough in the Prospect Methodist Church yesterday morning called the attention of his congregation to the fact that the union Thanksgiving Day service was slimly attended and said when people went to church by the dozen and attended a prize fight by the thousands on Thanksgiving Day an ominous fact presented itself.—Bristol (Conn.) Journal.

And then what a difference in the financial receipts. Probably the prize-fighters received for their services on that day as many hundred dollars as Brother Goodenough did pennies. But then a prize fight does not come off every day—it is a new thing up in the Nutmeg State, and the prize fight that

Dr. Goodenough has with Satan takes place every week on Lord's day.

—D. B. Stedman, of Springfield, Mass., writes to us as follows:

"The dry bones of orthodoxy are likely to be well stirred up in this city this winter by a course of Sunday afternoon lectures just begun by an ex-clergyman, W. T. Hutchins, who until two years ago occupied one of the Congregational pulpits here, and was an orthodox of the orthodox, but into whose mind the "light of day" (vide John Burroughs) has now begun to shine. Though still clinging to the Christian name, he handles the old book without gloves.

—Fort Worth, Texas, Nov. 23.—J. W. Harrison, a Baptist preacher, was sentenced to four years in State's prison at Waco for bigamy. Harrison appeared in court with a Bible. He did not deny having two wives, but said he had a divine revelation that as God did not bless the first marriage it was not wrong for him to marry a second time. Both wives attended his trial.

How Brother Harrison is persecuted. Old Solomon had three hundred wives and he was one of God's elect, and now, in these regenerate times, one of God's servants is sent to prison for having only two.

—"Boston Ideas," published at 61 Essex street, Boston, Mass., at \$1 a year, is a very valuable publication. A Toledo, Ohio, journal truthfully says of it:

Boston Ideas calls itself "The Nation's Weekly Newspaper." It has many interesting articles, but, in our opinion, its strongest department is that devoted to notices of the most important books and magazines of the day. After reading one of these comprehensive book reviews, it seems as if you had really read the book, or, at least, you have gained a good idea of its contents and can tell if you wish to make its closer acquaintance.

One of the best features of this journal is that it gives the full contents

page of all the leading monthlies, enabling one to select the article, or the number, that he is most interested in. Besides, it contains in its own pages a vast amount of literary matter of great value to the general reader.

—An "extra" Chicago Tribune Thanksgiving morning gave us the following head lines: "Wabash Trains Crash in Michigan. Killed Number 125 and Injured 100." The orthodox God could have prevented this terrible catastrophe if he had so desired, for the Bible tells us: "For with God nothing shall be impossible," St. Luke 1., 37. Nevertheless our Christian friends gathered on that day in their "respective places of worship" in response to the request of the President and thanked him for numerous things with which he had nothing whatever to do.

—Michigan City, Ind., Nov. 15.—Jos. D. Keith was hanged in the penitentiary here this morning, the drop falling at 1210. The crime which he expiated was the murder of Nora Kifer, a member of his Sunday school class, with whom he had become intimate. For days before he was hung he spent his time in praying and singing. The hymns he sang most were "Rock of Ages," "Jesus, Lover of My Soul" and "Abide in Me."

This pious Sunday school teacher ruined and murdered this young girl, who never had "got religion," and according to orthodoxy she went to hell. He had religion and spent his last hours praying and singing and went to heaven. "There is more joy in heaven over such a sinner that repenteth at the last hour than over ninety-nine that need no repentance."

—Seth Low, the new Mayor of Greater New York, seems to have some sense on the liquor question. There are but two sides to that question. Liquor selling is an unmitigated evil and ought to be prohibited on every day of the

week, or it is a beneficial thing and ought to be permitted on all days of the week. If whisky is good for a man on Saturday he ought to have it on Sunday. If it is a poison on Sunday he ought not to have it on that day or any other excepting under the provisions that other poisons are sold. Our Christian friends who are seemingly willing to see liquor sold six days in the week, and object only to its being sold on Sunday, make themselves appear very ridiculous in the sight of reasonable people. As to our personal opinion, if we had the power, we would prohibit its sale entirely, only as a medicine.

—Prof. Nathaniel Schmidt, President of Cornell University, recently lectured before the Chicago Ethical Society in Steinway Hall on Tolstoi. This is Mr. Mangasarian's Society. Among other things that President Schmidt said was the following:

It is probable that Emil Zola, Henrik Ibsen, and Leo Tolstoi exercise a wider and profounder influence upon thoughtful men and women of to-day than any other men of letters. Widely as the three men differ from one another, they nevertheless have many characteristics in common. They have all broken with the old orthodoxies, they have accepted the universe reared by modern science in place of the theological structure. Zola is an avowed atheist; Ibsen's attitude is that of a genteel agnosticism; Tolstoi, though a sincere believer in the good God of the Russian mujik, has been excommunicated by the Greek church. Zola is a Socialist, Ibsen an individualist, Tolstoi a Christian anarchist. Not one of them believes in the inherent rightness of our present social order.

—In the prelude to his lecture before the Independent Religious Society at the Grand Opera House yesterday M. M. Mangasarian referred to the proposed Home for Delinquent Boys, saying:

"I cannot imagine a worthier and a more beneficent undertaking. The idea is not simply to provide a house of refuge for the unfortunate youth, but to teach

them how to become bread earners and to encourage them by counsel, example, and instruction to stick to the path of honesty. In self-defense, if for no other reason, we should not spare the means necessary to crown this project with immediate success.

"Here is a matter in which economy would be ruinous, while generosity would reward us in due time a hundredfold. This offers a rare opportunity to our rich men to show that their sympathy and judgment are as large as their purses—that they are ever ready to lend a hand to a worthy cause.

"Hitherto Chicago has stood only for bustle and business—henceforth let it stand also for an enlightened philanthropy, a beneficent public spirit—love of art and culture."—Chicago Tribune, Dec. 9.

That is the kind of preaching humanity needs.

—With the water almost at the freezing point, and a shrieking, biting breeze blowing, F. W. Sandford of the Holy Ghost and Us Society, baptized nine converts to the faith in the waters of New York bay at Sixtieth street, Bay Ridge, this afternoon. The converts were two men, six women and a little girl, Dorothy Barton, 7 years old, daughter of Mrs. J. Barton. The little one, whose mother was also immersed, shivered with cold and fright, and screamed and fought as they dragged her to the icy water. She was clad only in a thin calico dress and stockings, and, after her wet garments had been removed and dry ones substituted, she stood before a stove, her lips blue from the cold and her frail body trembling, for more than an hour before she was thoroughly warmed. Nevertheless, the head of the Holy Ghost and Us Society expressed himself as thoroughly sick of Manhattan and Brooklyn to-night. He went further and said that God was nearly ready to pass final and unfavorable judgment on the people of the city.

This Holy Ghost Society appear to be composed of honest Christians, willing to obey their God and trust him. There are now few Christians like them. Their God in his "Word" tells us: "He that believeth and is baptized shall be saved." Now if God commands us to

be "baptized" will he not protect us, however cold the water may be? And suppose the little girl that was dragged into the ice water does die from the effect of it, is it not better that she should die and go to heaven than to refuse to be baptized and go to hell? Oh, ye of little faith!

—Praise God, from whom all cyclones blow;
Praise him when rivers overflow;
Praise him who whirls down house and steeple,
Who sinks the ship and drowns the people.
Praise God for dreadful Johnstown flood,
For scenes of famine, plague and blood;
Praise him who men by thousands drowned,
But saved an image safe and sound!
Praise God when tidal waves do come,
O'erwhelming staunch ships nearing home;
Praise him when fell tornadoes sweep
Their swift destruction o'er the deep.
Praise God for poor Dakota's drouth,
For fires and flood in West and South;
Praise him, who sends the killing frost,
And Louisville's dread holocaust.
Praise God for sorrow, pain and woe.
For railroad wreck, av'lanche of snow;
For parsons who, with book and bell,
Demand your cash or threaten hell.
Praise God for war, for strife and pain,
For earthquake shock, for tyrant's reign.
Praise him for rack and stake, and then
Let all men cry aloud, Amen!
—Secular Thought.

—During the Methodist Ecumenical Conference in London, nine colored delegates, two of them bishops, and all highly educated, presented themselves at the St. Ermin's Mansions, London, and were admitted without any hesitation. At that time there were almost 200 American guests in the house and some of them were very much excited

over the presence of the negroes. A deputation went to the manager and demanded that he should send away the negroes on pain of all the Americans leaving the hotel. The manager expressed surprise that a people who boasted so much of their democracy should seek to draw such a distinction between two sections of the human race and told them that their suggestion was impossible. He said afterward that although all the Americans left and there had been only two colored visitors he would not have violated a well-known English principle. The threatened departure did not take place. Although not of the highest price, the St. Ermin's is a fashionable hotel with French waiters and menu. It was the headquarters of the International Council of Women two years ago—*Woman's Tribune*.

—The Chinese minister, upon leaving the President's office, met a number of newspaper correspondents, and so far forgot himself as to lecture them because of the attitude of some of the newspapers on the Chinese question.

"The newspapers are blind and deaf," said the Chinese minister. "They have eyes and see not, and ears and hear not. Why do they criticise my people? They are prejudiced and biased, and in saying these things against my people cater to the workingmen, not because they believe what they say is right or just.

"Why cannot the papers be fair? They say if the bars are let down all of the 400,000,000 Chinese would flock over here, or at least half of them. Does any one believe that is a correct statement? Do they say that because they think it will do good? Would they talk in that way if mine was not a weak nation? Would these things be said if the Chinese had votes?

"One of the newspapers had a cartoon of a laboringman looking at a picture of another laboringman carrying a Chinaman on his back. This is outrageous, it is horrible. The publication should be ashamed of itself."

Wu Ting Fang is fast learning that the "heathen" Chinese has no rights in

this country that Christians are bound to respect, excepting the right to be mobbed or converted to Christianity. He is learning that all this talk about "Peace on earth and good will to men," and that other Christian saying, "that all men are brothers," is all the merest bosh.

—The following appeared in the *Woman's Journal* of Nov. 15:

On Nov. 12 Mrs. Elizabeth Cady Stanton celebrated her 86th birthday, at her home in New York City. A congratulatory cable from England was the first message to arrive, early in the morning, followed by other tributes, telegrams, letters, books and various gifts from England, France and many parts of our own country, all highly appreciated, but too numerous for special mention. Among them was a box containing twelve magnificent chrysanthemums, some measuring nineteen and twenty inches around, from Fanny Garrison Villard, only daughter of William Lloyd Garrison. The following bright rhymes came from a niece of Mrs. Stanton:

My Aunt, my dear, beloved Aunt,
Her hair is silvery white;
She's trained a dozen little puffs
To crown her head aright.
Her eyes are blue, complexion fair,
Her figure plump and neat;
In conversation she is rare,
In disposition sweet.

My Aunt, my most distinguished Aunt,
For woman's rights stands up;
She takes her suffrage very straight,
Right from a loving-cup.
Our Betsey draws no color line,
She thinks it isn't fair:
She'd dine with Booker Washington
And never turn a hair.

My Aunt, my dear, kind-hearted Aunt,
Is most benevolent;
To poor and needy she would give
Down to her last "red cent."
To agents she's a patron saint,
She gives to each some hope.
You see her head in consequence
On ads. of "Fairy Soap."

My Aunt, my most delightful Aunt,
The world for her is better;
When heavenward she takes her flight,
She'll woman leave her debtor.
May many birthdays yet be hers!
Could she but be immortal!
But, failing that, I hope that she'll
Greet women at the portal.

—While on his knees in fervent prayer in front of the altar in the Institutional Church, George Saffridge was seized by two detectives from the Fiftieth street station, who took him to a cell on a charge of robbery.

The capture followed a complaint made by Mrs. E. M. Campbell, 2601 Calumet avenue, as to an exciting experience with two negro highwaymen. She was walking south in Grand boulevard last night when the thugs sprang from behind a tree near Fortieth street.

Mrs. Campbell attempted to turn back, but one of the men grasped her by the throat and choked her almost into insensibility, while the other squeezed her hand so hard that she dropped to the sidewalk her pocketbook, containing \$29 and a pair of gold glasses. The thug who was choking her held her until his companion secured the pocketbook, then both fled west in Fortieth street.

Nearly overcome, Mrs. Campbell made her way to the Fiftieth street station, where she reported the robbery to Captain James Madden. Sergeant Duffy and Detective O'Toole were detailed on the case.

They thought they recognized, from the description, one of the assailants as George Saffridge. They went to his home, 394 Fortieth street, and learned that he had gone to the Institutional Church, 3847 Dearborn street.

When taken from the edifice and searched, the officers found Mrs. Campbell's pocketbook and money. It is said the man confessed to the robbery and implicated William Upton. The latter was arrested to-day in his home, 3029 Vernon avenue.—Chicago American of Dec. 3.

This man, probably, had gone to church to "make his peace" with the Lord for robbing the woman, and he would have done so if these meddling detectives had not interfered.

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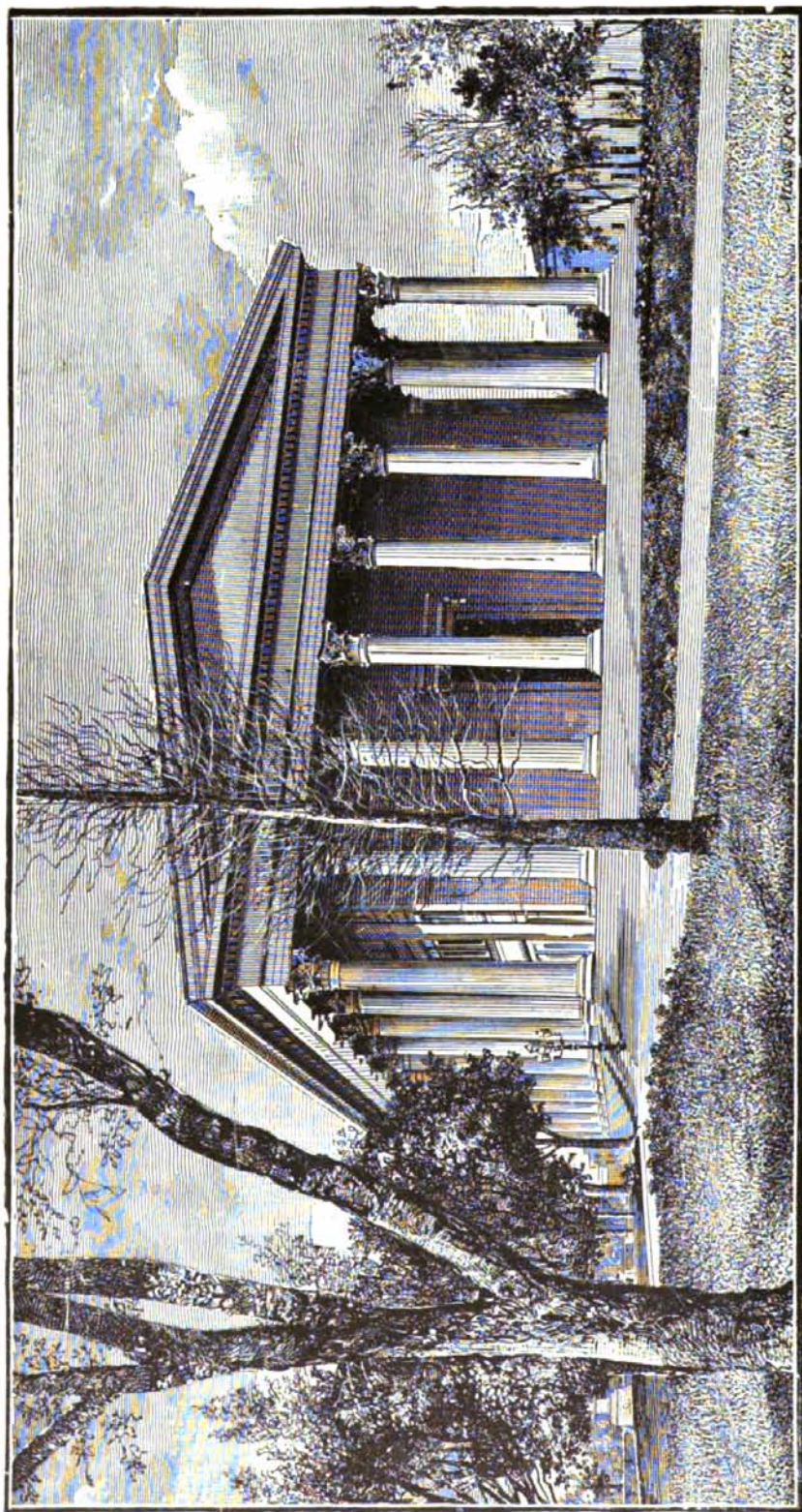
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FREE THOUGHT MAGAZINE

FEBRUARY, 1902.

FREE THOUGHT.

BY MRS. MYRA E. WITHEE.

FREE THOUGHT to my mind is an appeal to reason. One of its main objects being to sever the chains which enslave the mind and heart of man, and set him free—free to examine all his impulses by the light of reason—unlike the slave of orthodoxy, who is compelled to place

his every thought, every aspiration, no matter how grand and helpful it may seem to him, no matter how much he may feel exalted by it—he must immediately place it beside the “word,” and if his most sublime thought is found to be in any way antagonistic to the “holy writ” he must wrest it from his being, and cast it aside as an unholy thing.



MRS. MYRA E. WITHEE.

Were the life of Free Thought—the growth of its fundamental principles—in any way dependent upon publications, containing not only language which is vulgar, but sentiment as well—if its life is dependent upon comically illustrated Bibles, and upon the efforts of men and women to impress the world with the idea that Jesus was

a low, vulgar, fellow, then it deserves to die. It is unworthy the support of any honest man or woman; for these things at best can only appeal to, and incite the base nature of man; and Free Thought, if it would do the work so much needed in Christendom, must reach man's better nature, must pierce his innermost being, and call forth his noblest thought.

I have listened to many discourses from the Christian pulpit, upon

Colonel Robert G. Ingersoll, and have never yet heard from this source one word of eulogy for this worthy man. I remember on one occasion the minister sought to impress his hearers, by giving a description of what he thought this world would be, were we all Ingersollites. He said it might truly be called a vale of tears—where humanity would be groping in darkness, with no one to give light to help us through the dark valley. He said that Ingersoll was an enemy of light and truth, and would lead his followers to hell.

I once heard a Christian gentleman say, "Well, Ingersoll may have some good qualities, but he has committed the one unpardonable sin." Wondering what the great offense might be, I confessed my ignorance, and inquired, and was told that Ingersoll had blasphemed the Holy Ghost. Most heinous crime! before which all others pale, and become as nothing. You may cheat, rob, murder, commit all manner of offenses against your fellowmen, and be forgiven; but once blaspheme the "Holy Ghost," and your doom is sealed. Christians have only seen in Robert Ingersoll an enemy of their religion—a hater of their creeds—an ignorer of their God. In their narrowness they have failed to see the real Ingersoll, who was a worthy citizen, a kind, loving husband and father, a friend of the poor and oppressed, a man whose tender sympathies for the dumb, defenseless creatures about him caused his breast to swell with indignation at the many injustices imposed upon them, until, to him, the hand of the vivisector became a hated thing; and he was depressed with shame while devouring the dead bodies of once sentient beings.

During the last six months, as Free Thought publications have come to my notice, it has seemed to me that many Freethinkers are as narrow and unfair in their criticisms of Jesus as the clergy are in their estimate of Ingersoll. They recognize in the church an enemy of freedom; and seek to strike at its foundation. They cull from the Bible a few passages which seem to justify an attack. They place these upon the scales, and say, "Behold the gentle Jesus! a wine bibber—a man who insulted his mother—and hated his enemies.

I am not prompted to take up the defense of this man through any lingering reverence for him as God, for I have long since disregarded him as such; nor do I, from the evidence at hand, wherewith to judge, regard him as the best man who has ever lived; but, notwithstanding this, I am not blind to his virtues; and if his character is to be judged by the sayings attributed to him in the Bible, then I declare in the name

of justice that all such sayings should be considered, and not merely a few selections made by the accuser.

A passage of scripture here comes to my mind, a passage which seems to me one of the most helpful and beautiful in the entire book, Philippians 4: 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

If a Freethinker, guided by the advice given in this passage, should peruse the Gospels with the hope and determination of finding whatever good there was therein, what would he then think of Jesus? What would he think of the man who, so far from thinking himself God—so free from any desire to be worshiped as such—would not be called good; but when addressed as "Good Master," says, "Why callest thou me good? there is none good but one, that is God." What would he think of the man who hated hypocrisy, and loud praying? The man who would have the rich unburden themselves of their hoarded treasure, and give to the poor? The man who fasted? The man who thought that the real treasures to be sought after are those which are to be obtained through the development of a pure, noble, unselfish character? A man who, while suffering all manner of persecution—spat upon, crowned with thorns, and about to be put to death—turned to the God in whom he believed, and begged forgiveness for his persecutors? Space will not permit me to refer to all there is in the Gospels to sustain the assertion that Jesus was a good man. If one will make a careful search he will find that the passages which do him honor far outweigh those so often quoted and misconstrued, with the hope of branding him a profligate; and I can well see why he is regarded by so many as "the light of the world," and can understand why others who do not think him this are willing to accord to him a place beside those who have lived, labored, suffered, and died, when necessary, for the upliftment of humanity.

I concede that all there is of truth in the Gospels was taught long before Jesus was born. The Golden Rule, which is considered such a prize in Christendom, is very old. It was part of the teachings of Lao-tsze, Confucius, and Buddha. Such sayings in the Gospels as "Love your enemies, bless them that curse you, do good to them that hate you," are looked upon by the Christians as sublime. They think no one

but God could have uttered such. Buddha taught the philosophy of overcoming hatred with love six hundred years B. C.; and he speaks of it as an old rule, and an eternal law. But, although Jesus was not the first to teach these truths, he recognized them as such, and sought to impress the significance of their truth and beauty upon his followers.

Admitting for the moment that all the charges made against Jesus are true, what does it signify? That he, while yet a young man, erred. What human being, great or small, has not? Who would not, if an opportunity were offered, retract some word or act? If we were to write only of the faults of men, what a dark page biography would be; but happily we do not do this. We recount their virtues as well as their vices; and oftentimes the faults of great, good men are entirely lost sight of, so insignificant do them seem, compared with their virtues.

Edgar Allen Poe was a drunkard; but do biographers who write of him stop here? Do they give us only the dark scenes which must have occurred during his periods of intoxication, and thereby leave in our minds a dark and loathsome picture? We are also given the bright side of this man's character; and we see in him a husband whose love for wife approached idolatry. We see in him an intense lover of animals; one who found pleasure in caressing them and administering to their needs. We see in him a poetic genius; and, while lingering in admiration over his immortal verses, the drunkard disappears, and returns only to fill us with the most profound regret that so grand a soul should have been burdened with so great a fault. Shall we not, in summing up the character of Jesus, accord to him the same degree of leniency, the same degree of charity and justice that we do to Poe?

Note Colonel Ingersoll, while enthused over the virtues of Thomas Paine:

"Every American, with the divine mantle of charity, should cover all his faults; and with a never-tiring tongue should recount his virtues." If Jesus had faults should they not be covered with the same "divine mantle of charity" as those of Thomas Paine?

While I do not consider time wasted in defending the character of Jesus; while I am at all times and places ready to accord to him all the honor which he justly deserves, nevertheless I am an open enemy of all that makes the church, ostensibly founded upon his teachings, a hindrance.

First: Its bigotry. Its intolerance for all other religions.

It is presumption on the part of Christians to try to force their re-

ligion upon the world, and brand all others as barbarous. It is a waste of millions of money to support missionaries to teach the so-called heathen a religion which in many respects is far inferior to the one they now possess.

If there are persons who would devote their lives to missionary work, is there not enough to do in Christendom? A country where jails and prisons are filled with erring ones; a country where iniquity is licensed, and her doors left wide open for the young, as well as the old, to enter? A country where selfishness and injustice are giving birth to anarchy; a country where human beings are burned alive at the stake, and men, women and children have an inclination to witness their horrible sufferings? Surely such a place ought to afford ample opportunity for those who would teach the doctrine of him who preached the Sermon on the Mount.

Second: Its barbarity, as evidenced by its cruel treatment of the so-called lower animals.

Millions of sentient creatures are being tortured in Christendom in ways that would make a heathen shudder.

It must be ignorance that causes Christians to think that these were given to man to torture and slay at his pleasure. It must be callousness of heart that causes them to remain untouched by the misery inflicted by the hand of the butcher, the sportsman and the vivisector.

When I see an animal taken from the green fields, slain and carved by human brutes, and see portions of it pass into the home of the Christian, to become a part of his daily meal—see him as he bows his head, and invokes a blessing from one who he thinks created all things, and then devour the slain—I shrink from a religion which upholds such cannibalism.

Third: Its Bible, as looked upon by the average Christian. The belief in its entire contents, as being the inspired word of God, has dwarfed the mind and heart—made cowards, hypocrites and fiends of many men and women. One has but to be familiar with its history to know how little God had to do with it. The book should be treated in exactly the same manner as other books. It contains some truth, and many beautiful, poetic passages, which console and inspire. It also contains falsehoods and obscenity.

Fourth: Its doctrine of the atonement and forgiveness of sin.

Who but a coward would wish his sins forgiven? Who with any self-respect would be willing that his debts be paid in full, and his soul

washed white as wool with the blood of the guiltless? Never, so long as I have breath, will I ask that my sins be forgiven. I will not beg on bended knee, for some strong hand to stay the tide which I have set in motion. I want the waves and the billows to roll over me. If I make mis-steps I want my erring feet to bleed, that thereby I may learn to walk aright; if I cause others pain, I want my cruel heart to ache, until such time as I shall cease to wound and shall have paid the debt I owe. I ask but to reap what I have sown, though it be a path of thorns, which will pierce me to the heart at every step.

Fifth: Its dominating idea of God, and his alleged attitude toward man.

According to the orthodox church he possesses all the attributes of a fiend. His crimes, and the crimes of many of his worshippers, furnish material for some of the darkest pages of history.

I look to no God who delights in the savor of burning flesh; who loves to see his altars red with blood; whose wrath or displeasure at the sinful ways of man can in any way be appeased by the blood of the innocent. The very thought of one such fills my being with indignation and repulsion.

"Be at peace with God," shouts the minister from his pulpit. This means to the Christian, get down upon your knees, and, with prayer and supplication, beg his favor. Seek the cloister—the confessional. Support the priesthood and the ministry to teach what you must believe, to gain the favor of the Almighty, and insure you against hell fire.

"Be at peace with humanity," says the Freethinker. This means get up from your knees, and come out from your cloister, O Christian. Humanity calls you. She is travailing. Millions of babes are opening their eyes and looking out upon a world that bids them no welcome. Millions of human beings have no bread, and are dying of starvation. The poor are bowed down with oppression, while upon his throne sits the God to whom thou prayest, cold and passionless as marble. The world needs not your prayers and crucifixes—she needs not your creeds and rituals—she needs not your churches and sacraments; but she does need you—your love and sympathy. She would have you aid in breaking down the barriers, and help to make of this great, discordant family one united, happy household. Then God, if there be one, and he be worthy the love of humanity, will smile and bless you.

"Look after thy soul," shouts the minister from his pulpit. It matters not how moral, how loving, merciful and self-sacrificing you may

be. All this does very well for the earth life; but will not suffice to save your soul. That mystic thing, within the man, needs special treatment—patent medicines, as it were, compounded by our Christian fathers for its purification. The dose may be very bitter, and hard to take, but swallow it you must, or be damned.

“Look after thy character,” says the Freethinker; “be honest, do right, find out the path which leads to ideal manhood and womanhood; follow this and the soul will take care of itself.”

It is true that the average Christian does not think God nearly so savage as he was thought to be half a century ago; but he is still, in the minds of many, quite a barbarian.

There is a certain Christian sect whose members think it no wonder that so many believe God cruel, because there has been so much said about eternal hell-fire. This sect tries to convince man of the real goodness of God. They say he is to condemn no one to eternal punishment; that because of his great love, the wicked will be resurrected and punished as each one deserves; and then burned to death, by just an ordinary fire. The flames will not be prolonged. I once asked a member of this sect why, if God is so good, will he not let the sinners rest; why will he resurrect them? and was told that one reason was because he wanted to bring the wicked before the righteous, so that the latter might realize all they had gained through belief; and the former might realize all they had lost, through unbelief.

The picture seemed to pass before me, and stamp itself indelibly upon my soul. I saw the white-robed saints. Among these were persons who had committed the most heinous crimes. Thieves and murderers were there, and now looked down upon their victims; men looked down upon the victims of their lust—those who were once pure and fair; but these—the elect—had accepted the orthodox plan of salvation, and “were washed in the blood of the lamb.” I heard them singing, “Jesus paid it all,” and rejoicing over their good luck, as they beheld those doomed to destruction. Such a picture of selfishness I ne’er had seen before. I saw parents look upon lost children, and children upon lost parents. I saw wives look upon lost husbands, and husbands upon lost wives. The sight became unbearable. I turned from it. A hell of fire and brimstone had no terrors for me, compared with a heaven such as this. Could I enjoy eternal bliss? I asked. Would not the memory of the sweet, sad face of some loved one I had seen among those doomed to destruction haunt me alway? Would not the memory of the tears and lamenta-

tions, the groans and shrieks of those who had suffered the wrath of Jehovah, rack my soul, so that instead of enjoying an eternal life of bliss, I would suffer an eternal life of misery?

I then looked over the other class of beings: those doomed to destruction; and oh! what a mass! a countless number! my mind became dazed while contemplating its vastness. All my sympathy went out to these. It seemed to me 'twould be a far greater honor to suffer and die with such, than live eternally with the selfish few. I saw among them some of the grandest souls the world had ever known. I saw many whose greatest sin charged was that they had refused to believe and accept the orthodox plan of salvation. Many of these had already suffered the most cruel, agonizing death that the minds of Christians had been able to contrive; and why? because they had dared deny some of the absurdities of Christianity.

I saw the man who represented millions of this mighty throng. I saw him when a babe and first opened his eyes upon scenes of poverty, misery and vice. I watched him through the days of his youth; noted the development of his evil propensities, amid his coarse environment. Saw him as he passed into manhood, and went out to battle with the world. Christianity was proffered him, but he did not accept it; and yet he recognized that there are two conflicting forces in the world, good and evil; and there came a moment when he had an awakening, and was conscious of the higher life. He longed to attain it, and began the struggle. He tried, and failed, and tried again and again to overcome the evil in his nature which was his, by reason of heredity and environment. At times he lost courage, and was about to give up the fight, but a voice within him said, "On, on," "you shall succeed," and so he continued with renewed vigor to quell the base desires which seemed like so many vipers, which would not be subdued; and after years of faithful endeavor, with some improvement, death clasped him to her bosom—closed his eyelids, lulled the troubled consciousness to sleep, and left the worn and tired body in sweet repose.

The Christian looked sad and said, "The poor lost soul." As I gazed upon his cold and lifeless form, I thought, if reincarnation be not a fact, if he who sleeps be not awakened, refreshed by his slumber and clothed in garment new, to again take up the battle where he has left it, and fight on and on, until he shall have reached the very summit of human existence—there to pass on to other realms of which we know not, how merciful 'twould be could he but sleep one long, eternal sleep.

But according to Christianity this cannot be. God's voice will rouse the sinner from his slumber, and bid him come forth from the tomb, and his frail body, weak and worn from his journey through this realm of matter, will be put to torture, and after the Almighty thinks he has tortured him about enough, then his fainting form will be thrown as a twig, to swell that mighty flame, which, it is to be hoped, will forever quell the wrath of God.

Did I know positively that this picture represents fact—did I know the orthodox plan of salvation to be true, and the only way whereby I might gain immortality, I would deliberately refuse it, and would go willingly and unflinchingly to whatever doom may be consigned me for such refusal, e'en though it be eternal flames.

"The world is my country, to do good my religion." The words of an infidel—one who was hated and shunned throughout Christendom; yet what a grand religion had he! how simple, yet how sublime! What a text for many beautiful and helpful sermons! What a noble mind and heart must have given birth to such a thought! One who would be a son of all climes—a brother of all men.

Jesus of Nazareth taught just such a religion—to do good—to be pure, loving and merciful. We may disagree as to what he thought of God, heaven and hell, and the soul of man and its destiny, but there is one thing we should agree upon, and that is that his moral philosophy, however impracticable parts of it may seem, for our present use, contains enough of truth, enough of pure, lofty sentiment, to entitle him to at least the respect, if not the admiration of the most radical Freethinker.

St. Paul, Minn.

"CREEDO."

BY REV. J. D. COVERSTONE.

CREEDO" is the Latin word for belief, trust, or faith. In what and whom do I believe? The two phases of faith I wish to speak of are Christianity and Spiritualism. I have been much interested in the articles on Spiritism from the pen of Dr. Peebles, in *Free Thought* during the summer. They manifest as



REV. J. D. COVERSTONE.

little (and yet a decided) opposition to Christianity, as could be found in that class of writings. The Christian believes in God as Creator, Christ as Savior, and the Holy Spirit as personally present all the time. God is a spirit, and they that worship him must do it in Spirit and Truth. Satan is a fallen and rebellious spirit. He is opposed to God, and all Divine ways. Those who serve Satan manifest opposition to God, while those who serve God manifest opposition to Satan. "By their fruits ye shall know them." There are but two great spiritual powers in the world, known to men, viz., Good and Evil, Right and Wrong, Righteousness and Unrighteousness, God and Sa-

tan. Christ proved himself capable of spiritual powers. The Holy Spirit came on the disciples at Pentecost and filled them with divine power and wisdom. The Holy Spirit moves believers to-day. Angels are pure spirits sent forth to minister to those who shall be heirs of salvation. Man was created in the "likeness" and "image" of God, and subject to test, the foundation of all elevating obedience. "I am fearfully and wonderfully made," says the Psalmist. Fearfully as regards destiny. Wonderfully as to the needs and capacities of his psychic nature. Great developments are now being made in the psychic nature of man. We so realize our relation to the future that we are said to inhabit

two worlds. The definition of "man" widens and broadens and deepens as his value is known. Man hungers for futurity and the "bread that comes down from Heaven." Every good gift comes from God. Every evil comes from sin, sin comes from disobedience. From Adam to now Satan has always been in man's disobedience. Satan is a deceiver. He occupies the minds of men in ways to avoid saving faith in Christ. He is a liar and the father of lies, so when he proclaims a lie or false doctrine, he is speaking of his own. "Death ends all;" "no sin in the world;" "no punishment in future life;" "conditional resurrection;" and even that the spirit of man returns to earth after death, and reveals truths, more to be believed than the revelation of Christ. Look at heathenism, catholicism, spiritualism, no-soul-ism, Christian science, universalism, formalism, and the many deflections of churchism, from the New Testament standard, and tell me, dear reader, if Satan has not a wide influence in the field of human depravity. Could a human soul, if permitted to return, give better, and more creditable, information of man's future life than our Creator has given us? There is no positive evidence that departed spirits return to earth. "It cannot return to me, but I shall go to him," said David of his dead child. The crossing of human souls seems only towards the land of spirits. Is, then, spiritualism true? Yes, emphatically yes. If departed spirits do not return, what is the manifestation? Satan, only, and always. Everything that is against Christ is of Satan. Spiritualism is against Christ, from the merest human trickery to the supernatural manifestation. Satan may lead, and does lead, even to the deception of the very elect, and the most brilliant minds of earth. Dr. Peebles says he has passed the point of faith and knows of the truth of spiritualism. Then why doubt a Christian experience of pardon? Which is greater, God or Satan? Christ or a disembodied human soul? The Holy Ghost bearing witness with man's spirit or a human soul, table rapping for our edification? Spiritualism is of the devil. Christ and the devil are always antagonistic. Christ will overcome the devil in time. He is stronger now than Satan. Take Christ into your "seances," open your services with an earnest prayer for Divine Guidance, and no spirits will appear at that time. Satan is the moving cause of spiritualism, and will not manifest himself, if Christ is the chosen Deity of worship. Let any spiritualist try it. If you can't do it yourself, get some old saint of God to open your service with prayer, and mark your failures for that time. Christ and Satan can't dwell together. "No man can serve two masters." God, Creator and Preserver of all things, tells me how I ought

to live. I don't believe it. Some man tells me and I do believe it. Why? The former convicts me of sin and calls me to repent. The latter amuses me in my sinful state. Which is most reasonable, which is most profitable. If a spiritualist knows his faith, may not a Christian? Yours for truth.

1128 North 17th Street, Lafayette, Ind.

TWO CLASSES OF FREETHINKERS.

BY ELIZA MOWRY BLIVEN.

Editor Free Thought Magazine:

FIVE years ago I begun urging Scientific Sunday Schools and Lectures in place of theological Sunday Schools and Sermons, and wrote six tracts then, comparing some errors of theology with facts of science.

Last winter I proposed a Society to write, have printed and distribute Secular Sunday School Lessons, to promote morality and right developments, and teach how to diminish vices, crimes, diseases, etc. I have written Lessons or articles for *Ideal*, *Truthseeker*, *Little Freethinker*, and this Magazine; but most all the letters I receive are from subscribers of *Free Thought Magazine*; hence, I drop all other Free Thought papers.

I have found out there are two classes of Freethinkers. One class want freedom from errors. They believe in government and teachings to protect from wrongdoing, and promote good citizenship, justice, and morality. The other class want freedom to be as mean as they choose, and object, not only to religion and Sunday meetings, but to all government, laws and marriage. I think the advocates of Anarchy, Communism, Hypnotism, Spiritualism, Free Love, and Liquor Saloons are misleaders of the people, and promoters of immorality and harm, much worse than the errors of supernaturalism taught by the churches.

Both the Secular Union and Liberal League advocate fighting and destroying the churches, instead of building up something better than theology to take its place.

I believe in helping the churches free themselves from all supernaturalism, everything misleading and detrimental; but also, guide the churches into becoming thoroughly beneficial, promoting morality, health, right developments, honest, just government, everything for the "general welfare;" so that the Sunday teachings in the churches will be more helpful to the state in making good citizens than the common schools are.

Now, the people who go to church make better citizens than those who go to saloons Sundays. The churches are the best Sunday gathering-places the people now have. Don't destroy them, but reform and improve them, so that their work shall be practical teachings, to save the people from avoidable evils, during this, their only life.

Through our Magazine and Lesson Leaflets we should show what to teach Sundays, and how to fill the people's Sunday holiday full of harmless enjoyment and beneficial instruction.

Call those who help this along "Secular Sunday School Helpers." No membership dues, officers, nor conventions are needed. And all shall be members of our "Do Right Union," who will guide their life by Our Commandments.

Learn to do right and help others to. Doing anything that harms ourselves or others is wrong. Search out the causes of good and evil, for wisdom to choose the beneficial.

Brooklyn, Conn.

THE NEW THEOLOGY.*

BY J. T. PATCH, LL. B.

WHAT IS THE NEW THEOLOGY?

WHAT IS RELIGION, AND ITS BASIS?

THE NEW THEOLOGY is the summary and application of all intelligent convictions which have been reached through every possible avenue of truth, and is based upon the principle that all things in the universe constitute a perfect whole; that all truth is a constructive unit; and that everything that exists is in the aggregate perfection.

The universe is an infinite expression of all truth, and is the source of all human possessions; man's interpretations of the universe constitute what he knows, and what he believes, it is his science and his religion; misinterpretations admit superstitions, perversions of the natural admit conceptions of a supernatural.

Man has always made interpretations of the world in which he lives, going back even to the time when his knowledge was exceedingly limited, and his conceptions of the world exceedingly crude and imperfect, finding something new, correcting what he already possessed, and enlarging the sphere of actual truth within reach of his understanding;

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progress is comprehended only by the fact that such changes are taking place; the source of truth has never been closed to man, the only limitation to its acquisition being his ability to know; his access to truth to-day is the same as at all other ages of the world. The prophets possessed nothing that is not equally accessible to man to-day; the great effort has always been to reach a better understanding of the laws and phenomena of being, and a better adjustment to the standards of duty and responsibility; all the religions of the world, laws, and governments, have been developed out of this effort of man to adjust himself to the interpretations of an infinite universe, his entire history reveals the fact that this process has always been in operation, he has always sought a full and complete realization of his existence; the very nature of things make it impossible for him to have attained his present condition in any other way; the same source of truth is open and accessible to the entire world, and the world is still making interpretations, as did the prophets, sages, and great minds of all history; every truth of to-day has the same sanctity and divinity as did the inspirations and teachings of other times; there has never been an age in which its teachings and revelations were more sacred and divine than those of to-day.

With this realization of the source and divinity of all truth, we are beginning to realize the necessity of a readjustment of religious principles, a better expression of religious truth embodying the truest and best conviction of modern times; the demand has become imperative; the inefficiency and incongruity of orthodox teachings is apparent everywhere, and a new statement based upon principles which harmonize all truth is demanded, so broad and universal that it cannot be embodied in a creed, yet positive and absolute; when we allow ourselves an impartial consideration of what truth is, it is not difficult to discover that a truth we call science is no less divine, than if it were called religion, and a little further inquiry reveals the fact that every truth is an expression of a divinity in everything, and a revelation from him who spoke worlds into being; our only authority for the reality of anything is the truth it expresses, any claims outside of or beyond the actualities of being are groundless for want of the truth which it must express as its own verification; truth requires no authority only its existence, such is God himself; thus it is readily seen that creeds which deal with dogma and doctrine are an excrescence in the world of realities; they have so misguided the world that men have entirely failed to get the full benefit of the truth they already possess; we have seen that a truth cannot be a truth except-

ing it is an expression of its divine author, it is beyond the power of man to give it better expression than the author has given it; a creed for mathematics, geology, electricity, justice, charity or spirituality, is unnecessary, and logically impossible, for a creed written for any of these subjects would be a statement of the truth which we already have, called science, every truth, principle, and reality which enters our convictions, constitutes the basis of what we believe and what we are; and is the real basis of all true religion.

The distinguishing terms, "science" and "religion," have no significance in the great summary of truth, and every conviction not based upon a self-existent principle is mere speculation.

The New Theology is based upon all truth, all life and being, and every known law and principle within reach of human investigation is authority, is its Bible; it recognizes no superiority in any proposition or doctrine because of its ancient or modern genealogy; its philosophy is clear and definite, addressing itself to the best thought of the world, every new discovery in physics or metaphysics, can create no discord or disbelief, it is not only negative, denying that which has no basis in reality, but it emphatically affirmative, a denial of the teachings of the old theology is not enough. When rejected they must be replaced by something better. Thousands have declared their unbelief in the doctrines of the churches, and yet have not reached the point of affirmatively defining what they do believe.

The Christian Church has magnified the miraculous and supernatural, to the exclusion of the divinity of the natural, by reason of which the world has been unable to understand and secure the religious value of truth it already possesses; the church has made the healing of a sick person, the stilling of a storm, or causing the leaves to wither on a tree, as an expression of Divine power and goodness superior to the creation of the world, an inconsistency so monstrous that language fails to give it proper significance.

Theology has been defined as the science of religion, the word religion is generally used as synonymous with theology.

It should be remembered that religion is one thing and theology is another; religion must furnish the material out of which to construct its theology; and as religious ideas and beliefs change, theology must also change. A theology which fails to keep in contact with the progress of the world fails to embody its revelation.

Theology divides the Christian religion for the purpose of scientific study into ethics, doctrines, and mode of worship; we believe these three divisions embody all that pertains to the Christian religion, or in fact to any religion; when considered strictly as a science the term doctrine includes all the teachings of the church which depend upon belief, faith and creed, and has been the source of all religious conflicts and persecution of the Christian world; it is here that the various terms have been coined to express violations of Christian teaching, such as heresy, infidelity, backsliding, apostasy, and many other terms which express a deviation from the established teachings and doctrines of a church; it is in this department that reformations have occurred, and where evolution is in constant operation, resulting in a division of the Christian world into various denominations, sects and creeds, as well as the abandonment of all doctrines. Ethics or moral principles are the one constant and abiding element in the Christian religion, which has remained without division, and has not only been fortified and asserted as a religious principle, but has entered into the legal enactments and political institutions of all civilized countries, and is substantially the same everywhere, regardless of religious doctrines. The sense of what is right and wrong is universal, inherent in human nature, independent of religion or want of religion, and the Christian church is indebted to this source for its ethics, and not the world indebted to the church. Ethics or moral principles are a law of nature, and for this reason is a true principle in all theology.

The doctrines of the Christian religion distinguish it from all other religions of the world, they give it its character and is, in fact, what the church itself emphasizes as the particular thing which constitutes religion, and this idea has been stimulated to such a degree that belief has been recognized as constituting a Christian, and the terms "unbeliever" and "infidel" are still used, not by reason of a lack of moral excellence or righteousness, but solely on account of belief. It is unnecessary to go into detail concerning the great number of doctrines of the Christian world, further than to say that the fall of man, and the scheme of redemption with the attendant philosophy is the foundation of all Christian theology.

The New Theology recognizes no fall of man or scheme of redemption; other than that of the natural progress and evolution of the race; the doctrine of original sin and redemption, through the death of Jesus, have no foundation in the realities of the universe, being purely theoretic-

cal, and if it were not for the combination of ethics, and the varied accompaniments of religious worship, and social attractions, the doctrines would cease to have any significance, even in the churches, or perhaps existence at all; so great has been the importance attached to Christian doctrine that to believe has been almost the entire condition of membership in the church; even the belief that Jesus was the Son of God has been accepted as constituting a Christian, and with good moral character, the candidate is received into full communion; the laws of the State being his code of morals, and the church being his paragon of social standing.

Omaha, Neb.

SECULAR SUNDAY SCHOOL LESSON—SELF-CONTROL.

BY AGNES L. DAVIS.

ROB and his father stood watching a great locomotive throbbing, puffing, ready at the turn of the engineer's hand to start on its long journey.

Did you ever think how many useful things the steam engine does for man? That is just what Rob was thinking of. He was in love with the shining metal rods, the bars, the wheels, and longed to know all about the different parts and just what they were for.

How grand it would be, he thought, to be master of such a mighty force.

"When I am a man I shall be an engineer," he said to his father. "All right, my boy, you may commence now, but you will have to practice on your own engine."

Rob looked surprised. "Why, father, I have no engine."

"Let us see if you haven't. Think of something that runs (not always on a track, however), that can lift and pull. It is not as strong but can do ever so many things a locomotive can not do. It takes water and fuel. The engineer wears a gray suit and sits in a round box at the very top——" "Oh, I know," laughed Rob. "It's my body, and my brain's the engineer."

MEMORY GEM.

Self-control is the corner-stone of a noble life.

QUESTIONS.

In how many ways is your body like an engine?

Is it safe for an engine to run itself?

What do we mean by a force or power?

What is a corner-stone?

What do we mean by self-control?

There is no thing thou canst not overcome;
Say not thy evil instinct is inherited,
Or that some trait inborn
Makes thy whole life forlorn
And calls down punishment that is not merited.

Pry up thy faults with this great power, WILL!
However deeply bedded in posterity,
However firmly set,
I tell thee firmer yet
Is that vast power that comes from truth's immensity.

—Ella W. Wilcox.

One of the most subtle forces in Nature's laboratory is thought, and that part of thought which is an irresistible force is will. Self-control, the development of character in the individual, and the advancement of the world, depends entirely upon will power.

Hegel taught that the will lay back of all religion, all ethics, all philosophy. He was followed by Rosenkrans, who taught the same, and Dr. Harris, who is at the head of the Public School System of the United States, says, "The will is transcendental."

Tennyson tells us: "Self-reverence, self-knowledge, and self-control, these three lead life to sovereign power."

Let us stop and consider; have we control of all our power? If not, what are we doing to gain self-mastery?

Are we developing and training will power in our children?

QUESTIONS.

What is the relation of will to habit?

Is it not true we form habits of thought?

Can we control our thoughts?

Does not your habit of thought effect the body?

Do we ever see our own actions, words, and even tone of voice reflected in our children?

Should this make us more careful to exert perfect self-control?

Why not "break the will" of a child?

What do you know of Hegel, of Rosenkrans?

What do you understand by "The will is transcendental?"

"THE CHINESE PROBLEM IN CONNECTION WITH RELIGIOUS PERSECUTION."

BY GEORGE AULD.

MANY articles have recently appeared in the European literary organs treating of the miserable results of missionary service in China. In reference to the status of the European missionary in China, Catholic writers remind their readers of the Romans' atrocities to the Christians in the early days of Christianity; concluding that the temper of the Chinese toward the Christian proselytizers in our day is exactly the temper of the pagan Romans in the time of Diocletian. By such views we are induced to consider that the Chinese in their efforts to antagonize propagandism are about as brutal as the Roman citizens who exulted in the tortures of the Christians. Without being a partisan of Diocletian, or without leaning unduly toward the Chinese attitude of mind in connection with "the missionary peril," one may confess to a grim sense of humor in noting such comparisons. Surely any student of European history can discover in the annals of the Christian world a close relation to Asiatic barbarities even unto the enormities perpetrated by the Chinese on the European missionaries. Why, then, do we, in seeking for types of religious persecution, wander from our Catholic records and penetrate to the world of heathen Rome? It is a salient peculiarity of Christians to seek for such examples from anti-Christian nations, albeit our Catholic history would fully suffice for the purpose. The spirit of humanity toward religious antagonists has been practiced no better by Christianity in its power than by pagan Rome, the disciples of the Crescent, or the followers of Confucius.

The quality of mercy is not the peculiar property of the Christian creed. All wide readers know where an aged and exiled bishop of the East found the humanity that had been denied him by the Christians of Panopolis. And let us recall the words of the philosopher-Emperor of Rome—Julian the scholar—"What evil have I wrought on these Christians saving debarring them from rending each other to pieces?"

In writing of the Christians of his age Gregory of Nazianzus declared that he had withdrawn from their councils, and assemblies as the only means of securing peace unto his soul. Procopius, the Greek historian of the fifth century, could observe, to the polished and intellectual coterie for whom alone he wrote, that "the hatred of the Christian

against one another surpassed the fury of savage beasts against man."

Have we said all that might be said of the Christians' persecutions of the Christians arising from mere variations of belief? And yet we are required to believe that "man was as a wolf to man before the Christian era." That toleration and pity for "outsiders," those "otherwise thinkers" termed "heretics," by the orthodox world, is the product of Christianity. This particular presentment of religion which once prevailed as a governing force in Europe, where its block and its rack leagued against God and Mankind spilt more human blood than ever reddened the sand of the Roman arena. The Christianity whose whole engineery of torture kept man's God-given intellect, science and philosophy in Stygian gloom impeding for centuries the progress of civilization.

In recognition of these facts Dean Clarke has written that inasmuch as in our present period the legal law withholds its steely arm of aid from one particular body of religionists, the Christian persecution of those who use their own judgment in selecting their belief lacks the ancient form of physical torture. But the same old spirit still abides, repeating itself in different guises. And in certain modes it must continue as long as each nation claims its special form of faith to be the sole emanation from the Deity, as long as each nation claims to possess the monopoly of an effective and superior salvation scheme. It must continue until mankind has learned the wise and noble lesson of the Arabi and "messenger of Allah," that—"each soul has its own track to Heaven." Words which might have been aptly taken as a motto by the President of the World's Religious Congresses of 1893.

Basseterre, St. Kitts, B. W. I.

LITERARY DEPARTMENT.

GIVE US KNOWLEDGE.

GIVE us knowledge, give us knowledge!
Why keep away the light?

The power who made the sun to shine,
Gave with it sense of sight;
Its noblest gift, that universe
Of soul, and sense, and mind,
Was never given for man to dare
To keep those senses blind.

Give us knowledge, give us knowledge,
Of number, form and space,
That we our way through life's rough road,
With certainty may trace.
That art may ne'er o'er reach us,
Nor sly cunning do us wrong,
That we may reckon cost and loss,
And be in prudence strong.

Give us knowledge, give us knowledge
Of our dear fatherland:
Tell us of the heroes' hearts,
Who stood a glorious band
To guard their children's liberty,
Or hurl the tyrant down;
Who dared to save in days of strife,
Those liberties they found.

Give us knowledge, give us knowledge!
Speak of other lands,
Tell us if other nations lift
On high their hearts and hands?
If beauty gleams, and glory shines,
And wisdom is confined
To us alone? or if it beams
Throughout all human kind?

Give us knowledge, give us knowledge!

Shall we be guilty: say?

Teach us the laws that govern us,

Else how can we obey?

The ermined judge may move along,

In pomp, parade, and pride,

His course is guilty, if the throng

That knowledge is denied.

Give us knowledge, give us knowledge!

Speak of this wond'rous frame,

Tell us of the laws of life,

That joyous health maintain!

Why move this arm, why beats this heart,

Why thinks this active brain;

And why succeed those constant throbs,

Of pleasure and of pain?

Give us knowledge, give us knowledge!

Let this ever be our cry,

From day to day, from year to year,

And never let it die!

Go stay the sea from flowing,

Or forge fetters for the wind,

But do not madly, foolishly,

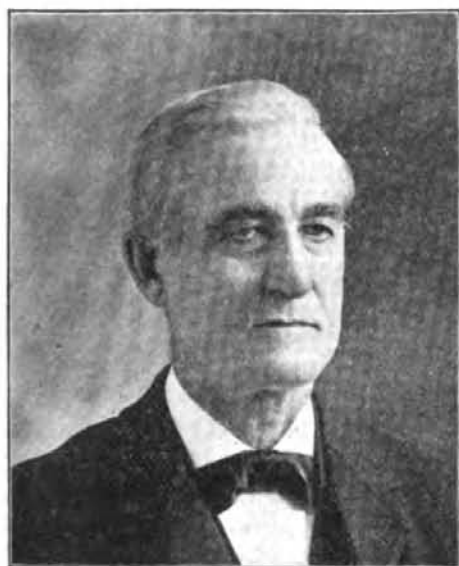
Attempt to chain the mind!

—Anonymous.

LETTER TO JOHN MADDOCK.

BY HARRY HOOVER.

DEAR SIR: Your kind and candid letter received in due time and contents noted. It breathes the true spirit of philosophy—an earnest attempt to solve the mystery of the universe, and toleration of the opinions of those whose investigations have led them to different conclusions.



HARRY HOOVER.

I, too, am a student of Nature. I was raised in the bosom of the church and expected to enter the ministry. But, unfortunately for my ministerial career, I was born with a large bump of "want - to - know - the - reason - why itiveness." This caused me to ask questions, and questions are fatal to any system of theology the world ever saw. I asked the presiding elder some questions he could not answer and was told: "These things are not revealed in God's word, and that is plain proof that you ought not to ask such questions." Then I got out of the church, and then commenced a long and bitter battle, which is not yet ended, and probably will never end till I am—cremated. I have been maligned and persecuted, but I have had a sweet revenge. I have turned hun-

dreds, and perhaps thousands, from the path of faith and hypocrisy to walk in the light of Mother Nature's ways, and a knowledge of this fact is a solace to me in my declining years. But in one sense it has been an unequal fight, one against ten thousand, and they have succeeded in keeping me poor, when, if I had gone their way, I might have been wealthy. Fifty years ago I found all guides to holiness hypocrites and a large majority of explanations of "the riddle of the universe" false. So I determined to think for myself. "Prove all things and hold fast that which is good." I first went through "the ten great religions of the world" and found them "all off the same web," each one some form of supernaturalism, an attempt to explain the unexplainable and reconcile the irreconcilable. So I shook their dust from my feet, and, taking the recorded facts of the experience of mankind for a reference book and observation and reason for my guides, I started out to blaze my own way through the wilderness of natural phenomena. I studied all the schools of philosophy and one by one rejected them. I do not train in any camp, or wear any tag. But for the sake of convenience I might

designate myself as a "Materialist." Still, as Spiritualists are Materialists par excellence—granting to matter power which Materialists deny—that term is not sufficiently explicit. I sometimes call myself a "Monist," as I find that Nature is "one and indivisible." But there are Monists and Monists. If Dr. Paul Carus—the self-appointed high priest of Monism—is a "really truly" Monist, then I am not. I cannot, like him, ride two horses at once, especially if one is running around the ring "with the sun" and the other "against." To me the most detestable word in the English language is "Religion," and I am no "Mr. Facing-both-ways" to attempt to reconcile it with Nature's teachings. As Ingersoll said, "Let us be honest."

You say you are "engaged in teaching scientific Monism." I am glad to hear it. I would not take any stock in any other kind, but I find myself unable to accept some of your postulates, and of course the conclusions based thereon. I agree that "Matter and force are a unit," but I fail to see in this unity—as you do—Personality and conscious design—a "Power that works for righteousness"—whose will "must be made known to man," and whose beneficence "must be vindicated." It does seem to me that putting a God—even the "Great Dynamis"—outside of Nature is supernaturalism—only adding another mystery to those we already have, and does not explain anything; and putting a God inside—Pantheism—is a work of supererogation, calling Nature names she does not thank us for. Like you I believe "matter is intelligent." But that intelligence differs in degree according to the form it takes. Its minimum is found in the primary elements and its maximum in the brain of a Shakspeare or an Ingersoll. You reverse the order and place the supreme intelligence in primitive matter. How do you prove this? Excuse me if I say that some of your statements surprise me. "Environment cannot change species!" How about the Eolippus and the horse, and one thousand other instances? "Darwin was woefully mistaken." How about Huxley, Spencer, Haeckel and one thousand others who have investigated and accepted Darwinism? Again you ask: "How could there be evolution by heredity and environment?" I answer: Evolution is the result of differentiation, and that is the natural, or necessary, result of change of environment; and as the environment is never the same for two consecutive seconds, and so must necessarily affect the organism. Change is the order of Nature. Nothing is "fixed" or "settled." Every atom of the universe, so far as we know, is in constant and almost inconceivably rapid motion. There is no "dead matter." All is life and motion, and evolution is the necessary result. Nature is sufficient unto herself. She has no crank attachment and does not need a God of any kind to "shove things along."

If what you say of the Great Dynamis is true, i. e., that he made the world intentionally just what it is, when he might have made it a terrestrial paradise, he cannot claim to be much of an improvement on the bloody Jehovah of the Jews. It does appear to me that if he in-

tionally causes the countless evils of this life, he cannot be "vindicated" by any amount of dialectic legerdemain, or verbal prestidigitation; and it is cold comfort for poor humanity to be told that in the sweet by and by we shall have "an over-payment of delight," or that everybody will be happy "when the work of evolution is done." You speak of "the coldness and darkness of materialism," just as though that were a reason for its nonacceptance. But how if it be true? Must a truth be rejected because it is unpleasant? And should some other philosophy be accepted because it is more "inspiring or sublime?" Is it plain truth or pleasant fiction that we seek?

The October number of "The Adept" received. Thanks for the same. You remark that the "Adept" is "the only exponent of true Monism." I am sorry to hear that. The magazine, I see, is "Devoted to Astrology, Evolution, Monism." Astrology being of primary importance, I will scarcely say that this circumstance does not particularly prepossess me in its favor, as an exponent of "true monism." As I view it, Astrology bears about the same relation to astronomy as alchemy does to chemistry. It has outlived its usefulness and ought to be relegated to the lumber room of worn-out superstitions.

I have read the "Adept" and beg leave to make a few comments. Several articles signed J. M. are unexceptionable. But the one on "Evolution and Acquirement" contains this sentence: "We were put upon this planet to * * * to learn the power of the Great Dynamis." That is a dictum which I cannot accept. What is the necessity for our learning that? And how do we know the purposes of the "Great Dynamis?"

In an article on "Darwinism or Christianity," the author, R. S. Clymer, M. D., wilfully, I think, misquotes, or, rather, misconstrues Darwin. Darwin did not believe in a future life for the individual. The passage quoted refers to the race, and as such it is true. But the Doctor—to serve a purpose—makes him, or tries to make him, support the doctrine of individual immortality. "Let us be honest."

In your reply to Mr. Jensen, you say, "Future existence, from the standpoint of Monism, depends upon re-evolution by the operation of the Great Dynamis. * * * We know that we can be evolved again. * * * If a man is not conscious of a future life there is no real satisfactory way for him to rest in peace."

Permit me to ask:

1. What is the probability of the individual being re-evolved? Does the mill ever grind again with the water that has passed?

2. I think you are mistaken. I have no hope of re-evolution, yet I expect to pass away "like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Permit me to call your attention to two articles in the November number of The Free Thought Magazine, by Hon. D. K. Tenney and Judge Parish B. Ladd.

Now, Brother Maddock, although I doubt your having reached that

vantage ground of eternal verity where you can with Archimedes exclaim "Eureka!" I will not presume to dogmatize. I learned long ago that there was at least a possibility that I might be wrong and somebody else might be right. So "my headquarters are in the saddle," as General Pope said. I am learning every day I live and expect to do so as long as I live. Absolute truth is not attainable and it is not wise to assume its possession. Bigotry and prejudice are sad obstacles in the way of progress. Let us agree to disagree and join hands in an earnest search for "the knowable."

REPLY TO MR. HOOVER.

BY JOHN MADDOCK.

MR. HOOVER winds up his letter by saying, "Let us agree to disagree and join hands to search for the knowable." Why should we agree to disagree? Because no two of us were evolved alike. The law of differentiation reigns in the domain of man as well as in every



JOHN MADDOCK.

other, in nature. When the Ecclesiastics endorsed the doctrine of "believe or be damned," they were ignorant of the fact that the differentiated characters of men would prevent them from believing all alike. They did not know that sectarian beliefs are adapted to humans, the same as water is adapted to the fish which swim in it, nor that the creed and the believer are bound together fast in fate. The Ecclesiastics reasoned (and they reason so yet) on the principle that a fish can leave the water without having its nature radically changed and enter another environment at will. I know that people must believe as they do, hence I can agree to disagree with good grace.

Mr. Hoover has expressed his honest thought. I shall express mine. It is not our fault that we differ. Like the roses and the lilies we were made just what we are. Let us respect each other. Mr. Hoover has my warmest sympathy. Like me he has suffered and been rejected by the "saints." He thinks he is a Monist, but he cannot follow the lead of Dr. Paul Carus. A faithful study of nature cannot fail to make the student embrace Monism. Dr. Carus is not full-fledged yet. He tries to harmonize the impossible—determinism and free will. But let us be charitable; he offers an asylum for those who cannot go the whole way in

science. There can be honest Monists, like Haeckel, who view nature as acting mechanically, and there can be others, equally as honest, who affirm intelligent design. Monism simply means that all things were evolved from the same source. Mr. Hoover does not understand what I mean by the Great Dynamis. I use the term merely to cover the dynamic forces which work in matter and which are one with it. The Kingdom of the Great Dynamis is within every atom, not "outside." "The principle of every change resides in matter." The Great Dynamis is the power that works within all forms. Monism is not Pantheism. The universe is not God. All forms are parts of the universe, but they are not God; they are manifestations of the work of the ruling principle within them. Forms are evolved and dissolved; the Great Dynamis cannot be. Intelligence differs in degree in animal and human forms, but it took a greater intelligence to evolve and endow a Shakspeare or an Ingersoll. Forms do not evolve and endow themselves. We cannot ignore reason. We are obliged to say that Edison's phonograph proves that he is intelligent. It is rightly combined to reproduce speech, song and music. We are obliged, therefore, to say that nature is intelligent, because she evolved the living combine which made the phonograph. This is logic which cannot be refuted. The difference between a Shakspeare and an idiot is in the mental combine. Great men are endowed by nature and made to rise above their fellows—like one tree towers above another; they do not acquire their superiority. I respectfully reiterate: environments cannot change species. The revelations of nature are my authority, not "Darwin, Huxley, Spencer, Haeckel and a thousand others." Evolution is not the result of differentiation; on the contrary, forms are evolved and differentiated by the great Dynamis. "Change is the order of nature," and the principle of every change resides in forms. The evolution of forms is not owing to the "rapid motion" of the atoms, but to the power in matter which evolves, combines and endows. Rapid motion in a lot of type will not combine them into words; there must be an intelligent combiner. This is right reason. Potential matter is sufficient in itself, but it could not be sufficient to evolve, combine and endow if it was not intelligent. Intelligence constitutes its sufficiency. The Great Dynamis is potential, intelligent matter. As Bruno puts it, "Matter is not the mere naked, empty capacity which philosophers have pictured her to be, but the universal mother, who brings forth all things as the fruit of her own womb." A God did not make the universe; a God does not rule it, but the Great Dynamis—potential, intelligent matter—rules in all forms, evolves, shapes and endows them. This internal artificer fashions, unfolds and differentiates. Its productions out of the material of which it is composed, the same as an external worker—a potter, for instance—shapes the clay as he wants it, with this difference; the potter and the clay are not one. Right reason must admit of intelligence in matter. The "evolution" of the horse and a thousand other things was not caused by their

environments. All changes from type to type are caused by the subtle principle which resides in matter and the womb of the parent is its workshop. Out of that shop come monstrosities, various colors, shortening or lengthening of limbs, different visages and complexions, hairy skins and smooth ones, idiots or great minds, good and evil dispositions, deaf and dumb and blind. By this view the science of evolution is firmly established and the "missing link" in Darwinism is furnished. Darwin was puzzled to account for many things and he honestly said so. Once admit intelligence in the Great Dynamis and the doctrine of evolution is fully established. Swiftiness in animals does not come by practice, as Darwin erroneously taught. It obtains by the way the animal is conditioned and proportioned by the great evolver of all things. A tortoise could never keep pace with a hound, if it practiced forever. Water cannot change a fish to a reptile, nor land a reptile to a bird. It is not my intention to cast any undue reflections upon the work of Mr. Darwin. He labored faithfully and did as well as he could. Great truths are not born all at once; they are evolved by degrees into being, the same as animals and plants. In educational productions, environments are a help, but they are not the prime factor. Put a horse in a college and it will never make a professor. Indeed, many young men court the same educational environment, but do not get well educated. If the pupil is not well endowed, by nature, he cannot acquire well by study. Put a stick of wood into the ground and it will never become a tree; put an acorn in, and it will. This shows that there must be a right adaptation between organism and environment, and that both must be properly adjusted for any desired result. When man rightly adjusts one thing to another, we say he is intelligent; right reason demands that we say the same of nature, where there is always the right adaptation to the end. The chief ground of complaint which the mechanical theorists make, is the misery that is in the world, caused by the way that one animal is adapted to destroy another. This does not argue against design and intelligence; it only militates against beneficence as viewed by the Ecclesiastics. In their view God could not make evil. The existence of evil does not destroy either the argument of design or that of intelligence. It requires both to produce evil as well as good; that is, good and evil organisms. The science of criminology now proves that evil in man is owing to a specific mental combine, just the same as good is. Evil is repugnant to the mechanical theorists, and they seek to lay the blame upon heredity and environment. This is very superficial reasoning, because there could not be heredity without an organism was evolved first, nor environment without its being made. Mr. Hoover has started a very important and necessary discussion. This age needs sound doctrine. Let our honest thoughts come out; the world will be the better for them. We know very well that man did not create himself wicked, neither did he place himself in environments that crucify him. Who, or what, made man and his torturing surroundings? This is the

great question and I am not going to evade it. My answer is, the Great Dynamis—and for a purpose. The apostle Paul is credited with saying that “we are reconciled to God by the death of His Son”—because that Son “died for us that we might live.” This may seem well enough to Christians, who are emotionalists, but it will not satisfy intelligent men and women who use their reason. There was no need for God to get Himself into such a terrible predicament as to have to have His Son killed. A good reason generally satisfies reasonable people. I am reconciled to the Great Dynamis because it is a case of necessity. As far as reason can see, Nature can work only one way, same as man. A father cannot teach his boy grammar by a course of mathematics, nor teach him to know a locomotive by showing him a wheelbarrow. “Let us be honest”—with nature. We cannot be taught evil by good, sorrow by joy, white by black, and so on. We must know all things by experience. “Must truth be rejected because it is unpleasant?” Certainly not! It is a truth that man has been in Gethsemane ever since he was born, whether by blind mechanical causes or by intelligent design. The question is, which is the most capable to set us right and make harmony out of the inharmony which now reigns? There is only one answer: the Great Dynamis, both powerful and intelligent as its works certainly prove. I did not speak of the coldness and darkness of Materialism; I mentioned cold, dark, negative Materialism, which offers no satisfying hope for poor suffering humanity, neither in this world nor in one to come. While I materialize with Haeckel and am a Monist, I do not conclude with him that there is no intelligence and design in nature; I am certain that there is both, for the reasons which I have given above. The way is open for Mr. Hoover, or any one else, to give better reasons that there is not. It is plain enough that the multitudes are seeking both pleasant and unpleasant fiction rather than unpleasant truth by the way they accept Spiritualism, Theosophy, Christianity, Christian Science, and the mechanical theory of the universe. They are all made that way and they will stay that way until the great artificer within them changes their minds. Whoever is fitted to receive the new gospel of Materialism, which is an unfoldment from the old, will receive it. It will solve the riddle of the universe, the which Haeckel's Monism can never do. But do not forget that Haeckel's is a necessary step to pure Monism, same as Darwin's theory was a step to pure evolution. “Let us be honest” and give every man credit for his work. Mr. Hoover cannot accept the dictum that we are “put upon this planet to learn the power of the Great Dynamis.” I can; and I can fraternize with him if he differs. It is evident that we are in school and that we are learning. The necessity of it is that we cannot know unless we learn. Man cannot, by searching, find a God. That which is within cannot be seen; it must be felt. We know that there is a power not ourselves by the pains which we suffer. We do not know all the purposes of the Great Dynamis, but we know that one of them is to make us suffer. The power of God we

know, and His character we shall know when our lessons are all learned, Herbert Spencer to the contrary. Do not forget that truth is hope in science, not Scientists. If Freethinkers bank upon their teachers they will be left same as the Christians. The intellectual world moves, and with a purpose. It can now be seen that the design of science was to overthrow superstition. Let us be patient. Hold the verdict until all the evidence is in court. There is too much wisdom displayed in nature's evolutions to admit of a mistake in our schooling. When I said that the Adept is the only exponent of true Monism, I did not mean that it did not teach anything else. Its editor is liberal; he gives his readers what they want. He is no bigot. The Monist does not say that people shall not, or must not, accept astrology or Spiritualism, or any other idea; he leaves people to their own selections and fraternizes with them. He cannot despise any one, since he knows that all the differentiated crowd was evolved from the same potential, material mass, and that people must believe what they do. The probability of re-evolution in another sphere is based upon the axiom that our education here is not for naught. If the mill did not grind again with the water that had passed, there would not be any grist in years to come. Mr. Hoover forgot how the rivers are replenished. The water that passes arises in vapor and comes down again in rain, runs down the rivers and grinds again. So man can pass away and rise again by the operation of the same dynamic forces which evolved him before. It is unwise to say that "absolute truth is unattainable." It is absolutely true that the Great Dynamis reigns in every organism. Here is the proof: All forms come and go at its command. All forms express themselves as they are made to do. It is a little inconsistent to invite me to "join hands in an earnest search for the knowable," and then to tell me that it is not wise to affirm a truth. Bigotry consists in presuming to dogmatize upon mere assumption, not in taking a decisive stand for truth. We cannot stay upon the ground of Darwin, Huxley, Spencer and Haeckel forever; we must move on. I am offering a truth that cannot logically be refuted and I will stand by the consequences. Reason cannot be forsaken now. Let us discuss the question calmly and charitably. The scholarship of the world is at bay. I have no fear of the outcome. "There is no dead matter. All is life and motion." There is no blind, senseless matter. Everywhere we see the mark of intelligence in the right adaptation to the end. We should not set up our judgment and say that the Great Dynamis might have made a terrestrial paradise and that it is not "much of an improvement on the Jehovah of the Jews." I know how my position appears to Mr. Hoover, and how it will seem to many others, who read this article. But remember this: I do not call him an infidel and say that he can see as I see, but will not. I have been through different phases of intellectual experiences and I know how to sympathize with those who differ. I am setting up a standard of truth for authority which will cause mankind to have more sympathy for one another and,

logically, they must "agree to disagree." When Freethinkers laid down this sensible principle they built better than they knew. When a wayward boy is corrected by his father, the boy thinks the old man is harsh and unkind; but after he arrives at the age of discretion and has children of his own, he changes his opinion and honestly allows that his father was right; that it was a case of necessity. I am reconciled to the doctrine of necessity and I am at rest. I write this with the hope that the Great Dynamis will transform the mind of Mr. Hoover and the minds of all who see things as he sees them. The Ethiopian cannot change his skin, nor the leopard its spots. I am not teaching a conditional salvation which enforces belief or damnation; I am proclaiming deliverance from evil by scientific evolution, full and free. Our evil natures were thrust upon us unsought, hence, in justice, our deliverance should be also. It is not grace or pardon that we should have offered to us upon the acceptance of certain gracious terms, but justice should be done to us. It is my firm faith that justice will be done. If it is not, then there are nobler men and women upon this earth than the Great Dynamis! All honor is due to Mr. Green, who has given us the liberty to express our honest thoughts upon this great subject. If it were not for such noble characters, the world would remain forever in darkness and superstition. He is one of the world's saviors who has struggled along the rough pathway of life in poverty for the sake of Free Thought. Freethinkers should take better care of such men. The apostle Paul is credited with saying, "How shall they hear without a preacher?" Sure enough! How can the world be enlightened without a Free Thought magazine, and how can a magazine be run without the necessary, material means? Freethinkers! You are now in the intellectual vanguard. The effects of the work of Free Thought is now seen very plainly in the utter discomfiture of the defenders of superstition. The term "infidel" is no longer a byword and a reproach. Evolution is evolving. See that your literature is really elevating and educational. See that it is well supported, financially. Mr. Hoover has not said a word that ought not to have been said. He has spoken the thoughts of many minds. The great riddle must be reasonably solved. The intellectual world is done with mere assumptions and metaphysical humbuggery. Every assertion, now, must be backed by genuine credentials. Absolute truth is possible when true premises are established. I affirm that the Great Dynamis is sovereign ruler in all forms and conditions and that there is intelligence and design manifest in all Its works. The credential to my statement is in the fact that there is always the right adaptation to every end, in nature, and that there is a plan in the education of mankind for their own good in the future. Evil cannot be known without experience; it is a case of must. With the Great Dynamis, all things are not possible; it can do nothing but what is in accordance with the laws of its being.

Minneapolis, Minn.

ASTRONOMY.

BY PROF. JAMES A. GREENHILL.

Editor Free Thought Magazine:

I N the Magazine for December, 1901, Prof. W. W. Edwards, in his article, challenges the correctness of my article in the August number of the Magazine. I am glad to see that Prof. Leete is not the only one who takes exception to the new view, as, on account of these exceptions,



JAMES A. GREENHILL.

we will be the better able to arrive at the truth in the matter, although I would be sorry to see the pages of the Magazine loaded with matter of an abstruse nature, that perhaps would not afford interesting reading to your subscribers. But if you will kindly allow me one or two pages, I will try to let the Professor see that my selecting March 2d and May 6th was not only not assumption on my part, but is entirely in keeping with his own method of sun observation for the whole year.

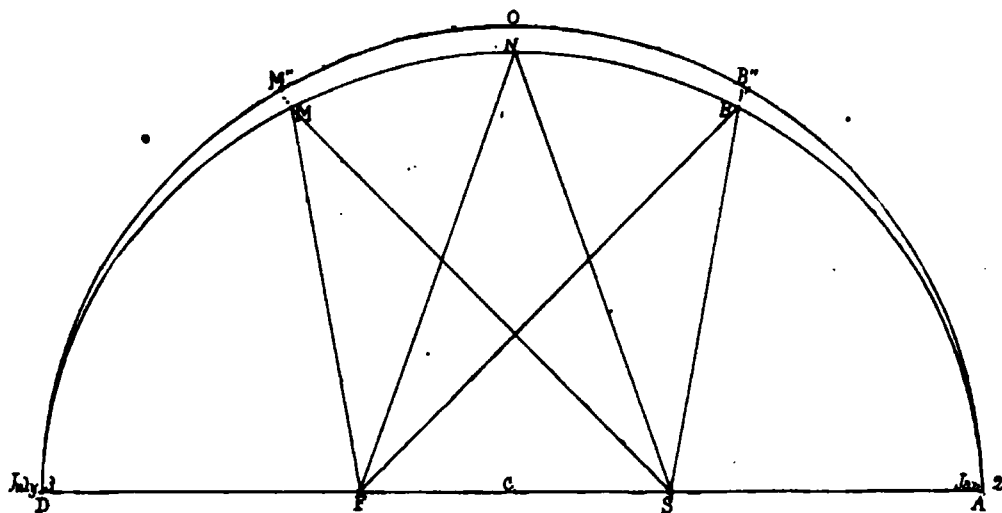
A little farther on he says: "Observation is defective, necessarily, and only approximate." With that I agree. But will the Professor tell us what proof there is of change in the earth's

distance from the sun at the different seasons of the year, aside from observation? I know of no other. I make no "kick," as he calls it, at observation. I simply called Prof. Leete's attention to the tables in the Ephemeris, which he claims, and of which I have not the smallest doubt, are compiled from observation, and showed him the fact that they seemed more to favor the circle than they did the ellipse.

The Professor says the orbit must of necessity be an ellipse, as the ellipse is the only conic section that returns into itself, etc. Now, I have no desire to split hairs, or call in other issues, but from the cylinder we obtain two sections, and from the cone we can have four. The two of the cylinder and two of the cone are closed curves.

I will now endeavor to show the Professor that the sum of the Radii Vectores for March 2 and May 6 must equal that for January 2 and July 3, provided the orbit be an ellipse. It is not a matter of guess work on my part at all. He can demonstrate it to his entire satisfaction. Let him make a semi-ellipse and let it be of any length and width he may elect. The accompanying drawing shows a semi-ellipse drawn inside of a semi-circle—because I do not see but what we can settle the question

by the semi-circle as satisfactorily as if we used a full circle. The focii in this case are one-third of the length of the transverse axis apart. Their distance apart will in all cases determine the proportion of the ellipse. The closer they are together the nearer the ellipse resembles a circle; and vice versa. Now, this drawing is exaggerated much beyond what is claimed in the case of the earth's orbit, and for that reason will answer better for illustration; but it must be kept in mind that the proportion of the ellipse has nothing to do with the explanation offered.



In the case under consideration, the dates, March 2, May 6 and July 3 were selected because each was four hours from the other in Right Ascension; counting from January 2, as is shown by the semi-circle A D divided into three equal parts, shown on the curve at B'' and M''. S is the sun's place. Now the R A gives the hour angle of the sun, and the line S B represents the radius vector for March 2, and the line S M represents the radius vector for May 6. S A and S D for Jan. 2 and July 3 respectively. It will be seen that the angles B and M are alike. The distance F M S and F N S and F B S and M S B are each equal to the distance A D, so that the sum of the Sun's semi-diameter at March 2 and May 6 should equal that for January 2 and July 3, if the orbit be an ellipse, because the radii vectores for March 2 and May 6 equal those of January 2 and July 3. But if the orbit be a circle, the sum of the semi-diameters seen from B'' and M'' would be less, showing greater distance. In this drawing we have quite a distance from N to O. If there were as much difference in proportion between an ellipse whose transverse axis was 186,000,000 miles, and a circle whose radius was 93,000,000 miles, it would be an easy matter to determine from observation whether the orbit were a circle or an ellipse. But when the difference at that point is only 12,000 miles—one and a half diameters of our earth—on a circle having a radius of 93,-

000,000 miles, no instruments yet made are constructed with such nicety as to be able to detect accurately that infinitely small deflection, being only 1-80 (one-eightieth) of an inch in a radius of 90 inches. Let the Professor, with a drawing pen set to make a line 1-80 of an inch in thickness, make a circle 15 feet in diameter, and try if he can measure the difference, measuring first from the center to the inside of the line, and next from the center to the outside. He will then begin to realize the difficulty in proving ellipticity in the earth's orbit from observation, the difference being so small.

It will have been observed by any one who has perused my articles on this subject, that, on account of Bro. Leete's suggestion, I have used the tables in the Nautical Almanac, which to me show that, of the two, they favor the circle orbit theory. But, on account of discrepancies in results from observation, Mr. Rush gives little or no heed to that kind of proof, as any one will find who will correspond with him at Lancaster, Pa. And by experience, I know he will be glad to furnish anyone with scientific evidence to prove the truth of his doctrine.

I thank Bro. Edwards for his criticism, and would like to become better acquainted; and extend an invitation to call and see me when opportunity offers. But what I wanted was evidence that we can verify to-day. At present, in my spare moments, I am investigating in regard to the orbit of Mercury, to the best of my ability, with such facilities as I possess; because it is said to have greater eccentricity than any of the others. I hope to arrive at a solution by which I will be able, by demonstration, to prove to any intelligent mind whether the orbit be a circle or an ellipse, and whichever it proves to be by demonstration I will accept.

Clinton, Iowa.

THE LORD'S PRAYER EXAMINED.

BY A. C. FISHER.

FOR centuries past the Lord's Prayer has been cherished by many people as a most sacred thing, and for this reason it has been examined by but few people as to its true merits. Is it possible that flaws are to be found in the Lord's Prayer? Will the Lord ever answer it?

"Our father."

Who is this father?

An imaginary being of the male sex, resembling a man, and unmarried. No one will doubt this statement, for the Scriptures tell us that He made man in His own image; hence, this being resembles a man in appearance; and He nowhere speaks of His wife, so we conclude that He is living a bachelor's life. He is called "Jehovah," the God of the Bible.

"Which art in heaven."

Dwelling in a place just above the stars, according to His word.

Heaven is described briefly as a city in the shape of a cube, 12,000 furlongs, or 1,500 miles in length. The breadth and depth are, of course, the same. This cubical heaven is surrounded by a wall said to measure 144 cubits, or

about 264 feet, thus making it high enough so no man could climb over it. This wall, which is said to be made of precious stone, has twelve gates, which are guarded by twelve angels. The gates are pearls, and the floor is also said to be of transparent gold. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." This dazzling city rests upon twelve foundations; but what these twelve foundations rest upon the good book does not say, so we conclude that they rest upon nothing. This is not to be doubted. Thus, we find Jehovah sitting on a throne in a great palace, with the Bible ever open on his desk, for His laws are written therein; surrounded by His chosen people, who sing praises unto him, from eternity to eternity. (See last two chapters of Rev.)

"Hallowed be thy name."

It is to be remembered that no female god gets any of this hallowing, and it is not to be wondered at, for if He had a wife, He would not allow her to be hallowed, "For I the Lord thy God am a jealous God" (Deut. 5: 9).

"Thy kingdom come."



A. C. FISHER.

U of M

This Kingdom, which I have described above, is what we have been praying for, all the years of our childhood, while at school. How little we knew what we were asking for.

"Thy will be done in earth, as it is in heaven."

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still" (Rev. 22: 11).

Do we want such a will as this to become a law on earth, as it is in the Orthodox heaven? What think you of God standing up in his pulpit and making such a statement as that? But this is the will of Jehovah.

"Give us this day."

It is useless to pray for the Lord to give us this, or any other day; for they are forced upon us, whether we want them to come or not. The wisdom, goodness and power of God is demonstrated by the rotary and revolutionary motions of the earth; and to attribute these two motions to any other cause would be to deny the wisdom, goodness and power of God; and as His wisdom, goodness and power never change, we must conclude that the earth will never cease its motions, which afford us days and nights to work and sleep by, and changes of seasons to sow and reap in; also, if we had no change of seasons, the landscape around us would become so monotonous that we would be obliged to move north or south, for a change of climate and scenery. The man who originated the Lord's Prayer was evidently ignorant of the true character of God. Do not worry, my Christian friends, for days will come long after you are dead and buried, whether you pray for them or not.

"Our daily bread."

Do you expect God is going to leave his throne and come down here to feed us with a spoon, or to mold and bake bread, or to do all our farming for us? Or will the wheat-crops fail because a Christian world gives up its profession of begging for bread? No, certainly not. God has given to man all the means necessary to his subsistence; and if he does not always find them, it is because he does not know how to avail himself of the resources around him. Nature is not improvident, but when men accept Christ's advice, by taking no thought for the morrow, what ye shall eat or what ye shall drink, and pray without sowing, they will reap nothing.

As prayer never produced a single loaf of bread, and labor (with the aid of nature) produced it all, it is clearly evident that labor is far more sacred than prayer.

"And forgive us our trespasses."

This is the most blasphemous favor that is asked in the Lord's Prayer. Suppose the Lord should grant us this favor; what would be the consequences? Why, the vilest sinners would be admitted into the realm of the innocent and righteous, and heaven would be no more. It is asking God to ignore one of His laws, the law of justice. What a blasphemy to put this prayer daily into the mouths of our school-children.

"As we forgive those who trespass against us."

What Christian forgives those who wrong him? I am inclined to believe that they are just as forward in getting their just due as infidels are. Yet, they (the Christians) daily assure the Lord that they forgive those who trespass against them. I once read of a clergyman who shot a thief in the back, killing him almost instantly, because he was burglarizing the clergyman's house. Did this Gospel dominie follow this precept of the Lord's Prayer? Well, hardly.

"And lead us not into temptation."

Did God ever lead anyone into temptation? No, of course not; but the tone of this supplication casts a shadow upon the character of God, for it leads us to suspect that He is liable to lead us into temptation, if we do not implore Him to refrain from doing so. Is it any wonder that this beseechment was made a part of the Lord's Prayer, when Jehovah sets such a bad example of hatred, jealousy, ignorance, cruelty, tyranny and blood-thirstiness before us? No, it is not to be wondered at.

"But deliver us from evil."

The Lord will never deliver us from evil. We must do that, ourselves. God, in His wisdom, has endowed man with a free-moral will, to choose whatever road he wishes, thus placing more merit on virtue. Again: If God created man strictly virtuous, so that it would be impossible for him to do wrong, no merit whatever could be placed upon virtue. Hence, it is useless to ask God to deliver us from evil, for He will not do so.

"For thine is the Kingdom, and the power, and the glory, forever. Amen."

I have determined, by mathematical calculation, that this Kingdom occupies a space equal to less than 1-79th that of our Earth. What a mighty Kingdom this is. It might answer for a chicken-coop, but to accommodate billions of people, who are ever increasing in numbers, would simply force Jehovah to move to larger quarters.

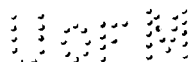
If Jehovah is all-powerful (as this last statement of the Lord's Prayer claims), how is it that He got tired after working six days? Has He not exposed His weakness by resting on the seventh day?

How much glory is there to a being who never had a female associate, and who would condemn millions of noble men and women to a lake of fire and brimstone to suffer there forever, saying, "He that believeth not shall be damned?"

Such is the sacredness of the Lord's Prayer; and none of it will ever be answered. Even the beseechment, "Give us this day our daily bread," will never be answered, for the Lord is not in the business of answering prayers. The Lord supplies man's every want, without our praying for them.

Some may say that I have treated the Lord's Prayer unjustly; but remember, every part of the Bible is just as much the will of God as the Lord's Prayer is, and should be considered so by all good Christians.

New Haven, Conn., 249 Howard Avenue.



"THE EFFICACY OF PRAYER."

BY F. A. BAUR.

SEVERAL Govrns of the States have, in compliance with numerous petitions from many Christians, set aside certain days for fasting and praying for rain. As set apart from any worth, I can find no serious fault with eloquent awe-stricken sincerity on the part of minis-



F. A. BAUR.

ters and Catholic priests in calling upon Governors to aid them in appeasing the "wrath of God." The question as to the efficacy of prayer has been disputed by many Christians as well as by Agnostics and Atheists. I therefore feel, due to this above, that I have an equal right to ask a few pertinent questions pertaining to this efficacy of prayer, which I hope will be duly answered without any prejudice on the part of ministers or Roman Catholic priests. To begin with, Genesis has it that "God" created all things with the beginning of time. Therefore, to be consistent, there can possibly be no logical evasion of the inference that "God" controls and governs the universe, therefore all the elements. The universe being absolutely subject to the infinity of "God"

cannot run by chance, for with the infinity of "God" chance is a nonentity. Chance cannot exist with infinite intelligence. The questions then follow: If "God" truly created all things and therefore governs all the elements, why are not the same earnest prayers efficient to subdue the scorching hot winds of Kansas? Could there be anything more demonstrative, more unreasonable than a successful test of the efficacy of prayer in Kansas by ending forevermore these destructive winds? Would the answering of such prayers be idle? Why were not the prayers sent up throughout the States efficient to put an end to the great relentless drouth in time to save the grain and vegetation now withered past redemption? Did Satan interfere? Was his majesty so powerful as to destroy the "efficacy of prayer?" Would the affirmative answer to this question justify an excuse? If "God" is all-powerful and loving, why not implore "Him" to change the coming winter into another blossoming and bountiful spring? Would not this alone demonstrate the efficacy of prayer to Atheists and Agnostics and convert the world to an inadvisable unit of "God" loving brotherhood? If "God," the infinite, and "God is love," truly governs all the elements, would it not be equally

efficient to pray that a phenomenal and supernatural visitation of rainfall bless the Great Desert of Africa, and wet the parched tongues of countless thousands who have suffered untold agony and perished upon their knees in the dry, hot sands of rainless Sahara? Is it possible that, notwithstanding this indifference from on high, any theologian would reasonably justify an inspiration of the inference, "God is love," "all-powerful and infinite?" Why of all this silence and indifference? Why not pray in due time, when the ominous opportunity presents itself, and demonstrate the efficacy of prayer by imploring "God" to annihilate the voracious frosts before the fruits of honest toil are laid waste upon thousands of acres of fertile land? Is this praying for anything unreasonable? Can there be anything more demonstrative to the world, the scientists, Agnostics and Atheists, than the fulfillment of the above prayers? Certainly not; it would be grand to the mind and pleasing to the heart to know that there is in back of nature an infinitely intelligent supreme ruler. To know that death on mother earth is only a step across the worldly abyss to the eternal threshold of some pearly gate, from which newly-born souls soar to everlasting bliss. To know that father, mother, sister, brother, friend, and even our worldly enemy and all are awaiting us in a final heavenly reunion, where peace, purity, happiness and joy are blended in one eternal light. But that which lies beyond the silent grave is naught to the minds of man. If man be honest to his convictions he cannot be coaxed by theologic logic or religious dogma to merely believe. He cannot be led to believe in the "efficacy of prayer" based on conditions of chance. In thousands of incidents chance affords an excellent opportunity whereby superstitious people never fail to point with awe at the "hits" and mark them down with the blackest of ink, but in every case refuse to even reasonably account for the "misses." Luckily men of science do know that if conditions are ripe, rain shall fall, whether or no religious people bend their knees in supplication and make all sorts of signs and omens, but nature pays no need. Flowers that beautify the home and perfume the breath of life may wither and crumble to dust. Stem, stalk and blade that bring forth food, shelter and comfort, may twist, bend and shrivel and drive the wolf to the door of many homes, but naught is this "efficacy of prayer." Earthquakes shall crumble the works of man to earth. Violent storms and floods shall leave in their wake devastation and death. Pestilence and famine shall have their victims, Jack Frost and drouth shall play their part in nature's disintegration.

But not the fraction of an atom shall nature falter,
Nor the invariable law and laws shall alter,
To verify a freak of blinding superstition,
Or the sacrificial farce upon the altar.

Strange as it may appear that in these modern times of advanced civilization and science all sorts of religious creeds spring up like toad-

stools from the decayed limbs of theology and thousands are ready to adhere.

We have in our midst men, if it be appropriate to call them men, who possess the unflinching audacity to proclaim themselves saints or the reincarnation of some supposed saint, "man," or name as mentioned in "holy writ." They soon gain a flock of followers, some of whom oft-times seek to put on the cloak of martyrdom. The creed grows and soon assumes vast proportions, and due to this rapid and widespread propagation each and every leader claims to prove the divine legation of his or her doctrine, creed, or church. It is almost needless to point out such "men" as Alexander Dowie as an example. There are others too numerous to mention. It may be strange, yet true, no matter how ridiculous a man may proclaim himself, or how ridiculous a doctrine he invents, he gets followers who will volunteer at the risk of their lives to fight for that cause. While it may be natural, it must be also admitted as equally dangerous to our posterity. Creeds are dangerous. We did not consult the vast volumes of history. Common sense and daily experience prove this fact.

The one hope I desire to express, and the same hope that others share with me, is that the history of old does not repeat itself. If fathers and mothers educate their children to the highest standards of morals, elevate them above the meshes of superstition, that each mind may become its own architect not born of license but of true liberty; educate them to reason for themselves; educate them that they become faithful husband and wife, loving mother and father; then and not till that time shall the home and the family be the kingdom of happiness and peace on earth.

St. Louis, Mo., Junction Station.

REVELATION BY PROXY VERSUS REVELATION BY PROXIMITY.

BY W. A. SIMPSON.

THE Revelations of the past have always been by proxy, or through priests, prophets and Saviors, or middlemen. These proxies being of more than ordinary intelligence they sought to control popular sentiment by pandering to the credulity of the masses.

Recognizing in the lightning's flash and rolling thunder, in the rippling brook and swaying wind a power beyond their control, they naturally concluded that it was exercised by some invisible being having passions and faculties similar to their own. In view of all the phenomena of nature that they observed it was not strange for them to clothe their God with human attributes.

By penance and prayer they induced mental ecstasy, and while under the influence of this religious enthusiasm they thought themselves in a superior state and in communion with gods; and that the vagaries of their visions were revelations from that invisible source of power by

which all things are upheld. Thus was projected the Buddhistic Nirvana, the Mohammedan Paradise and the Christian Heaven; and this trinity of proxies has woven the fetters of superstition around our race for thousands of years.

Fear and credulity are the pillars on which each of these oriental religions rest—fear of punishment in another world for the sins committed in this, with the promise of a peaceful conscience beyond the grave, constitute their entire stock in trade.

The domain of faith being hypothecated on belief in the supernatural it is beyond the ken of reason; hence, its assumptions cannot be demonstrated. It leads its votaries away from the practical duties of life in a wild goose chase after phantoms as baseless "as the fabric of a vision." But such is the mystery of Revelation by proxy.

All men, all races should be brethren; but the "Revelations" of the past have estranged them—and instead of utopian fraternity, the world's faiths have deluged the earth with blood.

From St. Peter the keys of temporal and spiritual control descended to the Roman pontiff, thus uniting Church and State in an unholy marriage. The fear of anathema sealed the lips of all opponents for hundreds of years. But three centuries ago science plumed her wings for the contest. The terrors of superstition at once began to wane before the light of advancing knowledge. Honest thinkers began to doubt the divine origin of the so-called "Revelations," and searched amongst nature's wonders for nature's God. The God of the storm was found to be the God of the sunshine. The same power which tinted the maiden's blush guided a planet's whirl. The priesthood is necessary to interpret the sublime grandeur of nature's book. We need not look beyond the clouds for God's throne when the earth is his footstool and the Universe is his chariot.

Neither space nor infinity confine the limits of this God. It is our defective powers of comprehension which fail us in the contemplation of an atom, much less the conception of Deity. And when we attempt to consider the immensity of a myriad of worlds we are simply lost as the raindrop in the ocean; or, rather, we find ourselves absorbed into the stupendous whole. Of this whole we are a part.

And it is this idea that man is a link in the endless chain of being that has led to the wondrous Revelations by Proximity since the discovery of the art of printing. Witness the achievements in the arts and sciences. Not a tithe of what the schoolboy knows now was known by the wisest men of ancient times. The gap between the wisdom of primitive people and the practical knowledge of the Twentieth Century is immeasurable. Revelations by Proxy never gave a solitary hint at the possibilities of the labor-saving power of steam nor of the refining influences of chained lightning. Think of hearing and recognizing a human voice hundreds of miles! And of transmitting news around the world in a few seconds of time! These are Revelations by Proximity!

When men reluctantly abandoned the search for knowledge in the skies and began knocking at the doors of nature's avenues, inestimable riches flowed into their coffers, dispensing pleasures and luxuries unknown to their ancestors.

Science is the "open-sesame" to wealth more valuable to the human race than the silver of Peru or the gold of Ophir. We have not yet entered upon its threshold; greater glories are in store for posterity than the plummet of thought hath sounded or than the brain of the scientist hath conceived.

We bow in profound admiration at the strides of progress as the proximate revelations of the present and the possibilities of the future are projected. Proximities and not proxies are destined to be the saviors of humanity's toiling millions—to them must we look for the amelioration of the woes of our race.

Such names as Guttenberg, Fulton, Whitney, Morse and Edison deserve to be carved higher in the "Hall of Fame" than all of the prophets, priests and saints who ever figured in human history.

All honor to the noble men who have dared to brave the sneers of superstition's hosts and proclaim the Revelations by Proximity to bless man with the precious gifts of useful knowledge that shall endure for all coming time.

Philadelphia, Tennessee.

WOMAN AND MODERN THOUGHT.

BY M. M. MANGASARIAN.

(From Chicago Tribune of Dec. 16th.)

WOMAN AND MODERN THOUGHT[♥] was the subject of M. M. Mangasarian's lecture in the Grand Opera House yesterday. His conclusion was:

"Woman's position will not be improved materially or permanently until she overcomes her passion for the superficial; until with force of soul she goes deeper into everything; until an idea shall command her attention not for its rhyme but for its reason, not because it soothes but because it stimulates, not so much for its poesy but for its power. The frittering away of intellectuality must stop."

As part of the basis for this conclusion Mr. Mangasarian said:

"It has been asserted that woman is the greatest obstacle to the progress of thought. 'Religion is preserved to the world by woman alone,' said Renan, when in one of his satirical moods. Women, it is said, hear and believe when men question and doubt. Just as women must have a home built by some one else—a father or a husband to provide for them, likewise they ask some clergyman to give them something to believe in—to furnish them with ready-made articles of faith.

"Women are supposed to be seldom normal in matters mental or spiritual. They develop zeal rapidly, and thus become apostles and

martyrs rather than philosophers. The cool, calm, philosophic temperament has not the same charm for them that the mystic or ecstatic state offers. Among certain primitive tribes the women believed in more gods than the men. Some have explained this religiosity and shrinking conservatism of woman by attributing them to her intellectual inferiority. Darwin thought that while men were inventive women were imitative, and that while the brain of woman has remained stationary that of man has continued to develop. Others have argued that it is in vain for women to complain of the conditions, for genius laughs at obstacles. But in the ages of physical force, when might was right, woman was denied air and sunlight, both of which are indispensable to growth. The roses of paradise would never have turned to thistles but for the crime against woman—both man and God seemed to conspire to reduce her into bondage: 'Thou shalt be subject to thy husband and he shall rule over thee.' These were the first words addressed to woman in the morning of creation. But notwithstanding that she began her career under a blighting sentence, she has been all these years the most docile servant of the church."

OMMA BRIGGS ALLEN—OBITUARY NOTICE.

RICHARD ALLEN, of Hartford, West Virginia, a most intelligent, lifelong Freethinker, and an earnest patron of this Magazine, sends us, for publication, the following touching obituary notice of his departed wife, which we gladly publish. We are sure he will receive the sympathy of all our readers in his great affliction:



MRS. RICHARD ALLEN.

"Hartford, W. Va., Dec. 15, 1901.

"Dear Brother Green: I am passing through the most sorrowful time of my life. I have lost the beloved partner of my life. She died of chronic pneumonia. We went together to school, boy and girl. She was the only woman I ever loved. She was always faithful, honest and true. Never, no never, did a wrong to any one. I feel now that I would to go with her. She was the greatest blessing of my existence. She was a comfort to me every hour of my life, and more to me than all the world besides. I feel forsaken and alone. She fully believed in Free Thought, and she

often said the best life is the one that does the most.

"When I think how gentle, kind and patient she was, and consid-

erate in all the years she has walked by my side, I want to make her sweet and gentle disposition the guiding star of my life. 'Growing old and death is a melancholy necessity,' Socrates said. Perhaps dying is the best part of existence. The happiest part of my life was a night spent in a dreamless sleep. It was my wish that she should leave me without a pain, and my wish was gratified. She died in her daughter's arms, as quiet and peaceful as a baby falling to sleep. She had no future to fear, confident that a well-spent life in duty done. Her maiden name was Omma Biggs. She was born in Kidderminster, Worcestershire, England, Jan. 2, 1831; died December 4, 1901, 70 years, 11 months and 2 days old. We were married April 21, 1855. We have seven children, all living, three boys and four girls. Myself and the dear departed and our baby Alfred emigrated from the above place, Kidderminster, April 9, 1856, on a sailing vessel, the Constitution. Were thirty days on the water, and came direct to West Columbina, Mason County, West Virginia, and, as our beloved Ingersoll most beautifully said, 'Her sun had touched the Western Horizon.' So ended the drama of life, and she passed softly and speedily into that country, where storms never reach, and the heaviest laden wayfarer lays down his load, wearied with the strife. She fell asleep and laid her weary head upon the bosom of the universal mother, and with her arms around her sank into that mysterious slumber known as death. What we know of the Infinite is infinitely small. It is all change and change forever. How little we know. We stand upon the verge of crumbling time, we love, we hope, we disappear, again we mingle with the dust and the knot forever falls apart. Death is the surest calculation that can be made, and as the inevitable fate and end of all existence. His hand is stayed by no mother's prayer, by no wife's tears, by no man's wrath. He snatches the blooming child from the despairing mother, or the tender parent from the side of the helpless child, and yet we think it infinitely more consoling that all must return to unconscious dust, and an eternal rest, than to believe that almost all must suffer unending torment.

We buried her in the quiet country graveyard at Letart Falls, Meigs County, Ohio, where we had walked many times together. This is the last of earth. We left her as Tennyson says:

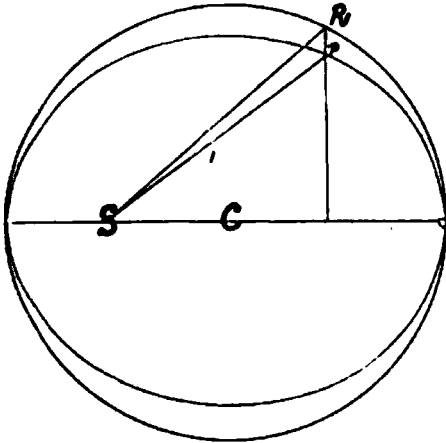
"Where never creeps a cloud or moves a wind,
Nor ever falls the least white star of snow,
Nor ever lowest roll of thunder moans,
Nor sound of human sorrow mounts to mar
Her sacred, everlasting rest."

Beloved wife, farewell. It cannot but be well with one that led as harmless, innocent and pure a life. Again, beloved, farewell,

ASTRONOMY.*

BY PROF. H. G. RUSH.

DISCUSSION of the circular theory of orbits having opened with vigor on the pages of Free Thought Magazine, it behooves the author of the same medium to set aright some misunderstandings. The contributions from Messrs. Greenhill and Walker being in favor of the new discovery, our task is confined to the charges preferred by our venerable critic, Prof. Leete.



The author of the true doctrine of orbits assumes cheerfully and fearlessly the burden of proof of the circular and disproof of the elliptical theory. Prof. Leete, whose charges we by no means ignore, has made it obligatory to answer the following questions:

1. Does the eccentricity of an orbit prove its ellipticity; is there such a thing as an eccentric circle?

2. Does the fact that the time from vernal to autumnal equinox is some

eight days longer than time from autumnal to vernal equinox prove the orbit is elliptical?

3. Prof. Leete charges that before we are entitled to a respectful hearing we must show that the ephemeris from the elliptical formula is manifestly incorrect.

1st. Does eccentricity prove ellipticity? Among thousands of others holding to the affirmative, La Place committed the same error. Having found a certain property of a curve we are not authorized to predicate the curve unless the same property does not belong to any other curve,

Explanation.—The figure represents an orbit, the inner curve by the elliptical, the outer by the circular theory, C being the common center, S the position of the sun, SC the eccentricity common to both, P and R respective position of body. The diagram represents eccentricity more than thirty times as great as that of the earth's orbit, it being impossible to show the difference between a circle and an ellipse of 1-60 eccentricity, since their greatest divergence on a scale of 90-inch radius is but 1-80 inch, less than an ordinary pencil line. The eccentricity is about that of Faye's comet.

The relation of proportional parts of the ellipse and circumscribed circle to the law of equal areas is such that a body being at P by the elliptical theory is at R by the circular, these points being where the perpendicular from the major axis cuts the several curves.

The angle RSP, which is about maximum in the position given, is the angular difference as viewed from the sun, being in the case of the earth never equal to 15 seconds of arc, hence never 1 second of time.

so we are not warranted to assert ellipticity from eccentricity unless it can be shown that eccentricity belongs to no other form. What are the facts?

We know of no better way to show that eccentricity is an element of the circular orbit, as taught by the new theory, than to request a careful reading of Webster's definitions of "eccentric" and "eccentricity," the former as both adjective and noun; "eccentric" 3. b. "a circle described about the center of an elliptical orbit with half the major axis for radius."

"Eccentricity" is the distance from the center of the orbit of a heavenly body to the body around which it revolves. Here the definition really ends.

Construct now an ellipse representing an orbit of the old school, then add an eccentric which is the corresponding orbit of the new school, and a glance betrays the fact that eccentricity most rigorously defined is a property common to both and we have no right to assert the form of orbit having proven eccentricity. As conic sections merely it is conceded that eccentricity is of the ellipse and not of the circle, which fact may have weight in denying this property to the circle as an orbit. For reasons just given we claim most positively that having discovered the eccentricity of an orbit we have not determined whether it is a circle or an ellipse, and that Kepler and his host of followers make unwarranted declaration in affirming of an orbit that because of eccentricity it is an ellipse.

2d. In answering point 1 we have made very easy the proof that the difference of the times between the several equinoxes in no wise argues in favor of either theory, it being the requirement of both alike under the law of equal areas.

3d. Prof. Leete says we must show the elliptical ephemeris manifestly incorrect. Here he has fallen into a very natural error; for if we show by formula exclusively circular a set of tables which differ by less than a manifest amount from the tables in use we have proven again, not the circular theory but that the tables do not prove the elliptical theory. And what are the facts? By formula derived from the circular orbit exclusively we can show (and this has been admitted by an opponent of high authority) that in the case of the solar tables the difference between the two at no time exceeds one second of time, and reaches this maximum but a few days in the year. The person who admitted this much, by way of defense, maintained that even so small a discrepancy would be intolerable. Think of it; one second being intolerable, when the last total eclipse of the sun was 10 to 15 seconds late, period of totality considerably short and Prof. Young, who allows 1-5 second for "personal equation," himself 5 seconds slow in announcing first contact, and all this apologetically tolerable and in full accord with the elliptical theory and elliptical data. Desiring to keep this article free from the abstruse

we refrain from adding the several formulae from which these unexpectedly harmonizing results are obtained.

We now have considered all the so-called proofs of the elliptical theory advanced by Prof. Leete, and find that they sustain one theory no more than the other, and therefore prove neither one nor the other. What, then, is to be done to arrive at conclusions warranting a choice? Test them by other methods until we find one or the other contradictory of some fundamental law, and this we do in our essay on the laws of motion, wherein we prove that the elliptical theory belies the laws of motion, while the circular is in full accord therewith. It is here we have extended the not yet accepted opportunity for the defenders of Kepler to earn \$1,000. If the elliptical theory belies the laws of motion, one of two things is a logical necessity without continuing debate, either to abandon the elliptical theory or set aside the laws of motion. Which? Having answered Prof. Leete in full, we beg to comment on a few questions so often put by our opposition. If the elliptical theory is wrong, why was it not discovered sooner? 1st, as to Kepler. His practice was to make a supposition or hypothesis and then "hunt it down," by which he means, follow it until it leads to a contradiction of facts. We are told he rejected eighteen on such account. The elliptical accorded with all the facts in his possession, but the circular theory would have done the same had he tried it as now set forth, leaving him without choice. Logically he is not allowed to couch the truth of an hypothesis until he has "hunted down" all possible hypotheses from the same data. The circular theory, as now set forth, was manifestly not among the outcasts, for it will not "hunt down" by the most rigorous tests of this day, and certainly not by the meager data at Kepler's command, the law of gravitation and the laws of motion not being discovered. 2d. As to Newton, what shall we say? Certainly not that the problem was beyond his ken, but, more plausibly, the misleading tendency of preconception. In his day the theory formulated in the laws of Kepler was generally accepted and in his devotion to other lines of investigation Newton was content in proving the mathematical correctness of what he believed to be true. In so doing he commits errors which it is our duty and our privilege to point out. This part of our work is done in unequivocal terms. If Newton's attention had been seriously called to the test of elliptical orbits by the laws of motion the true theory would be just so many years older. Of Laplace, similarly, we venture to say that, absorbed with other problems, he never questions the correctness of Kepler's laws or Newton's endorsement, so, after finding eccentricity by the differential method, he jumps to the unwarranted conclusion of elliptical motion.

By an insignificant misunderstanding Prof. Leete supposes that I accept the first law of Kepler, whereas that is the one in dispute. The second law, that of equal areas, has no selfish connection with any curve and applies to any conceivable law of central force.

It has been charged that fatal results will befall the circular theory when trying to adapt it to cometary orbits. Admitting that much yet remains hidden in the mysteries of the universe, we maintain that the real behavior of comets will be better accounted for by the new theory than by the old. It is not the purpose in this article to enter into a full discussion of cometary motion, but only to show that elliptical theorists fail to treat the matter consistently with their own beliefs. The tail of the comet gives evidence of powerful force operating upon the comet, but they fail to recognize the fact that if attraction draws, repulsion propels, and both forces must be considered as determiners of motion, the true path of the comet being the resultant of the several activities. The determination of cometary motion, then, we hold involves an important condition not sensibly present in the planetary system. The law of this repelling force must be known before the problem can be solved in its utmost generality, the degree of influence of this repulsion growing as the eccentricity of the orbit increases. This topic is not vital to the circular theory, but highly suggestive, and we leave it for careful consideration.

West Willow, Pa.

NOTICE EXTRAORDINARY.

WE most earnestly request every friend of this Magazine to immediately send us the names of ten or less persons who are known to be intelligent and liberal in their views, and the post office address of each.

H. L. GREEN, PUBLISHER,

213 Indiana Street, CHICAGO, ILL.

EDITORIAL DEPARTMENT.

A GREAT REVIVAL.

ORTHODOX CHRISTIANS are everywhere praying for and predicting that we shall soon have, in this country, a great revival. We can agree with them that we stand much in need of a great revival, but when we come to state the kind of revival that we are in need of, we part company.

What the preachers generally mean by a great revival, is more belief in dogma, more adherents to Christianity, more churches, and more preaching of the orthodox type, more money with which to send the gospel to the heathen countries, more souls saved from an orthodox hell, more piety, less Sabbath desecration, more family prayers, more singing of hymns like the following:

Jesus, my all, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way till him I view.

The way the holy prophets went,
The way that leads from banishment,
The King's highway of holiness,
I'll go, for all his paths are peace.

This is the way I long had sought,
And mourned because I found it not,
My grief a burden long had been,
Oppressed with unbelief and sin.

The more I strove against their power,
I sinned and stumbled but the more;
Till late I heard my Savior say,
"Come hither, soul, I am the way."

Lo! glad I come, and thou, blest Lamb,
Shalt take me to thee as I am:
Nothing but sin I thee can give;
Nothing but love shall I receive.

Then will I tell to sinners round,
What a dear Savior I have found;
I'll point to thy redeeming blood,
And say, "Behold the way to God."

We believe we have here stated fairly what our orthodox friends mean when they talk of a great revival. We are sure that most orthodox clergymen would endorse our statement.

We will now state the kind of revival that Liberals, Freethinkers and Infidels, if you please, who think more of good deeds than of creeds, would like to see—the kind they are working for. They desire a revival of the Religion, known as the Religion of Humanity, a religion which more than anything else makes its adherents honest in thought, in action and in all the relations of life. A religion that admits of no hypocrisy, that teaches its converts to first of all things be perfectly truthful, and to value Truth above everything else. The advocates of this religion rely on scientific demonstration, more than any other thing, for proof of their doctrines; they never talk about such a belief being more comfortable than some other, and giving more consolation in the hour of death. The only question to be considered, "Is it true?"

The Freethinker requires that a religion be adapted to this present world. They prefer honesty to piety, salvation from sin here to salvation from hell here after. They are desirous of seeing a revival of religion spread over this country that shall give us honest men for our public offices—men that will not sell themselves, and will not need constant watching—a revival that will give us honest, conscientious business men, who will not at every opportunity grind the face of the poor, and then atone for the crime by dividing with the church what they have made by robbery.

More than all else we need this revival of the Religion of Humanity, that shall make its followers universally adopt the creed of Thomas Paine,

"My Country is the World,
To do Good is my Religion."

When we fully endorse this grand creed our sympathy will not be limited by national boundaries or complexion; we will look upon all men, wherever born, as our brothers of the world family.

When this religion prevails, in the place of inventing implements

of war, to murder our fellowman, we will do all in our power to inaugurate instrumentalities to ameliorate his condition. Another motto we will adopt as part of our creed: "That we must be just to all living beings." That will require that we advocate equal rights for all. That, in the words of Ingersoll, "That we grant to others every right we claim for ourselves." Then we will be in favor of giving to women equal rights with man in all the relations of life, and when we are fully converted to this "Religion of Humanity" we will look upon all dumb animals with mercy and compassion, realizing the Darwinian theory, which is now an established fact, that these dumb animals are our relations, and we will come to feel as Col. Ingersoll did when he said he would not take the hand of a vivisectionist, and that he always felt ashamed when he ate the flesh of a murdered animal.

This Religion of Humanity will demand that we make our reason the highest authority—above the authority of gods, holy books, priests, churches or creeds. It will then be to us the highest tribunal to which every question must be submitted, with all the evidence within our reach that bears upon it. When the verdict has been reached we should be loyal to it, until it be questioned by further legitimate evidence. Reader, which kind of the revivals above stated do we most need? Let it be the special work of Freethinkers to hasten the advent and revival of the Religion of Humanity.

ALL SORTS.

—A full, accurate report of the Liberal League Congress, with portraits of the officers elected, will be published in the March Magazine.

—President Wakeman, of the Liberal University, informs us that the University may now be assumed as a fact; that the prospects of its success were never better. Liberals everywhere ought to give it a generous support.

—George Jacob Holyoake, our esteemed "editorial contributor," of England, edited the London Daily Sun from Monday, Dec. 16 to Saturday, Dec. 21, inclusive. The Sun was edited just a year ago, for one week, by Rev.

Dr. Parker, the most noted preacher in London.

—A stranger, with many apologies and much hesitation, wrote Mrs. Stanton for her autograph and a quotation. To which she replied:

"My autograph you ask,
To send it is no task;
It requires no special grace,
For I have others in its place."

—G. W. Olney, of Providence, R. I., writes:

In the Magazine for December is a most excellent article by Henry Goldberg on Marriage. Get him to write for the Magazine as often as you can. I

have not got his book yet, "The Voice of Reason," but shall get it when I go to Boston.

"Do you appreciate poetry?" asked the serious young woman. "Yes, indeed," answered Mr. Cumrox. "There's one piece of poetry that has done me a world of good. Old as I am, there are times when I couldn't tell how to figure without saying, 'Thirty days hath September, April, June and November.'"

—When bigots in any part of this country make the attempt to violate the laws and national Constitution, they are very apt to hear from E. P. Peacock in a way that they do not suspect. Bro. Peacock runs a detective commission on his own hook in the name of the American Secular Union. No one who has not the means of knowing can estimate the value of the good work he is doing. He is such a modest man that he will not thank us for giving him this notoriety.

—James J. Hill, of Saxson River, Vt., our twenty-year subscriber, when sending his twentieth subscription, and also a Christmas present, writes:

I send you my dollar for a renewal. I must have the Free Thought Magazine as long as I can see to read. It is food for me, though once I would not have patronized such a publication; that was when the teachings of my youth had full control, but thanks to Joseph Barker, he caused me to doubt, and ever since I have been progressing. I pity those that are still in the slough of theology. My wish is that you, and such like you, may prosper in your good work. I shall not be here to see it, for my days above ground cannot be a great many, for my next birthday will be the 92d.

Bro. Hill has paid little attention to the laws of God, but has obeyed the laws of old mother Nature, and he is getting his reward here on this earth.

—Toledo, Ohio, Dec. 30.—(Special.)—"Our modern hymns are chock full of doggerel nonsense. We have wandered

from the path which was originally marked out and our hymnology now deserves the denunciation given it by Prof. Triggs of Chicago."

The above statement was made this morning by the Rev. Robert S. Young, pastor of the Westminster Presbyterian Church, at the meeting of the Toledo Preachers' Union.

"Why, do you know," continued Mr. Young, "I have discovered that one of the hymns now sung with the greatest fervor is merely an old Italian drinking song?"

"Well, what if it was a drinking song?" indignantly asked another member of the Preachers' Union. "People won't know the difference."

The preachers are right about the hymns, but then, if the hymns are doggerel, what are the sermons that are preached with them?

—J. W. Beckwith, of Lander, Wyo., writes under the title of "What Is an Atheist?":

D. K. Tenney asks the above question in the November number of Free Thought Magazine, and then answers it in these words: "He is simply one who does not believe in the God of the Bible," and I see that the editor and some others seem to consider that the true definition. The definition according to Webster is "One who disbelieves in the existence of a God, or supreme ruler of the universe."

A theist is one who believes in a God, and the prefix a gives it a negative meaning. According to Tenney's definition it includes all those who believe in the existence of any God except Jehovah, and is nearly synonymous with infidel. Teachers of free thought principles should be very careful to use correct terms, as the wrong use of this word has led to disputes that would otherwise have been avoided.

—Yonkers, N. Y., Dec. 31.—(Special.)—Mrs. G. C. Harriott, better known as Clara Morris, said to-day regarding her canceled lecture in Milwaukee:

"My lecturing manager arranged for me to lecture before this woman's club at Milwaukee and all the details were perfected when a minister, who was a

member of the Committee on Lectures, hearing that an actress had been secured to speak before his organization, immediately assumed the prerogative of a dictator and said no actress should be permitted to address any organization which he ornamented with his membership, and thus it was that my engagement came to be canceled.

"If, after a thorough investigation, I find there is any truth in the published statements indicating that the members of the association have attempted to 'claw' me, then I think I can show my claws in return."

—"The Chinaman is all right in his place, and his place is in China, and therefore I am heartily in favor of keeping him there," said Representative Kern of Illinois. "You can say for me that I will do all in my power to re-enact the Chinese exclusion act, which expires by limitation next May. And, furthermore, you will find an almost unanimous sentiment in the West in favor of extending the exclusion act. The Chinaman may be a law-abiding citizen, but, all the same, we do not want the honest toiler of this country to be forced to compete with the celestial in our labor market. Our manufacturers are protected against the cheap labor of foreign manufacturers and it is only just and proper that we protect our laborers against the Mongolians."

It is evident that Representative Kern does not believe the doctrine of Thomas Paine: "The world is my country and to do right my religion." What a beautiful state of things it would be if China and every other nation would pass an exclusion act similar to ours.

—Kansas City, Mo., Dec. 29.—The Rev. James A. Heath, who is alleged to have illegally secured a divorce from his wife in New York in order to marry a Kansas City woman, was deposed from the ministry and expelled from the Calvary Baptist Church at a meeting of the congregation to-day.

The council of eight Baptist preachers, to whom the matter was referred on Dec. 17, made its report, finding Heath guilty

on three charges, and the report was unanimously adopted by the congregation. The action of the church not only excludes him from the pulpit, but withdraws the hand of fellowship from him as a member.

Mr. Heath was formerly pastor of the Baptist Church at Castile, N. Y., where his wife and children now reside. The Rev. Charles A. Merrill, the present pastor of the church at Castile, came here and assisted in collecting evidence against his predecessor.

There is no end to the trouble the preachers are having. They can't swap an old wife off for a new one without being brought up for trial.

—Mrs. I. Shillington of 216 Indiana street, whose son Henry was killed by the blowing up of the battleship Maine, has sent a floral anchor to Secretary of the Navy Long with the request that it be placed on the grave of the Maine's dead in Arlington. Every year since the victims of the Havana harbor explosion were buried in Arlington Mrs. Shillington has forwarded her floral tribute to their memory. The anchor sent this year is made of immortelles and has been turned over to Col. Patten of the quartermaster general's department, who will see that the bereaved mother's request is complied with.—Chicago Tribune.

Mrs. Shillington is our next door neighbor, and one of the best of women. We felt great sympathy for her and her worthy husband when the sad news came of the death of their son, which was a terrible blow to them. We do not know to what church she belongs, but do know she has the right kind of religion—the Religion of Humanity.

—At the old Park Street Church in Boston a revival meeting has been going on. We think the reports in the daily papers have not much misrepresented the doctrine of the preachers. One of them said: "Here we are on the brimstone corner, and we insist on good, old-fashioned, red-hot salvation. We believe in a red-hot, seething hell. Thank God, we have found a few folks who believe in the whole Bible, Jonah, the whale, and the flood and everything. The old book is

all right." Others ejaculated, "I believe in God over and over again!" "There is a hell, I know." "And it is as hot as it ever was!" "I don't know but it's hotter." The style of exhortation and singing was a compound that suggested a cross between the variety show and the old-fashioned revival. We are glad to know that the revivalists have been ejected by the officers of the church for unseemly behavior in the conduct of worship, although we have seen no protest against their doctrine.—The Christian Register.

What a change. People turned out of the old Park street church for preaching a "red-hot" seething hell. Thirty years ago they would have been turned out of that church for refusing to preach that kind of a hell.

An old man, as he sat on a bench in a public park one day, figured up a partial account with Old Alcohol, which was about as follows:

I thought Liquor was a friend; I find he is a foe. He promised to make a man of me, but he made me a beast. Then he said that he would brace me up, but he made me go staggering around, and then threw me into the ditch. He said that I must drink to be social; but he made me quarrel with my best friends and be the laughing stock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health; he ruined the little health I had, and left me sick as a dog. He said he would warm me up, and I was soon nearly frozen to death. He said he would steady my nerves, but instead he gave me delirium tremens. He said he would give me great strength, but he made me very helpless. He promised me courage, but he made me a coward, for I beat my sick wife and kicked my poor little sick child. He made me act like a fool and talk like an idiot. He promised to make a gentleman of me, but he made me a tramp.—The People's Press.

Turners Falls, Mass., Dec. 31.—Louis Bitzer, a jeweler of this place, to-day shot five persons, two of whom, his clerk, Miss Ida Columbe, and Bitzer's 5-year-old son, are dead. His other vic-

tims were his wife, Christina, and his two daughters, Annie, about 16 years of age, and Carrie, 12 years old. It is thought they will not die. There is evidence that it was Bitzer's purpose also to take his own life, but his prompt arrest apparently prevented him from carrying out this purpose. He is about 35 years of age. The note which they found in his store after the affair, after telling of the shooting of Miss Columbe, stated that he had determined to go to his home and end the lives of his wife and children and his own. He asked that at his funeral the hymn, "Nearer My God to Thee," be sung.

That reminds us of the story of the small boy who walked down the street with a large watermelon under his arm singing "Nearer My God, to Thee, Nearer to Thee." As most Christians have given up the old-fashioned hell of fire and brimstone, but cling to the doctrine that we enter the gates of the New Jerusalem at death, where all is joy and happiness, we wonder why many more do not send their families and themselves to the "sweet by and by," as Louis Bitzer attempted to do. The doctrine of a future existence causes more suicides than any other. Atheists do not commit suicide.

—Unlty, the Liberal Christian paper of Chicago, has this to say in its issue of Dec. 26:

Free Thought Magazine

Heroically H. L. Green holds on to this organ of protest, still, as it seems to us, too full of crass negations, but this is being steadily ameliorated by the spirit of science and the growing spirit of hospitality which makes reverence without dogmatism possible.

It has also this to say of our most valuable contemporary:

The Open Court.

Of all the magazines that we know of this is the most defiant towards what is called the "popular demand." It is most independent of public approbation. It goes on publishing things that to its mind

are important, whether the people read or not; but they are reading *The Open Court* more and more. Dr. Carus and his associates are reaching an increasing constituency of thoughtful and thought-making people.

Bro. Jones, of Unity, truly says of the *Open Court*: "It is most independent of public approbation. It goes on publishing things that to its mind are important, whether the people read or not." That is the true course for every reformer to take, but how few have the nerve and honesty to do so.

—Robert R. Stiles sends us the following from the *New York Sun* for this Magazine:

C. M. Moore, a farmer, died at his home near McKinney, in this State, a few days ago. He was a pronounced infidel. He wrote his own epitaph, which was read at his grave. It is as follows:

As a wave of the tide leaves its mark on
the sand,
For next waves to flow over and wash
from the strand,
So will I leave a mound, name, dates,
death, birth,
For next ages to sweep from the face of
the earth.
I believe all our consciousness ends with
our breath;
That we know before birth all we'll know
after death.
I've no tears to annoy, and no hopes that
might tease,
With prospective oblivion assuring me
ease.

He also left a written statement which in his last breath he said he had no desire to change. The statement as he wrote it is as follows:

"The belief in Christianity is so thoroughly instilled in the minds of the community here, and the uninvestigating masses look upon an avowal of unbelief in the Bible and divinity of Christ as an evidence of depraved hypocrisy. Having been for fifty years a materialist and total unbeliever in gods, devils, heaven and hell, and disbelieving in any form of divine relation, and knowing the proneness of the clergy to concoct and report deathbed repentances of all infidels after

they are dead and no longer able to defend themselves, I write this and direct that it be read publicly at my burying by some liberal friend to save my after death memory from the blight of a traditional or recorded false deathbed recantation of my lifelong infidel creed. I also direct that my epitaph be read at my grave."

—The following, entitled "The Way of Success," was written by Mrs. C. S. Sparks, as a lesson for the children of her "Secular Sunday School," in Cincinnati, Ohio:

Attend carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battle bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make no private acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your obligations promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, intoxicating drinks.
Use your leisure for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passion.
'Xtend to every one a kindly greeting.
Yield not to discouragement.
Zealously labor for the right and success is certain.

That is much better than to have them repeat the "Lord's Prayer." It is good enough for older people to learn.

—We have received the following sensible letter from Effie J. Clark, of Allerton, Iowa:

Editor *Free Thought Magazine*:

In the minds of many people, who are quite liberal in their opinions, the

words Free Thought and Free Love are synonyms. They have never studied the Free Thought movement and are not aware that most of its adherents have been, and are the purest people on earth. Having noticed that some Free Love publications sail under the banner of Free Thought and advertise the works of noted Freethinkers, and quote their sayings, they class the two together.

Advantage is taken by these home-wreckers to promulgate their pernicious views, none the less beastly because told in decent language and ostensibly in the interest of science. Think of such a publication quoting the perfect home-maker, Ingersoll! After some of their recent utterances in favor of the desecration of the institution of marriage, we read with much satisfaction your quotation from Ingersoll on the subject of marriage in the Free Thought Magazine for November.

The words Free Thought has the true ring for those who have "ears to hear," and although it is associated with Free Love in the minds of some misinformed people, and appears in large letters on the cover of your Magazine, we have known that journal to gain an entrance into homes—where some other Free Thought publications were unwelcome. Its well defined attitude in regard to Free Love, its purity of thought and diction, and freedom from needless and ill-sounding expletives, make a way for argument, and those who think to criticize and censure are forced to heed and read.

The banner of Free Thought must represent only the best of everything, but eternal vigilance and the united effort of all right-minded Freethinkers will be the price of progress so long as there are those who seek to trail its colors in the mire by propagating pernicious theories in regard to social life.

—D. S. Taylor, of Hyde Park, Mass., writes to us as follows:

"We are having a lively time in Boston. Mr. Rees, the Quaker evangelist; Mr. Harvey, the Chicago hotel proprietor; 'Bud' Robinson, the converted cowboy; 'Ned' Ferguson, the reformed locomotive engineer (though I do not see why a locomotive engineer, as such, needs reforming), and others have been having things their own way in the Park Street Church, up to yesterday (Dec. 9). A sample of their utterances may edify your readers:

All that is the matter with our crowd is that we have got the real thing. You are now paying your minister \$3,000 a year for preaching on Sunday and providing a greased plank on which your children are sliding straight to hell. What are you paying a preacher for who never gets any converts, and who makes you think you are going to heaven, when you are going to hell? Hell has had an addition put on for the people who are going there in regiments.

"The stamping, jumping and howling of the revivalists and their victims made the meetings sound like a session of the stock exchange. The speakers would jump up on the pews in their excitement; and one of them played leap frog over the backs of the "mourners" gathered on the platform.

"This sort of thing did not suit the pastor and the church committee (albeit this locality was formerly known as 'Brimstone Corner'), with the result that the gossellers were ejected from the church, and up to the present writing have been vainly scouring the city to secure a hall.

"'If a house be divided against itself, that house cannot stand.' The religionists appear to be doing their best to consummate their own downfall. This internal warfare is even more significant of the dissolution of organized

religion than is the decline in the enrollment of theological students all over the United States."

These evangelists are "fools for Christ's sake" (I. Cor., iv., 10), as the Bible teaches they should be. They preach hell as the Bible teaches it, and for that are turned out of the sanctuary—the "Brimstone Corner"—in Boston. No wonder, as they state, "Hell has had an addition put on for the people who are going there in regiments."

—In a recent address in the Grand Opera House, Mr. Mangasarian asserted that love of the beautiful will transform Chicago. Art, he said, is the saving power that is to overcome soot and smoke and dirt and which will convert the city into a metropolis of stately buildings and spreading parks, and its people into better citizens.

"The Art Institute by the lake is a credit to Chicago," he said. "Though we are, comparatively speaking, a young community and much dominated by material pursuits, nevertheless we have a palace of art in our midst which lifts its head above the smoke hanging over our industrial metropolis."

"We love wealth and enterprise; we are devotees of comfort and commerce; yet these modern gods have not altogether crowded out of our minds the love of the beautiful. It may be objected that our allegiance to art is not very decided, but art will in the end conquer even us."

ART MUST RE-ENFORCE NATURE.

"Chicago has been so little favored by nature—for with the exception of the beautiful lake nature has been very chary with her gifts—that art must be summoned to fill up the gap. Chicago cannot be called a beautiful city and it is difficult in a muddy and sooty city to be esthetically happy—it is hard even to be good in such provoking environments."

"If our good clergymen would, instead of preaching the bad news of

damnation, join in an earnest effort to cultivate in the masses the love of the beautiful they would help to make this present world an Elysium. Art will save us in this age of iron and cotton from becoming ourselves iron and cotton things."

"By art we mean the seeing under all things the ideal—it is the hunger and thirst for the life of the mind beautifully embroidered, so to speak, by the delicate hand of imagination. To make the average man more artistic we must appeal to his mind through the avenues of a rational religion, an elevated drama, a clean newspaper, a great literature, and, above all, artistic environments."

"A people without art would be a people without intellectual life. We must see beauty as well as utility, must play as well as work. If I could devise the meaning of words I should apply the word 'infidel' to those who see the world always as prose, never also as a poem—who hear its noises but have no ear for the silences of nature; who never dream a dream or paint a mental picture or behold a rainbow in the sky."

SAYS ART IS NEW RELIGION.

"The most pressing problem of the age is the regeneration of society through art. Religion and the churches have for centuries faithfully and with commendable zeal tried to save the world, but it is a matter of regret that the results have not been commensurate with the enormous expenditure of means. But humanity will take more kindly to art as a redeemer. It will be more susceptible to its message of beauty."

"Art differs from religion in this, that while the latter seeks to suppress the passions the former aspires to direct them to nobler uses. Religion eradicates, art transforms; religion would cut off the right arm and pluck out the right eye; to art the body is as sacred as the soul. Religion would lead us to

heaven maimed; art is not satisfied until the whole man is saved.

"Again, art brings peace to the troubled mind, not by sapping its energies, but by creating counter activities to overcome the discord by harmony. It is by art more than by sermonizing, by great pictures more than by prayers, that the evil tendencies in us shall become regenerated.

"It is a question whether an artist should ever paint battle pictures. The real mischief of war can never be told by the brush, for it is not the carnage, the blood-soaked fields or the heart-breaking scenes which condemn war most. Such evils come also by the flood and the earthquake, the summer's sun and the winter's snow.

"The shame of war lies in the violation of a moral principle to which the poet and the orator can give expression, but which the painter cannot catch on his canvas.

"A painter should, if not exclusively, generally, at least, give us pictures of peaceful landscapes, the grandeur and loveliness of nature, of sky and sea; he must reveal the 'human form divine' and people his quivering canvas with beautiful women and children; he must give us scenes of quiet and sweet home life; such scenes as the great Dutch masters loved to paint.

"An art institute should not be used as a place for the marketing of pictures. Only such works should be hung on its walls as deserve to remain there always as the treasures of the people. The committee should have no thought of the commercial possibilities of an exhibit. To do good is not to be an artist, but to do good for the pure pleasure of doing it is to be an artist."—Chicago Tribune.

—The Chicago Tribune of Jan. 9, 1902, in an editorial entitled "Church Finances," says among other things:

To maintain the churches of this country and to make the usual annual advance requires \$260,000,000 a year. The

outside donations and bequests to churches and religious enterprises last year amounted to only \$6,298,480, leaving the huge sum of \$253,701,520 to be raised by the regular Sunday contributions, pew rents, bazars and individual gifts in sums less than \$1,000, which are not included in the Tribune's statistics. From this point of view it is not extraordinary that the outlook is not particularly encouraging, notwithstanding the present prosperous times.

This gospel of the meek and lowly Jesus who had not wherewith to lay his head, and who commanded the rich to sell all they had and give the proceeds to the poor, and instructed his disciples to go forth and preach this gospel without pay, has come to be a very costly thing in these latter days—only costs yearly \$260,000,000. The gospel that Jesus taught was called a free gospel. We suppose the reason for the increase in the price of this article is the superior quality provided in these latter days.

—The following letter we copy from the Boston Traveler of Jan. 7:

Owen Wister, Esq.:

Dear Sir—I observe at the end of an article bearing your signature, the following:

"He (Theodore Roosevelt) has striven in his books to do honor to great Americans in the past."

I am informed, on authority that seems conclusive, that Mr. Roosevelt in one of his works speaks of Thomas Paine as a "dirty little atheist"; that on having it proven to him by a more careful or more truthful historian that in these three words he had made three misstatements (or a triple misstatement), and that Mr. Paine was neither "dirty," "little" nor "atheist," he has never made for them any apology, correction, or even withdrawal.

For any other than an illiterate man to declare Paine to be an atheist seems impossible; for an educated historian to do so, when page after page of his best known work is devoted to argument in favor of the existence of a God, seems hardly compatible with honesty.

Like Mr. Roosevelt, I have no agree-

ment or even sympathy with Paine's religious ideas. But, unlike him, I do not consider disagreement with them a legitimate excuse for libelling and villifying one of the greatest men of his time.

In the opinion of thoughtful scholars. Mr. Roosevelt's ignorant or spiteful misstatements about Thomas Paine effectually discredit him as a historian; and they seem also to contradict the paragraph from your article which I quote at the beginning of this letter. Yours truly,

PHILIP G. PEARODY.

Some friend of the President, who has his ear should inform him that he ought, in justice to himself, to correct this misstatement, not for the reputation of Paine, whom it will not injure, but for his own reputation, which it will injure.

—George Longford, that well-known Freethinker of Philadelphia, writes:

"As regards the Free Thought Magazine, I consider it the best Liberal publication in America, and fully deserves ten thousand subscribers, or as many as there are Freethinkers in this country."

We thank Brother Longford for his good opinion.

—Our good friend, Prof. Greenhill, writes:

I do not know whether any of your subscribers have been at the trouble to compliment you on your first issue of the Magazine for the current year. So I will take it upon me to say that I value it as being equal to a whole year's subscription. Each article is a jewel, and to me every one of Judge Ladd's writings, the latest included, has a more than ordinary fascination.

—A revivalist was conducting a camp meeting and exhorting his hearers with great fervency to seek salvation. He was one of the rampant sort of revivalists who believed in the whoop-er-up brand of religion. He had gotten well warmed up when he saw an in-
vidual who was sitting near a stump

some distance from the platform, suddenly bound into the atmosphere with a yell. "The spirit is working on another sinner," shouted the exhorter with great fervor. "Spirit nuthin'," yelled the sinner as he executed a war dance. "A man that can't tell the difference between religion and a blamed yellow jacket under a feller's shirt has no business to preach."

—Kingston, Ont., Jan. 8.—At a meeting of Free Methodists at Verona, one of the brethren declared he could fly and proceeded to demonstrate his power. He launched into space and his head came in contact with a large coal oil lamp. The lamp fell to the floor and the oil ignited. At one time five men and three women were on fire, and five of the eight were seriously burned. The flames spread and caused a panic. Many were injured in the stampede.

The claim that the brother made that he could fly was just as true as most of the claims that are made in the pulpits. Most of the preachers put off the flying trick until after death, when the good will be provided with wings, also a harp.

—In the November Magazine we published the following:

Ray Huff of Angelica died Friday at the age of 17. He had been entirely helpless from birth, though he had attained a natural growth. He never could speak or lift his head from the pillow and knew no one but his mother, who had cared for him faithfully all these years, supporting herself and the boy by sewing.—*De Ruiter Gleaner*.

This poor mother, who had been caring for her boy "all these years," had doubtless asked God to help her in her evening and morning prayers. We would like some good Christian to tell us why he did not answer those prayers. They will doubtless say "God's ways are not our ways," and we are glad to know that "Man's ways are not God's ways," as ex-

emplified in this case. There is no man living who, if he had the power, but would have brought comfort to this greatly bereaved woman. My Christian friend, how is it? Does your God lack the power or the disposition to aid in such a case as this?

To the above we received the following reply from Rev. William Hancock, of Wyoming, Pa.:

Editor Free Thought Magazine:

Dear Sir—In this month's issue of your Magazine I find an item concerning "Ray Huff of Angelica," taken from the *De Ruiter Gleaner*, which says that his mother faithfully cared for him through seventeen years of entire helplessness.

In commenting thereon you say: "This poor mother, who had been caring for her boy 'all these years,' had doubtless asked God to help her in her evening and morning prayers. We would like some good Christian to tell us why he did not answer those prayers, etc., etc."

My observation and experience has been that the children of both atheists and Christians suffer from the diseases of mind and body to which all flesh is heir, and therefore her son's unfortunate condition cannot be taken as indicative of the habit of praying on the mother's part, and, as there is no reference to her evening and morning prayers in the *Gleaner's* paragraph, we must conclude that you base your conclusion that the mother made "evening and morning prayers" on the fact that she cared for her son faithfully for seventeen years.

Furthermore, there is no evidence offered by you to show that her prayers to "God to help her" were not answered in some way other than the care of her son. In conclusion, allow me to say that I would like your magazine better if you would confine it to scientific religious discussion on a high plane and would not allow it to descend to vulgar personalities and the racking of some poor woman's feelings for the sake of making a worth-

less point and cracking a joke better left unsaid. I am very truly yours,

Wm. Hancock.

We are glad to learn that our orthodox friend reads this Magazine and has made the attempt to answer our question. "We would like some good Christian to tell us why he did not answer those prayers." He says that "there is no reference to her evening or morning prayers in the *Gleaner*." But if we admit that no such prayers were made that will not help our friend much or improve the character of his God. As Ingersoll says, "Let us be honest." According to orthodoxy God fully knew of the terrible affliction of that poor boy; in fact, he was constantly there with him, as he is everywhere, and he had the power to relieve him instantly and make the poor, suffering mother happy, but because he was not requested to do so he did not interfere. Yet we are told he is a God of love. Suppose a building was burning down in which there were many people and a man stood in the street, and when asked why he did not try to rescue them replied: "I have not been requested to do so." What would we think of him? But, then, our friend says: "There is nothing to show that God did not answer her prayer in some other way than to help her son." That is the latest quibble that our orthodox friends use to explain why God does not answer prayer. You ask for one thing and he gives you, or some one else, another thing not asked for. Our friend has forgotten that God has said in his Word: "Therefore I say unto you: What things soever you desire when ye pray, believe that ye receive them and ye shall have them. St. Mark xi., 24. You see it does not say, "You shall receive something else."

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The way that Socialism is coming is this. Socialists understand that there are two classes of people in the civilized world. First, there is the working class, including all who do useful work either with their hands or their brains. They are as a rule poorly paid because the larger share of what they earn is taken from them (legally of course) by the other class of people. These are the capitalists, who gather in the rent, interest and dividends. Once the capitalists used to work, but now they hire others to do their brain work as well as their hand work. They only draw incomes.

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THE BRUNO MONUMENT.

(See Page 186)

FREE THOUGHT MAGAZINE

MARCH, 1902.

HAD THE EARTH AN ORIGIN?

BY DANIEL K. TENNEY.

WHEN, in the remote past, the human race, in process of evolution, from monad to man, had reached that primitive stage of development where men had ceased to hang by their tails to the limbs of trees, and when study and reflection began, they naturally came to wonder



DANIEL K. TENNEY.

where the earth, "and the stars also," came from, and what was the cause thereof. The conclusion seems to have been reached by them, everywhere, that the universe must have been, at some time, created by somebody! After a while, men, assuming to be wiser than their brethren, in the various countries, reflected upon the matter, as best their ignorance enabled, invented various solutions of the great problem and propounded them to their associates. The conclusions thus announced were readily acquiesced in. Such ideas were instilled into the minds of the ancient people and handed down from

generation to generation, as great and solemn truths. Thousands of years later, a few men learned to write and inscribe their thoughts in manuscript. What the wisest of them knew was very little, but even a little apparent wisdom, in those dark days, seemed wonderfully brilliant. So the scribes, in their endeavor to solve the myths of the universe, arranged and recorded the varying traditions concerning them. After this manner was produced that brilliant story in the book of Genesis, that the earth, the sun, the moon, and "the stars also," were created in six

days by an infinite God, named Jehovah. This story settled the great problem for several thousand years to all who became acquainted with it and so remains at this day, with probably one-half of the people residing in what is known as Christendom.

Some centuries ago a few people had grown wiser and began to discredit the ancient tale. Astronomers and geologists began to develop. They repudiated the story of Genesis altogether, insisted that the earth was millions of years old and that the human race has resided upon it for hundreds of thousands, and probably millions, of years. The Church was astounded at such blasphemy. Countless thousands of intelligent men were tortured, imprisoned, burned at the stake and otherwise butchered, for the glory of God and to suppress the advance of Free Thought and education. Still, a few wiser men continued to search for and spread the truth, until at length it came to be admitted by the wiser clergy, everywhere, privately and sometimes publicly, that the Genesis story of creation is a fable and nothing else. But they still say that the facts intended to be inculcated by that Holy Fable remain facts just the same as before; that the days referred to are not what are known to us as such, but were indefinitely vast periods of time, each a million years perhaps, and that the earth, and "the stars also," were certainly created in six of such vast periods, and that the Lord "rested on the seventh day and hallowed it." The story of the fall of man, as related in that book, is certainly true, also, thus rendering a savior absolutely necessary for his redemption. Instead of remaining in that fallen condition, without a savior, for only four thousand and four years, as until lately was believed to be the fact, mankind had really so remained for perhaps a million of years or more, with no avenue for escape. No wonder a savior was thought necessary.

This modified story of the origin of the earth seems to be accepted by many modern scholars. Adam's fall they do not quite admit, because they did not hear it, but concede that his successors do not even now stand high in the realm of morals. Having been educated to believe that the earth had an origin and that the ancient account is not literally correct, some scholars, even now, seem desperately inclined to account for it in some other way. In this pursuit it must have been, that the nebular hypothesis was inaugurated and has been promulgated for a hundred years, or more. The earth itself was not actually created by Jehovah, they now say, but a lot of infinitely attenuated, red-hot gaseous nebula was so created. In the vast ages which have since passed

away, this nebulous stuff has been evolved into the sun and planets of our system. All the other suns and planets came about in a similar manner. Jehovah started the gas works and prescribed the by-laws for their operation. Evolution did the rest. None of the scholars, however, tell us where the material came from, of which that incandescent nebulous gas was composed, nor do they furnish us with the name or nature of the originator of the primeval universal gas trust. My judgment is that no material was necessary for the manufacture of that kind of gas. It is pure gas and nothing else. It finds escape only through the meters of those so-called scientists and theologians, who make use of it to weld the actual discoveries of science to the doctrines of "the higher criticism." They seem to enjoy it, and so do the unthinking people who swallow the dose.

Sir Robert S. Ball, one of the best known of modern English scientists, has been delivering a course of lectures, lately, before the Lowell Institute at Boston on "The Origin of the Earth." He seems to think that the earth had an origin and that the hot-fog theory of the nebular hypothesis is probably the correct one. A few years ago this same eminent man, speaking of this hypothesis, said:

"It is emphatically a speculation. It cannot be demonstrated by observation, nor established by mathematical calculation."

As confirmatory, however, of that hypothesis, he now says:

"The fact may be considered as established that the earth is gradually dissipating its heat into space. Its heat is moving out of the center of the earth toward its surface, and the amount lost each year would be sufficient to melt a film of ice covering the earth's surface one-tenth of an inch thick. If the earth is losing heat and has been losing it, it was formerly hotter than it is now, and continuing this argument back into the dim ages, we see it was red hot, white hot, and even molten, and back of that gaseous, in fact, a nebula."

The learned professor is certainly mistaken about this. Why did he not apply at headquarters, during office hours, and ascertain the facts? My fee would have been reasonable. There is nothing but the most visionary evidence that the earth was ever created, was ever substantially hotter than it is now, or that it is dissipating its heat into space. A few years ago the same professor wrote an interesting book, called "Cause of An Ice Age." In it he well demonstrated that the earth has passed through innumerable ice ages and that such will continue to occur forever, with intervening warm or temperate periods, the cause of all being the gradual changing of the position of the earth with reference to the

sun, the glacial periods occurring alternately in the northern and southern regions of the earth, but never occurring in both regions at the same time. If the earth has always been growing colder, as he now says, how does it happen that tropical vegetation is now rankly growing, of which there is abundant proof, where, in the remote past, glaciers prevailed? The professor further says:

"Geologists are aware that the pebbles in conglomerate actually flow under the pressure of the upper deposits."

What makes them flow? Manifestly, the heat engendered by the pressure of the great over-lying mass. In just this way, on a large scale, is caused the internal heat of the earth. The gravital pressure of the over-lying crust causes the heat of the interior. It is a maxim of science that pressure creates heat. It becomes greater as the overlying weight and consequent pressure is increased. Heat escapes through volcanoes and hot springs continuously, but the continuous pressure of the crust upon the center preserves the heat within uniformly, always has and always will. The learned professor recognizes the age of the earth as more than four million years. If the earth is "gradually dissipating its heat into space," enough every year "to melt a film of ice an inch thick on the entire surface of the earth," why has not that heat been entirely dissipated long ago? How does it happen that as the earth is penetrated, after reaching a depth of about eighty feet, it grows on the average one degree hotter for every fifty-three feet? What makes it grow hotter? Evidently the increasing pressure and nothing else.

The idea that this earth was once a part of the sun, then a vague nebula in the realms of space, gradually cooling off and settling down to its present proportions, is purely visionary. It originated in the commendable attempt of scientists to account for things which cannot be accounted for. There are circumstances confirmatory of almost any hypothesis, political, theological or scientific. The more absurd they are, if plausibly related, the more readily are they accepted by the masses. Even many scholars do not go much beyond "the books," in reaching their conclusions in the realm of cosmology and elsewhere. If a distinguished professor has announced a doctrine on a mysterious subject, it must be accepted as truth. It is so, even if it is not so. It is easier to believe than to investigate. It seems to me that Prof. Ball, as a scientist, instead of dealing in such glittering generalities, had better put on his thinking cap. If he does so, he may conclude that the earth, the sun, and all the stars and planets furnish their own heat, by gravital

pressure, and have an inexhaustible supply, and that none of them are approaching the temperature of a universal icehouse.

But this eminent gentleman is not alone in his nebulous theories. A number of other astronomers have lately been gazing at the heavens through their improved telescopes. At distances so great that light would require from 30,000 to a million years to traverse it, they claim to behold "mysterious and wonderful clouds of faintly glowing gases, called nebula. Vast spirals, immense gulfs of blackness, surrounded by luminous walls, beaded with stars, interlinked rings of light, each so stupendous in circuit that many solar systems together might be embraced by it. Orbs of pale fire, whose gigantic, whirling motions and whose gradual compaction into new suns are all but visible." This appears to me very much like a celestial fog! Yet, from the inspection and photographing of such infinitely distant and attenuated stuff, so thin that millions of stars are visible through and beyond it, it is argued that astronomy has finally discovered suns and worlds in process of generation. Really, I am unable to derive much information from a photograph, the light for the production of which has been traveling from 30,000 to a million years before it reached the camera, nor do I believe that such photographs prove anything in regard to the origin of the earth, or anything else. They do not represent the interior of a sun or planet factory, nor disclose the material or methods of their manufacture.

Other patient and persistent star gazers make use of the solar spectroscope, with a view of ascertaining the constituents of the heavenly bodies. It is claimed that the light proceeding from a sun or from any star into the spectroscope, exhibits in the spectral lines produced the chemical constituents of the atmosphere of those bodies. It is thus ascertained, they say, that the sun and all the stars present substantially the same chemical ingredients in their respective atmospheres as does the atmosphere of the earth. Now, I here allege, what has been abundantly proven elsewhere, that no heat or light proceed as such from the sun or the stars. That which produces our light and heat and reveals the sun and stars to our vision, is electro-magnetic currents interchanging between them and the earth through realms of absolute cold and darkness, engendering heat and light by the friction with and retardation by the atoms of chemical matter with which our atmosphere and theirs is completely charged. It is much like the light and heat produced by an electric current struggling through the coil of an incandescent electric lamp. So, the rays produced by the solar spectroscope

are, in my judgment, chiefly caused by the chemical constituents of our own atmosphere, though it is possible that the atmosphere of the body, under inspection, may add somewhat to the result. The spectroscope certainly furnishes no information as to the origin of the earth, nor does it indicate that the time ever was when it did not exist substantially as at present.

The vision, thousands of billions of miles away, of infinitely attenuated matter, whether spiral or otherwise, and the spectrum lines produced thereby, if any, is not, to my mind, evidence that Jehovah or any of his experts are, or ever were, engaged in the manufacture of suns or planets, or of the atoms of which they are said to be composed. Those eminent authorities seem to have on hand already as many as the market requires and more than they can effectually control. Our own little globe, or at least most of the people which it contains, are, if we may believe all we hear, wending their way through the broad road which leadeth to a hot instead of a frigid termination.

The earth is here. That we know. Why assume that it was ever elsewhere, or will have an end? Except to those who rely on Genesis, there is no proof that it was ever substantially otherwise than the glorious little orb with which we are so well acquainted.

SCIENCE AND THE CHURCH.

—Mrs. C. K. Smith, of San Diego, Cal., sends us the following under the title of "Science and the Church":

In the early part of the eighth century Virgilius asserts his belief in the existence of the antipodes. St. Boniface declares against the revival of such heresy and that it amounts to the belief that there are men on the earth beyond the reach of the means of salvation. No more is heard of Virgilius and his doctrine. Six hundred years pass away, and in the fourteenth century two men publicly assert the doctrine. The first of these, Peter of Abano, escapes punishment, by natural death; the second, Cecco d'Ascoli, a man of seventy years, is burned alive.

In 1519 science gains a crushing victory. Magalhaens makes his famous voyage and proves the earth to be round. May 24, 1543, Kopernik's book was placed in his hands when he was dying. He had discovered that the earth and planets revolved around the sun, and dared to

publish it. He was beyond the reach of his enemies, but even death could not be trusted to shield him, and no record of his lifelong labors was made on his tombstone, in place of which, "I ask not the grace accorded to Paul, not that given to Peter, only the favor which thou didst show to the thief on the cross." Thirty years after a friend wrote on his tombstone a memorial of his discovery. When his statue by Thorwaldsen was unveiled in 1829 no priest would address the multitude, and the prohibition against his writings and Galilios' was not removed by the Pope until 1835.

Andreas Versalius, the founder of the modern science of anatomy, was persecuted by Philip II. of Spain and the church, and hunted to death by men who supposed he was injuring religion.

In the year 1847 James Young Simpson advocated the use of anesthetics in obstetrical cases. Pulpits denounced it as sinful to avoid one part of the primeval curse on woman.—"The Warfare of Science," by Andrew D. White.

PERNICIOUS BELIEF IN IMMORTALITY.

BY E. W. KENYON.

A WRITER in the *Metaphysical Magazine*, May, 1899, dogmatizes as follows: "The faith in immortality is our noblest possession. It is necessary in order to afford us a criterion by which to judge and determine what is right. I would shudder at the mental and moral wreck of



E. W. KENYON.

that individual who really imagines that from the moment of bodily dissolution he would totally cease to live and be. A human being in case such utter extinction would be his destiny, would not differ essentially from a brute or be amenable to other moral obligations than the wild beasts who know no curb of rapacious desires except bodily inability, and there would be no adequate reason why he should not do like them. . . . I have no confidence or belief in the genuineness of any profession of a sentiment of justice which is solely the outgrowth and result of personal experience. . . . There is no room for love and the other virtues in a man or a world, except there is faith in immortality."

The above is certainly a remarkable example of conceited and canting dogmatism. And I quote it only because it more or less accurately represents the beliefs of a vast number of people in Christian countries, who are shocked at disbelief in their fundamental dogma. Belief in immortality is fundamental to the Church; without it historic Christianity could not have existed—its Archimedian lever, by which the priesthood has moved this. So long as the priesthood can persuade mankind that they hold the keys to eternal life, just so long will they be able to keep them in intellectual and social bondage and use them for their own selfish purposes. And I am profoundly convinced that the effect of this belief, as exemplified in history, has been exceedingly pernicious to the true interests of the human race, causing a vast amount of hard-earned wealth, time and energy to be lavished on a chimerical, Utopian world, to the consequent neglect of this the only one we are sure of. And quo bono? Why vast expenditure in the interest of an unprovable dogma? Why, that is easy to answer. To give the hovel-man here a mansion

with pearly gates and golden streets over there. Over where? asks the man in the hovel. Well, says the immortalist, if I permit myself the unusual thing of telling you the truth, I can not give you the exact location of our celestial city. But you must remember these things are not found out by the scientific method. They are revealed only to the eagle eye of faith and to him of the second birth, and if you believe, obey, and pay the priest, you are assuredly done with hovels when you leave this world. And thus the Church has always deceived uncritical and uninformed mankind. The Church has for 1,800 years and still "lends its influence to the systematic delusion of the ignorant," says Lackey. "Many of the old fathers held and Origen, the most eminent of them all, concisely declared that it was our bounden duty to lie and deceive if thereby we can gain souls." Eusebius, the greatest early Christian historian, said "it was his rule in writing history to suppress the facts wherever the reputation of the Church was concerned." And Herder, a great German historian, finding so much dishonesty among Christian writers, exclaimed with bitterness, "Christian veracity! it ought to be ranked with Punic faith." Of this intellectual dishonesty of many of the leaders of the immortalists, who have the only criterion of truth, there is abundant and melancholy proof. True not only of the past but the present. There can be no question that college presidents and professors, as well as the best educated clergy, do not actually believe the creeds they stand for before the public. And were they as candid and honest as men of science, they would throw overboard the pernicious dogmas that are rapidly sinking the ship of Zion.

Bruno in his time said he "opposed not the real but pretended beliefs of the Church." But the noble and courageous Ingersoll opposed the pernicious real as well as pretended beliefs. At present it is an intellectual degradation for any well-informed and manly thinker to subscribe to any orthodox creed. And no such will do so unless a policy man instead of an honest one. The only intellectual salvation of priesthood and clergy is to practice the philosophy of Ingersoll that "honesty is the sturdy oak around which all the other virtues twine." And abandon duplicity, equivocation, interpretation and teaching as truth the unprovable.

The long-continued violation of the spirit of truth could not have been other than disastrous to morals; for, if religion, the most sacred thing, practiced falsehood and deception, why is it not permissible in worldly transactions? The morals of society can not be advanced by

suppressing the truths we know and substituting what we do not know, or that we imagine. Duplicity, insincerity and dishonesty will exist as long as civilized nations profess uncivilized creeds.

But, says the immortalist, "Faith in immortality is necessary to afford us a criterion to judge what is right." If the belief in immortality has not protected its followers from wrong, injustice and crime, of what value is it as a criterion? Let us judge their criterion by its fruits. During the terrible centuries of ecclesiastical supremacy, when life was doomed to ordeal trials of "sink or swim," "holding red-hot irons," "the cross," and many other senseless means of determining guilt, and eternal doom was sealed by want of faith, the false criterions of an infallible Pope, Church and Bible made the world insane, wrote its history in hatred, fear and blood, made society a jungle of wild beasts, a mad-house of superstition, "peopled and unseen world with frightful forms of suffering; the wives, sisters and mothers saw the condemned heretics tortured on earth and believed them eternal;" fired the imagination with belief in witchcraft, which, according to Dr. Sprenger, cost the lives of nine million during the Christian era; originated the Inquisition, the most deliberately planned and fiendish offspring of the human brain; applied the Index Expurgatories, by which the Church exercised a selective power over knowledge in her own selfish interest. Says Lackey, "The Church of Rome has shed more innocent blood than any other institution that ever existed." The believers in immortality, they of the infallible "criterion of truth," what monsters have they not produced, what crimes have they not committed? But what are the fruits coming from men who positively denied the dogma in question? Says Lackey, "The stoics were men from whose notion of action the belief in immortality was resolutely excluded." Says Draper, "The aim of Zeno was to furnish a guide for the daily practice of life, to make men virtuous. He insisted that education is the true foundation of virtue, for, if we know what is good, we shall incline to do it." Zeno's criterion of truth was "right reason," a life in harmony with nature; and the stoical philosophy in the interest of this world and life only, taught the grandest system of ethics ever wrought out by the human brain. "A protest in favor of the common sense of mankind." Distinctly taught the brotherhood of man. Declared images, temples, prayers and worship of no avail, that "it is unphilosophical to inquire into first causes; we must deal only with phenomena. It is enough for us to know that, though

there is a Supreme Power, there is no Supreme Being. There is a universal principle, but not a personal God, to whom it would be not so much blasphemy as absurdity, to impute the form, the sentiments, the passions of man. There is no such thing as Providence, for nature proceeds under irresistible laws." And the practical deduction of their teachings was "the acquisition of knowledge, the cultivation of virtue and friendship, the observance of faith and truth, and a life in accordance with justice and reason." Of the results Lackey says that the philosophy of Zeno made Marcus Aurelius "as nearly a perfectly virtuous man as has ever appeared upon our world." Of this philosophy Draper says that it "afforded a support in the hour of trial and an unwavering guide in the vicissitudes of life, not only to many illustrious Greeks, but also to some of the great philosophers, statesmen, generals and emperors of Rome; a system which excluded chance from every thing, and asserted the direction of all events by irresistible necessity to the promotion of perfect good." And Montesquieu affirmed that "the destruction of the stoics was a great calamity to the human race; for they alone made great citizens, great men." And the *Encyclopedia Britannica* says, "It was Stoicism and not Platonism that filled men's imaginations and exerted the widest and most active influence upon the ancient world at some of the busiest and most important times in all history. And this was chiefly because, before all things, it was a practical philosophy, a rallying point for strong and noble spirits contending against odds. Nevertheless, in some departments of theory, too, and notably in ethics and jurisprudence, Stoicism has dominated the thoughts of after ages to a degree not easy to exaggerate." Passing strange, is it not, that the greatest and most far-reaching system of ethics should have such a birth centuries before Christ brought "immortality to light!" Compare these men who thought great thoughts and lived sane and noble lives with the insane superstitious and trivial medieval saints who enlightened the world by discussing such weighty questions as "the possibility of producing a beatific vision," or "whether the Son can be as old as the Father," or exhibiting "a bottle of milk of the mother of God," or deluging the world with blood over the Trinitarian and many other senseless and trivial controversies. During the palmy days of the supreme power of the other worldlings, from the establishment of the Scriptures as the source of all knowledge and criterion of all truth, from the time Cyril and his monk murdered Hypatia and extinguishing Greek philosophy and learning in

Alexandria, and Justinian closed the schools in Athens, until the skeptical reawakening of the Renaissance, the intellectual and moral condition of Christendom was a surpassing disgrace to our common humanity.

The new criterion of truth, born of the scientific method of scientific men, and rational and skeptical philosophy; is, as rapidly as it can, overcoming the pernicious and false criterion of otherworldism, renovating, moralizing, humanizing and harmonizing society. The discoverers of Christian theology, the offspring of a false criterion, have levied great burdens and antagonisms on mankind, while the scientific discoverers of anesthetics and antiseptics have bequeathed priceless blessings to all succeeding generations. Those doing most for this world are its real benefactors. Otherworldliness has had little or no influence over the lives and teachings of scientific men, who are generally unbelievers or agnostic, and it is the glory of these faithful friends of this world that they never antagonized mankind for opinion's sake, or any other sake, their disinterested labors have blessed in a thousand different ways intellectually, physically and morally. Have never like their clerical opponents been afraid of the truth, but have loyally followed wherever it led and, like the Greek and Roman philosophers, regarded the "spirit of truth" the "loftiest form of virtue." What a vast contrast in the moral example of science and Christianity in history, as illustrated in the spirit of truth. Who ever heard of a scientific Inquisition, or Index Expurgatorius, or of descending to the low and contemptible business of interpolation, or defaming the character and concealing the virtues of the unbeliever. Huxley's life work was to teach the right method (scientific method) of using our reason in the search for truth. Like Zeno he taught that in order to do right it is necessary to learn what is true, that "a belief is void of justification unless the subject matter lies within the bounds of possible knowledge, that science warns us that the assertion that outstrips evidence is not only a blunder but a crime."

To his opponents he says, "Theological apologists who insist that morality will vanish if their dogmas are exploded, would do well to consider the fact that in the matter of intellectual veracity science is a long way ahead of the church; and that in this particular it is exerting an educational influence on mankind of which the churches have shown themselves utterly incapable." Intellectual honesty has been the fruit of the scientific criterion of truth, and this is why science welcomes the new truths which explode old theories, while theology persistently de-

fends its old traditional, leaky craft as long as new interpretation, interpolation, alteration and equivocation can possibly keep it afloat. The old pernicious other world criterion, founded on infallible Bible, Church, Pope, falsehood, guess work and authoritative assumption, for many long centuries perverted and cursed the world. It is the glory of science founded on the new criterion of experimental knowledge and fact that it has completely liberated man from the belief in witchcraft and its consequent horrors. It has also nearly destroyed its twin evil, religious intolerance. It has emancipated man from many other evils and destroyed much unmerited suffering. But everywhere, in its search for truth, it has been forced to encounter the obstructing barriers of revealed religion. Everywhere on its track has been the keen-scented theologians, those beasts of prey, with an ax to grind, who have sought to destroy the benefactors of this world. When science sought to improve the sanitary conditions of the poor (made so by the unjust economic conditions for which the church was responsible), the clergy denounced it as an impious interference with the prerogative of Providence. One of the most pernicious scourges that the immortalists ever inflicted on suffering humanity was the invention of Theology. "Theology," said Lord Brougham, "is the art of teaching what nobody knows anything about." John Meslier defined it as "Ignorance of natural causes reduced to a system," as "a science which has for its object only incomprehensible things." "The science of contradictions," Hobbs called it, "the kingdom of darkness," and the New York child's definition, "Trying to believe what you know isn't so." But perhaps the most pernicious effect of otherworldliness has been the laissez faire policy and neglect of earthly economic and social conditions. The immortalists have been too busy saving souls. Saving this world has not been their mission. Their trust in a false revelation and in a God who was never known to save a sinking ship, even though filled with clergymen, has caused them to reject the Providence of man—the only one that ever did or will benefit or injure mankind. Their trust in a divine revelation has given them a misapprehension of the real object and purpose of life. They have set up so many false standards, and instituted so many wrong conditions that they have lost sight of justice in man's relation to man. They have made earthly life not a possible good in itself. In their devoutly punished many things as crimes which never were or will be wrong.

Human justice and love, the two greatest words in language—the church has ignored the one and misapplied the other. Social and economic justice is the great question of the present and future. Had the church for the last 1,800 years spent its vast wealth and energy in trying to discover the real causes and remedies for crime and poverty, what vastly better social, ethical and economic conditions might environ us now? Instead of removing the vice and poverty breeding causes, she incarcerates the criminal and uses palliative charity. In other words, alienation to another world, have neglected this. They have, when in power, allows the causal manufactories of crime and poverty to run on full speed, then undertakes to provide the prolific output with temporary prisons and temporary charity. The providence of man has in advance robbed the great masses of the poor of their natural born right to a share of the earth's surface. What are called the accidents of birth are the necessary consequences of wrong economic and social conditions. Spencer has shown that "equality of opportunity" is synonymous with justice. What has the church ever done to promote justice and fraternity in this world? The Rev. Josiah Strong, in "The New Era," frankly admits that "until recently the Church has left the study of the science of society almost wholly to unbelievers. It is significant that most of the men who have sought to regenerate society on a more just and fraternal basis have been out of sympathy or positively hostile to the Church, like Saint Simon, Fourier, Comte, Proudhon, Marx, La Salle and John S. Mills. * * * Social reformers have striven for a human brotherhood while most of them have neglected or rejected the divine Fatherhood." And Principal Fairbanks, at the London Congregational Union, deplored the way the churches had allowed the industrial classes to grapple with and "unhelped fight their way into their liberties and rights." This testimony from Christian sources accurately represents the past and present attitude of the Church towards the great social, ethical and economic question pressing for just and equitable solution. And because the Church gives them neither sympathy or help in working out their problems of mundane justice, the laborers no longer look for aid from that source. For logically they do not expect the up-town clergy, preaching to those who get more than their just share, to champion those who get less. In the matter of causal reform the false criterion of Christianity causes all its efforts to reform the individual instead of the environment, as held by all great secular and scientific thinkers, thus

destroying all harmony of effort in the solution of great problems of progress. The Rev. J. Strong, voicing the church theory of reform, says, "Our relations to God are more fundamental, far more important, and determinative, than our relations to our fellowman; that all quick and easy processes for regenerating society without regenerating the individuals who compose it are a delusion; that society can not be saved until its units are saved; that man needs a new heart quite as much as a new environment." In other words, the Christian theory is, first create the fish and the water afterwards. The scientific is just the opposite. First prepare the water so the fish will not die for lack of a suitable medium. The masses of men are the creatures of circumstances, subject to environment; almost wholly subject to the economic laws and customs that enforce and perpetuate poverty; and poverty is the great mother of ignorance and crime, loss of self-respect and good citizenship. Dr. Franklin long ago pointed out the difficulty of an "empty sack standing upright." A starving man amid plenty is a hopeless subject to evangelize. You can not make good, patriotic, trusty and law-abiding citizens of men who believe that society robs them of half their earnings and natural rights. Many Southern slaves were Christians, that is, reformed individuals, but would steal their masters' chickens. Precept taught them it was wrong, but example robbed them vastly more than they their masters. And it made no difference to their inner consciousness of justice that the "established order" estimated them thieves and the masters gentlemen. And herein lies the whole philosophy of the regeneration of society. Submerged humanity asks for justice and not precept or charity. If justice is done to all mankind, character will rectify itself, without precept along the lines of fraternity, good will, honesty, self-respect and good citizenship, made so from environment as surely as fish from environment of water, or bird from environment of air.

There is nothing more certain than that environment existed before man and that man is the product, not the cause, of environment. An environment of justice will evolve all the virtues, while one of injustice will nourish all the vices. By a suitable environment all Japanese children are civil, courteous and respectful to young and old. Says Sir Edwin Arnold, of Japan, "Where else in the world does there exist such a conspiracy to be agreeable, such a widespread compact to render the difficult affairs of life so smooth and graceful as circumstances admit, such universal restraint of the coarser impulses of speech and act, such tenderness to children, such reverence for parents and old per-

sons, such widespread refinement of taste and habits, such courtesy to strangers, such willingness to please and be pleased? It stands an absolute fact that there is no interjectionary word or oath in Japan. They are as clean a people as to their doings as to their persons." Compare these heathen (?) with any country in Christendom where universally prevails brutality and hoodlumism among children and youth, where the father is "dad," "the old man," or the "general," where profane and foul language is more the rule than exception, where greed and disregard of the rights of others is common, where a lack of respect and courtesy to age is a characteristic of childhood. Passing a parochial school which, though perhaps not Godless was mannerless, I have seen the young hoodlums snowball aged passersby. Talk about sending missionaries to convert the heathen Japanese. Convert them to what? To our dramshops, our oaths and foul language, our brutality, hoodlumism and incivility? No, a thousand times no! We had better use the missionaries' salaries to pay the Japs to come here and teach us a little of their superior civilization, temperance, and good breeding. The author of *The New Era*, speaking of the relations of the Church to this world, says, "Her aim (the church) has been to save men out of the world rather than to save the world itself. To fit men for a perfect society in another world rather than a perfect society in this." He further admits that this attitude of the Church "has given the multitude the impression that religion is not concerned with real life, and has thus served to separate the masses from the Church." And the impression of the multitude is undoubtedly correct. The primary object of the Church has been, and is, saving the souls and not the bodies of men. "Business," said Talleyrand, "is the accumulation of the property of others." And after nearly twenty centuries of the rule of otherworld ideas, we are just waking up to the knowledge of unjust conditions, to the menace of pauper and millionaire. And science, common sense and worldly wisdom must solve the problem. Help from the Church need not be expected so long as she is moored to her traditions, but rather expect her to stand as he always has, squarely across the path of progress. So long as her false otherworld notions dominate her actions in this, and she adhere to a divinely-revealed scheme entirely unadapted to present social, intellectual and moral conditions, just so long will she antagonize the evolution of just social and economic conditions.

The New York Herald listed 3,828 millionaires, who own sixteen

billions, or one-fifth of the national wealth. Did these few men justly earn their enormous wealth, or did they get it by the practice of Talleyrand's definition of "business?" If the millionaire stands for injustice, then is he a menace to the peace and happiness of this world, and the problem is how to rectify conditions that produce such unjust results.

During a recent political campaign about half the people were made to believe that "free silver" was the panacea of all their woes, when, as a matter of fact, it was not a drop in the ocean of causal injustice, an illustration that the "dear people" are as easily gulled by politicians as by preachers. Much was said about monopolies, but not a word from either party about the greatest of them all, the monopoly and individual ownership of land. That large class of millionaires resulting from individual land and mine ownership could have been eliminated as menacing factors had society decreed that the earth's surface should be owned by the whole people, to whom it justly belongs. If the individual is justly entitled to what he earns, so are the people collectively. Under the present order the vast increased value of city real estate does not go to the people who produced it, but to the individual or corporation who did not produce it. And this is manifestly unjust, impoverishing the worker and enriching the idler. If land had no commercial value it would not be a factor in the poor man's rent. Under present conditions the tenant is forced to pay interest on inflated and flexible land values, which is by far the largest factor of rent, and rents are always kept at the highest possible point. And the very fact that the laborer helps increase land values makes it that more impossible for him to ever get a home, for land values in a growing city soon get beyond the limit of ownership by the poor. A just system would also have eliminated all millionaires made by the short-sighted and unjust custom of giving away the valuable franchises belonging to the people. And who shall say that the human intellect is not competent to eradicate the whole brood of millionaire-producing causes, and produce a real "brotherhood of man," a thing the Church has talked of because it rhymed with the "fatherhood of God," but has never done anything to accomplish; the rather has antagonized and hindered.

It may be commendable in Mr. Carnegie to give five millions to help support his superannuated and disabled employes. But, after all, it is returning but a small portion of the two hundred millions they have earned him. As per the New York Financial Chronicle, the 1900 profit

of the concerns uniting to form the United States Consolidated Steel Corporation was 107 millions, employing 129,000 men; thus each employe earned the company a profit of \$830. And the moral of the story is, the laborer earns the wealth of the rich. Mr. Carnegie offered \$50,000 for a library at Newcastle, Pa., and the local labor union advised against acceptance, and denounced the "system of corporate greed, which deals out a part of the sum in charity it originally appropriated from the producers, to whom alone it rightfully belongs, which sum, if they had fully received, would have enabled them to have owned a library instead of now being, as all others who are similarly robbed, the objects of charity." This resolution doubtless voices the general sentiment of labor unions, making a notable contrast to the universally commendatory pulpit utterances. The difference is as great as the view point of the two classes. The one demanding an environment of justice in this world; the other—the heavenly view—deferring justice to the other world in the skies, and giving palliating and temporizing charity in this. If to vast multitudes "life has not been worth living," it is because other-world interests have absorbed and perverted the energies that should have been devoted to produce an environment of justice and brotherhood here. Who can adequately write the pathetic story of "man's inhumanity to man" for the last twenty centuries; of the unrequited toil and hopeless penury of countless millions, whose aching hearts have gladly welcomed eternal rest. Of the martyrdom of man to false and pernicious ideas claiming a heavenly origin, but really originating in man's desire for pelf and power and a selfishness emphasized by religion. The providence of man has made the sweat of the many enrich the few.

"Where hundreds labor to support
A haughty lordling's pride."

And where unequal opportunity gives the favored few palaces on the high and healthy spots, while they of unrequited toil, the wealth producers, are forced to live amid unsanitary conditions. And when "death, the poor man's dearest friend," claims them at last, they are given in the "potter's field" a small share of earthly heritage denied them in this life.

One of the most pathetic things is to visit the burial places of the dead, and observe that the same distinctions here prevail as in the world of living men. Here also the favored ones in life are favored in death, with mausoleum and chosen site, while the low places and hillsides form the sites good enough for the more numerously-tenanted potter's field, that cemeterial suburb of the city of the dead, where, as in life, the poor are the protecting flank of the rich.

405 Ontario Street, Chicago, Ill.

EGYPT.*

BY JUDGE PARISH B. LADD.

WHAT can be more fascinating to the archaeological student in search of the knowledge of the long since dead past, than a ramble among the tombs and monuments of ancient Egypt? Who is so dull as not to appreciate, even, a brief sketch of the lives and civilization of our progenitors who lived and made history thousands of years before the time of the creation of our earth, as given in the Hebrew Genesis? Who does not want to learn the truth that the so-called Mosaic cosmogony is but a group of fairy tales, legends copied by Ezra from the archives of the palace of the kings of ancient Babylon.



PARISH B. LADD.

Let us consult the monumental records of the once classical land of the long line of Pharaohs and learn therefrom to realize the fact that the old world, or at least a part of it, once possessed a civilization equal, if not superior, in many respects, to that of our day.

TOPOGRAPHY OF ANCIENT EGYPT.

While we have a right to assume that most readers possess a fair knowledge of the landscape of Egypt of to-day, it may not be superfluous on our part to give a brief sketch of the Egypt of antiquity. Ancient Egypt extended from the Mediterranean to the first cataract of the Nile at Assouan. It was called by its people Kemi, by the Hebrews Mazar, by the Assyrians Musr; its east and west boundaries were confined to the overflow, its total area was about 11,000 square miles; when near Cairo it divided into two streams; its length is about 3,300 miles; these two streams subdivided and became five, which formed what was called the Delta. With the exception

*What the hieroglyphic and hieratic writings, as found on the monuments and papyrus, tell us of Egypt from the early morn of tradition to the Roman conquest,

of occasional showers, the country depends on the overflow of the river; it is rather hot, unhealthy, and has at all times been subject to plagues. At a very early time more than 100,000 people were constantly kept at work on the Pyramids, which were designed principally as sepulchres for the Pharaohs and as monuments to perpetuate their memories. It is on the inner walls of these huge edifices where the monarchs caused to be inscribed their biographies, with the general history of the country during their reign; other contemporary histories were also inscribed on the inner walls of other tombs and the palaces of the kings. The papyrus rolls also covered with inscriptions have been found well preserved within these walls. The earlier and more rude inscriptions are but picture writings, called hieroglyphics, later hieratic—part picture and part sound characters—was invented.

The country was divided into districts, called nomes. Chronological reckoning was measured by dynasties. During much of the time records were kept, giving the names, number and time of the reign of the several kings comprising the different dynasties. In this way the life history of ancient Egypt was measured, but each dynasty was the commencement of a new era. Were it not for numerous breaks, of which more will be said later on, and some conflict in the records, the exact life history of that once famous country could be measured. The population during the fourth dynasty, which is believed to have been about 3,600 years (B. C. E.) before our common era, is supposed to have been about 7,000,000, distributed among about 1,800 towns, composed, as is believed, of Asiatics and Nigritics. This statement, as to races, comes from the features inscribed on the monuments. There is no evidence of castes, as in India, among them; even the priests intermarried with the common herd.

RELIGION.

The religion of the primitive Egyptians seems to have been a rude pantheism, with one supreme head, as with all other religions, whose attributes assumed the form of separate gods. These different qualities, in time, became personified so as to assume the form of different divinities. This is just what the Christian fathers did with Iahveh; they took his attributes from Plato's allegorical system and personified them as Father, Son and Holy Ghost. The divinities of collective Egypt, as a little later with the several nomes, constituted triads. These separate attributes emanating from one head, when resolved became one, one in three, and

three in one. This theory passed from Egypt to Greece, and then to Rome through Plato, a little later modified by Philo, when it was taken as a whole by the church fathers, who stamped it as of divine origin and thus gave it to Christendom. The principal nomes and cities of Egypt had each a family of gods, sometimes consisting of four, husband, wife, sister and son, but oftener of only three, Ptah, Sekhet and Imhotep, presided over Memphis, while Amenra, Mutt and Khons ruled at Thebes. At Apollinopolis, Magna, Horus and Har-pakhrut held court. These divinities were, generally, accompanied with lesser ones composed mostly of personifications of the elements. Osiris, Isis and Horus finally attained to the dignity of national gods, who presided over collective Egypt, as the Christian trinity over Christendom. The gods of the Memphite order were Ptah, Ra, Shu, Seb, Osiris, Set or Typhon and Harus, while at Thebes the system gave Amen, Mentu, Atmu, Shu, Seb, Osiris, Set, Horus and Sebak. In time difficulties arose in attempting to fuse so many gods into one head, where Amen-ra became identified with Harus, Horus, Ra, Khnum, Mentu and Tuni represented the sun at different times of his diurnal course. At a very early period, antagonism grew up between the solar god and the great serpent Apape, the personification of darkness. It was the sunlight and darkness at war. This system, having its origin in the remotest times with the savages, handed down from Egypt to Greece and Rome, where it assumed the name of Neoplatonism, was personified by the ignorant, adopted by the church fathers, when it took the names, god and devil. Some of the Egyptian deities were self-existent, others emanated from the father or mother, while still others were the children of the primus deus. These gods generally appeared in human form, but at times with the heads of animals. Egypt had no foreign deities until about the beginning of the eighteenth dynasty; when brought in they formed, without a jar, a part of the great pantheon of divine agents of Egypt. The addition of Baal, Ashtaroth, Anaïtes, Kiun, Reseph, Sutekh, from Syria, failed to create a ripple on the waters of the Egyptian pantheon; all of these divinities were endowed with the attributes of their makers. The solar divinities of Egypt included Ra, who in traversing space assumed at each hour a separate being. Ra, as the sun, attended by his satellites, is in constant pursuit of Apah, the night, who is represented on the monuments by a serpent. In this contest the souls of the pure enter the boat of the sun, where they remain to be blessed by Ra. From Ra spring Shu and

Nut, personifications of the firmament, i. e., Kronos and Rhea give birth to Osiris, Isis, Nephthys, Set and Horus, the elder, who represent darkness. Osiris was hewn in pieces by his wicked brother Set; the pieces recovered by Isis and the crime avenged by his son Horus, who embalms them and appointed Thoth their guardian, each deity having his sacred animal.

- The transmigration of souls constituted a part of the Egyptian system, those not sufficiently pure to enter the abode of the sun, and those whose bodies perished in three thousand years, enter the bodies of animals to go through a series of transmigration after leaving hades, where they are weighed and judgment pronounced by Thoth. The pure souls who come out of this ordeal at once enter the boat and are rowed to the realms of paradise; others, after ages of transmigration and purification, finally enter the home of Ra, except such as are irredeemable, who are annihilated.

ARCHITECTURE.

The architecture of ancient Egypt was confined principally to the pyramids, temples and tombs, on the inner walls of which, as before stated, the history of that wonderful people is portrayed, giving graphic descriptions of the lives of the Pharaohs, their wars and conquests; also, to a limited extent, the manners, customs and habits of the people. On the tombs of the kings in the Lybian hills may be seen the grottos of Rameses III., followed by the dynastic line, Ramescum, Amenopheum, et al. The temples used for priestly processions are adorned with aisles and portals. Inside the outer wall appears a sacred lake, over which the souls of the dead are rowed. Avenues, lined with sphinxes, lions, rams, etc., some adorned with human hands, adds to the sublimity of the scene, which is enhanced by numerous colossean columns, on which are portrayed papyrus buds, flowers and other ornaments, under the guardianship of the figure of Osiris; behind the second hall stands the adytum, the holy of holies, where the embalmed sun god is stationed to receive the high priest only. This Egyptian holy of holies was at an early day adopted by the Hebrews. On all the plain surfaces of these Egyptian columns may be seen the portrayal of the achievements of the king and the gods. The great temple of Karnak and Thebes has a propylon 300 feet wide, with numerous columns on either side, with a double row down the center. In a second great portal, being the entry way to this hall, stands the most magnificent work of its kind in Egypt; it is said to

have no equal, for taste and grandeur, in the world. The architecture of Greece, says a writer, sinks into insignificance beside it; 170 feet long by 329 wide, its roof supported by 134 columns, twelve of which are 62 feet high and 12 feet in diameter, the others being 42 feet high and 9 thick. This was the work of Seti and his son Ramesis II., whose lives are fully portrayed on its walls and columns, giving a history of their conquests of the Hittites, the Ruten (Arabs), the Syrians and Armenians, how they were charged, put to flight and their cities captured. In the usual style of the Assyrian monarchs, the scenes of battle are pictured with all the pomp and splendor which the artist could bestow on the god-like exploits of his master. To give accounts of similar architecture in other Egyptian cities would simply be to add number to what has here been told.

ANCIENT CIVILIZATION.

We now find ourselves face to face with a civilization more than 4,500 years before the common era (B. C. E.), more than 6,500 years old; in many respects equal if not superior to that of our own time. Whether the records of Chaldea, or those of Egypt, give us the earlier civilization, cannot at this time be determined, further researches may settle the question. From what has been here said, it must not be understood that 6,500 years ago was the beginning of Egypt's civilization, for when Herodotus visited that country more than 2,500 years ago, he was shown the statues of a long line of kings running back over 12,000 years. It is claimed that the great pyramids were built between the first and second dynasties. As early as the fourth dynasty, the notations of time, the decimal system of numbers, weights and measures, geographical division of the country, the division of the year of 365 days, into three periods of four months of thirty days, and the year of twelve months had been settled; a knowledge of geometry and much advance in astronomy were among the accomplishments of the learned people at that early date, while chemistry, medicine and astronomy were fairly well known. The art of literary composition, in fragmentary form, in Hiermetic books has come down to our time from the fourth dynasty; even Cheopes was a book maker. Language, as fixed, and a code of ethics of the fifty dynasty, has reached us. The statuary of the fourth dynasty, 4,000 years B. C. E., had kept pace with the arts and sciences. The Greeks never equalled the early Egyptian in moulding lions and sphinxes; bronze statuary was borrowed by Greece from Egypt. As

the kiln, pottery, porcelain and the potters' wheel adorned the fourth dynasty; it is here where the potter is portrayed with his wheel in making the first man out of clay. In the military art, at a very early age, shields, cuirasses, helmets, spears, maces, swords, daggers, bows and hatchets formed their principal weapons; for sieges they used ladders, torches and lanterns; their armies, until about the eighteenth dynasty, about 1,500 B. C. E., were mostly infantry, when war chariots were introduced. From the earliest times the Nile was navigated by galleys and sail. In their domestic affairs, their system of trade and deal was carried on about as now with us, except that we find no records of the use of money; exchange of commodities seems to have been the rule; sometimes they resorted to the pledge of jewelry as security. Bills of sale, wills, probate, and deeds were in use, while schools were common; the people were familiar with games and bullfights, but they never lost sight of the rules of justice and morality.

CIVIL GOVERNMENT.

The civil affairs of government were carried on by three professions. The priests at the head of the ecclesiastical. Each temple had its high priest, aided by an inferior hierarchy, with sacred scribes. The political and civil powers were vested in the hands of secretaries of state, called scribes, whose business it was to look after the courts of justice, executive affairs, foreign relations, public works, irrigation and revenue; revenue paid in kind. They had their superintendents and scribes. The military force, with the monarch at its head, was under the most severe discipline. In the time of Rameses II., the law, both civil and criminal, was administered by circuit judges; the *athlophorōs* proclaimed to the public the decrees in chancery. Deeds of land were executed about as now with us, but in presence of numerous subscribing witnesses, instead of a notary public; women were placed on the same plane as men.

"Colossal in art, profound in philosophy and religion, and in possession of the sciences," says a writer, "Egypt exhibited the astonishing phenomena of an elevated civilization at a period when the other nations of the world were almost unborn." This must be taken by the reader with the qualification that Chaldea was Egypt's rival in the sciences, if not in the arts; her civilization, in many respects, was in advance of that of Egypt.

CHRONOLOGY AND HISTORY.

When we come to deal with the chronology of Egypt, we labor under many disadvantages, for we must remember, as before stated, that

with each dynasty a new era is ushered in. The world of to-day would be entirely at sea as to the age of Egypt were it not that the monumental records, sustained by Manetho's history, give us a list of the dynasties from the earliest times to the Persian conquest by Darius II., containing the names and numbers of Pharaohs, as well as the number of years of each reign. Were it not for some confusion in these names, and the time of the reign of each monarch, as shown on the inscriptions of different nomes, we should be able to measure the time of that wonderful people with as much accuracy as we now count our own; except the long break, or interruption, caused by the invasion and dominion of the Hyksos, of which more anon. During this turbulent period the intestine quarrels between the nomes add to the confusion. The Hyksos overrun the country, destroyed the Egyptian divinities, and set up their own hierarchy of gods. Even with all these disturbances we are able to approximate the life history of Egypt from Mena or Menu, the first civil ruler, who ascended the throne about 6,600 years B. C. E. To establish this chronology we call to the aid of the monumental inscriptions the historical Manetho, a high priest of Heliopolis, who, at the request of the king, Ptolemy Philadelphus, third century B. C. E., wrote the history of the country from Mena to its conquest by Darius, in which he divides the time into thirty dynasties. It is unfortunate for the world that Manetho's history with the public library at Alexandria, comprising some 700,000 volumes, was burned by the Christians under the orders of Theodosius. In this destruction the world lost its greatest treasure, not alone in books, but in the life of Hypatia, who was murdered by order of Bishop Cyril, followed by the suppression of all of the great schools of learning in Egypt, Greece and Rome, by the church. Notwithstanding the loss of Manetho's original writings, copious extracts therefrom have come down to our time, in the writings of Julius Africanus, Eusebius and Syncellus. Herodotus, Diodorus, Eratosthenes and Josephus have given us some valuable facts in the chronology of Egypt. As to Josephus, while all concede his honesty, his accuracy has often been called in question; like Herodotus, he was too confiding and child-like, and too much of a Hebrew to see facts unclouded by his religion.

MONARCHS OF EGYPT.

Egypt, according to Manetho, and some Greek writers, was fabled to have been governed by a long dynasty of gods, Ptah, Helios the sun, Ro or Sos, Shu or Kranos, Set or

Osiris, Typhon or Set, and Horus or Har. These gods were fabled to the reign of 13,900 years, followed by the reign of demi-gods for 4,000 years more. Of these gods and demi-gods we have nothing of note concerning their reigns, and less of their praise. The long reign of these heavenly and quasi-heavenly monarchs must be explained as the reign of the priesthood, who took first the names of the great gods—heads of the Egyptian pantheon—being followed by demi-gods—lesser deities begotten of earthly virgins by the monarchs of heaven. More fully explained, the 13,900 years reign means the rule of the priests in the names of the great sun divinities; while the 4,000 years of demi-gods means the rule of the lesser gods through the priesthood. In each case it was priestly rule, hierarchal power, under which absolute despotism crushed the people. During this long period all was at a standstill. As in Christendom during the dark ages of over 1,000 years, learning was unknown, progress none, not a page of history of that time was written; no inscriptions were made; oral tradition alone existed, as we learn from the first monumental inscriptions, which were made after the priestly hierarchy was overthrown and the first civil government inaugurated under Mena or Menu. The civil history of Egypt, commencing with Mena, carries us back, according to the best authorities, over 5,600 years B. C. E. So far, no contemporary history of Mena has been brought to light,* later inscriptions, supported by Manetho, make him the founder of Memphis, the builder of the temple of Ptah, the destroyer of the priestly power, and the establisher of civil government and a better system of religion. Mena was succeeded by Athothis, who was the author of a work on anatomy. Nenephes, the fourth of this dynasty, is said to have built the Pyramid of steps at Sakkara. According to the inscriptions the first dynasty, beginning with Mena, lasted 250 years, followed by the second of 300 years, during which animal worship was introduced, and succession decreed to women as well as to men. The third dynasty, beginning, according to Brugseh, 3,966 B. C. E., and lasting 200 years, when, it is said, monumental history properly begins. But these statements of Brugseh must be taken with many grains of allowance. The first efforts of expansion, imperialism, begin with Senoferu, who successfully carried his arms to the Sinaitic peninsula, where he opened the copper mines of Wady Maghara. The fourth dy-

*Very recent reports from the French exploring party claim to give us full details of the reign of Mena, which carry us back about 7,600 years.

nasty last 167 years, supposed to be 3,733 to 3,566 B. C. E. It is claimed that Khufu—Cheopes of Herodotus—constructed the great pyramid of Gizeh, and rebuilt the temple of Isis. His successor, Khafra, built the second pyramid at Gizeh, while Menkaura constructed the third. It was during this period that the famous Book of the Dead was written, wherein the whole subject is treated of, concerning the mumification of early as the fourth dynasty the harp and flute were in general use, for the Egyptians were essentially a musical and pleasure-seeking people, as well as industrial poetry being one of their accomplishments. Glass was in use in the fourth and agricultural implements in the fifth dynasty; the dead and the transmigration of souls, as well as the ethical life preparatory for a future existence. It must be remembered that the Egyptian religion, like all others, except that of the Christians, required good works as a foundation for the promise of future happiness.

The fifty dynasty produced nine kings and lasted 200 years.

The sixth gave to Egypt some wonderful tombs, statuary, and inscriptions of Assouan, Tanis, and in the valley of Hammamat, when I'epi I. comes on the scene with his wars, conquests and public works, such as the pyramids at Dashur; his wife was said by the Arabs to haunt the pyramids. From the sixth to the eleventh dynasty, during the reign of the hated foreigners, whose inscriptions were mostly effaced by the Egyptians on returning to power, the history of Egypt is nearly a blank. At the close of the eleventh dynasty, the Egyptians once more in power, monumental inscriptions are revived and continue down to the close of the empire. Amenemhat, the founder of a new line (2,466 B. C. E.) opened the quarries of Tura, embellished the temple at Heliopolis and built the temple at Thebes. Osirtasen III. established the southern boundaries of the kingdom, for which, and other good deeds, his statue was placed among those of the gods. Amenemhot III. excavated the Moeris Lake and constructed the labyrinth. Another break in the monumental inscriptions occurs between the eighteenth and nineteenth dynasties. It is claimed that about 2,000 B. C. E. the Hyksos came from the east and invaded the Delta. As to the time of this invasion we are forced to say we have no reliable history; that these invaders overran and conquered lower and middle Egypt, destroyed the gods and set up a government of their own, is well attested by Manetho and supported to some extent by the inscriptions. After a reign of 511 years, says Manetho, they were driven out of the country. During the reign of these shepherd kings the worship of Set was substituted for Ra. It

must be remembered that Set was none other than the wicked Typhon, the fallen angel of the Bible. Amosis I., who headed the Egyptian army which drove out the foreigners, belonged to the eighteenth dynasty; when in power, he restored the old worship of Ra; he was succeeded by his son, Amenhotep I., who restored the Theban temples; his successor, Thothmes I., was a great warrior; after having successfully subdued the Nubians, he carried his arms into Mesopotamia, laid waste the country and returned in triumph to his people. Thothmes II. continued the war and subdued the Shasu (Arabs), while Thothmes III. "elevated Egypt to the highest pinnacle of glory." After two days of desperate fighting his colors adorned the walls of Magiddo, after which he overrun and subjugated the whole of Syria and most of the country of the Euphrates, as well as forcing tribute from Kush, Ethiopia, Assyria, Babylon, Phoenicia and Central Asia. From a calendar preserved at Elephantine, recording the rise of the Dog-star on the 28th of Ephiphi, it is claimed that the reign of this monarch corresponds with about the date, 1441 B. C. E. It was this monarch who restored to Egypt the copper mines of Maghara and adorned the temples of the country. Amenhotep II. reconquered the rebellious tribes of Palestine and captured Ninevah. At this epoch we find a reign of three heretical monarchs, which lasted thirty-three years, followed by Horus, who restored the ancient faith. Horus was followed by Rameses I., the head of a long line of prosperous Pharaohs. Under this and successive reigns, the whole country to the north, having thrown off the Egyptian yoke, had to be reconquered. Here, again, one of the most desperate battles of this campaign was fought at Katesh against the joint forces of the Khita (Hittites of the Bible), and all the tribes of northern Syria, the allies being beaten, many of them driven into the Arontes, where they were drowned; for his sanguinary successes, Rameses was assigned a place among the gods. This war against the allies lasted four years, in which appears for the first time in history, the name of Jerusalem, which shared the fate of other conquered cities; just before this time it was called Shaluma, Salem, which, in later years, being occupied by the Jews, was designated Salim of the Jews, finally corrupted into Jerusalem. Peace was finally established by Rameses taking a Hittite princess for a wife. The first fleet of which mention is made on the monuments, was built by this king for the Mediterranean, the time of which, it is claimed, corresponds with 1322 B. C. E., making it about the time of the so-called Exodus, according to the weight of biblical scholars. But as a matter of authentic history, the so-called Exodus never

took place, hence the diversity of opinion as to the time. For, notwithstanding the fact that this was the most advanced period of Egypt, when the monumental and papyrus inscriptions cover every event of the slightest moment in the history of that country, there is nowhere to be found among their records, as much as an allusion to the biblical exodus—to Moses—to Joseph—to Abraham—or to such a people as the Hebrews—or Israelites. The records of that country maintain a deathly silence on the whole subject touching the Hebrews, and the so-called Exodus. Why no mention of such an event or such a people? To this question there can, in the very nature of things, be but one answer. Never there, never took place, the biblical story a romance, a fairy tale.* To go into a detailed description of the history of dynasties succeeding that of Rameses would not only be foreign to our purpose in this brief sketch, but tiresome to the reader; besides, it would bring matters down to dates and events with which most historians are more or less familiar. So we finish this article with a mere sketch of the most important events after Rameses III. Following this dynasty the country for about 130 years was in the throes of revolution. The twenty-second dynasty was in the hands of the high priests of Amen-ra when all progress ceased. Shashank I., the Shishak of the Bible, invaded Syria with 12,000 chariots and 60,000 cavalry; among other cities, he sacked Jerusalem. Under the twenty-fourth dynasty the country was reunited under a single monarch, Psammitichus I. He came into power, by the aid of foreigners, revived the arts and restored the old empire. He is followed by Necho II.; who attempted to build a canal across the isthmus of Suez, but was dissuaded by an oracle which foretold the destruction of his laborers of pestilence. This monarch, after several successes over the Paletinians, was himself defeated at Carchemish by Nebuchadnezzar. Darius coming on the scene later ruled Egypt with moderation until 332 B. C. E., when, being overthrown by Alexander the Great, the country passes under the control of Greece, under whose guidance Alexandria became the most famous seat of learning in the world. Egypt once more flourished, this time under several Greek rulers, until 31 B. C. E., when it fell before the arms of the imperial legions and ceased to exist, except as a province to furnish supplies to the Roman empire.

*For a very able authority on these points see "Dissolving Views in the History of Judaism," p. 19, by Rabbi Solomon Schindler.

PRESIDENT ROOSEVELT AND THOMAS PAINE.

BY JOHN E. REMSBURG.

PRESIDENT ROOSEVELT, in his "Life of Gouverneur Morris" (p. 288), characterizes Thomas Paine, one of the founders of our Republic, a gentleman whose personal appearance and habits were above reproach, a man who was physically and intellectually as large as Mr.



J. E. REMSBURG.

Roosevelt is, and a devout believer in God, as a "filthy little Atheist."

For his misinformation concerning Paine Mr. Roosevelt was probably indebted to the subject of his biography, a personal enemy of Paine's, and to the clergy, whose principal arguments against the "Age of Reason" consist of misrepresentation and abuse of its author.

In the ranks of the clergy, however, are to be found many honorable exceptions, and from the pulpit have come some of the warmest tributes to the author-hero's worth. The following utterances of twenty clergymen of Europe and America present a pleasing contrast, and fur-

nish an eloquent answer to this unfortunate blunder of our President:

REV. MINOT J. SAVAGE.

"No man rendered grander service to this country; no man ought to be more cherished or remembered."

REV. ABIEL HOLMES, D. D., LL. D.:

"'Common Sense,' written by Thomas Paine, produced great effect."

REV. WILLIAM GORDON.

"Nothing could have been better timed than this performance."

REV. JEDEDIAH MORSE.

"The change of the public mind on this occasion is without a parallel."

REV. JOHN SNYDER.

"Paine did more than any other single man to create this nation. I simply speak what will some day be the sober judgment of history."

REV. SOLOMON SOUTHWICK.

"No page in history, stained as it is with treachery and falsehood, or cold-blooded indifference to right or wrong, exhibits a more disgraceful instance of public ingratitude than that which Thomas Paine experienced from an age and country which he had so faithfully served."

"Had Thomas Paine been a Grecian or Roman patriot in olden times, and performed the same services as he did for this country, he would have had the honor of an Apotheosis. The Pantheon would have been opened to him, and we should at this day regard his memory with the same veneration that we do that of Socrates or Cicero."

REV. S. FLETCHER WILLIAMS.

"Paine's services were such as to place America and Europe under a debt of gratitude to him. He has suffered in the estimation of the



THOMAS PAINE.

world from his tone and manner on religion, but, essentially, his principles were right, and to-day an increasing number of religious teachers and religious-minded men stand only where he stood a century ago."

REV. WILLIAM CHANNING GANNETT.

"What wonder that Thomas Paine wrote his strong, rank sarcasm? People should remember why he wrote it."

REV. J. LLOYD JONES.

"Great souls are the keystones in the arches that unite the race. * *

* German provincialism died when Lessing, Schiller and Goethe were born; for they arched all chasms, and Germany ever afterwards is related to the best and bravest everywhere. The insignificant island lost its insular character when Shak-

speare wrote. He gave to England a place in the brotherhood of nations. The emaciated thirteen colonies became great when Washington, Franklin, Paine and Jefferson spoke for them."

REV. JOHN W. CHADWICK.

"A prisoner deserted by the young Republic at whose birth he had assisted so efficiently, his life in jeopardy for the humanity of his opinions."

ABBE JOSEPH EMMANUEL SIEYES.

"Where is the patriotic Frenchman who has not already, from the

depths of his soul, thanked him for having fortified our cause with all the power of his reason and his reputation?"

BISHOP OF LLANDAFF.

"There is a philosophical sublimity in some of your ideas."

REV. MONCURE D. CONWAY.

"Thomas Paine was a devout believer in God and immortality, and died with the expression of that faith on his lips."

"All efforts to stain the good name of Thomas Paine have recoiled on those who made them, like poisoned arrows shot against a strong wind. In his life, in his justice, in his truth, in his adherence to high principles, in his disinterestedness, I look in vain for a parallel in those times and in these times."

REV. WILLET HICKS.

"I was with him every day during the latter part of his sickness. He died as easy as any man I ever saw die, and I have seen many die."

"He was a good man—an honest man."

REV. THEODORE PARKER.

"His instincts were human and elevated, and his life devoted mainly to the great purposes of humanity. I think he did more to promote piety and morality among men than a hundred ministers of that age in America."

REV. GEORGE CROLY.

"An impartial estimate of this remarkable person has been rarely formed, and still more rarely expressed. He was assuredly one of the original men of the age in which he lived."

REV. O. B. FROTHINGHAM.

"No private character has been more foully calumniated in the name of God than that of Thomas Paine."

REV. JAMES KAY APPLEBEE.

"I see Thomas Paine as he looms up in history—a great, grand figure. The reputation bigots have created for him fades away, even as the creeds for which they raved and lied, fade away; but distinct and luminous, there remains the noble character of Paine created by himself."

REV. DR. DAVID SWING.

"He was one of the best and grandest men that ever trod this planet."

REV. DR. JOHN E. ROBERTS.

"So long as human rights are sacred and their defenders held in grateful remembrance; so long as liberty has a flag flung to the skies, a sanctuary in the hearts of men, so long, upon the eternal granite of history, luminous as light and imperishable as the stars, will be engraven the name of Thomas Paine."

Oak Mills, Kan.

LITERARY DEPARTMENT

CONCLUSIONS OF A FREETHINKER AT THE AGE OF SEVENTY-SEVEN.

BY A. S. JOHNSON.

TALK not to me of future bliss,
Obtained by faith and constant prayer,
Within some world apart from this
Where we'll be free from grief and care.

This world,—it is my only home,
I seek no mansions in the skies,
Nor in the future years to come,
Have a desire to wake and rise.

The immortal scheme, to some so dear,
To me is nothing but despair.
If God can't make us happy here,
He cannot do it anywhere.

In a brief time I'll pass away
And in few years will be forgot;
My flesh will mingle with the clay,
My bones have ample time to rot.

Consoling thoughts, when life is past,
With all its freight of joy and woe,
That I can lie in peace at last,
Where tears of sorrow never flow.

My body there may fertilize
A little place upon my tomb,
Where flowers by nature's laws may rise,
And fragrant blossoms sweetly bloom.

THE CINCINNATI LIBERAL CONGRESS.

BY JOHN MADDOCK.

THE first congress of the National Liberal Party was opened Sunday, Jan. 26th, with a grand exhibition of patriotism and loyalty to the American flag. A band of children, belonging to the Cincinnati Lib-



JOHN MADDOCK.

eral School of Science, led by their teacher, Mr. Frazer, appeared before the audience, neatly decorated with very appropriate sashes, carried the National flag and sang the National anthem. Mr. G. H. Fraser, who represented the Cincinnati members of the new party, delivered a very pleasant address of welcome, and President Dr. T. J. Bowles enthusiastically responded in behalf of the delegates present, giving a fair outline of the unkind attitude of religion towards science and Free Thought through all the dark ages of persecution. He closed his address by exhorting his hearers to start the new organization with a clean set of resolutions, and to work together with him, to stand up manfully and womanfully for everything that is good and noble and to

maintain the honorable and humanitarian attitude of science before all mankind and to keep its white flag of peace forever unstained by cruelty or oppression of any kind. When the constitution had been adopted, Editor C. C. Moore, of the Blue Grass Blade, made a speech in defense of the new liberal party and declared it was a necessity. He took occasion to launch into the subject of the election of officers and to say that Mrs. Josephine K. Henry is the right person, who is best fitted to guide the new party. The South, he said, had never been recognized, and it was no matter of mere gallantry, but one of high policy and expediency that Mrs. Henry should be preferred over her competitors, who are Dr. T. J. Bowles, Dr. J. B. Wilson and Mrs. Harriet M. Closz.

The evening was taken up with a Paine memorial meeting. Clarence S. Darrow, a Chicago lawyer, was the principal speaker. He delivered an eloquent and fitting tribute to the man who did so much to his own hurt during his last days, to help to free the human mind from the bonds of superstition and to pave the way for the unity of the whole human race. He was followed by Mr. T. J. Wyscarver, of Cincinnati, who is really a wise carver of all the unseemly points of superstition. Although the rain came down in torrents, the spacious hall was completely packed, and the speakers were enthusiastically applauded. The

day was opened Monday, the 27th, with the presentation of hickory canes to the three oldest delegates in the convention. The canes were highly prized by the aged recipients, because they were cut from a hickory tree which grows on the spot where Thomas Paine was buried. The favored recipients were: Noah Coler, aged 75, of Dayton, Ohio; James Ingraham, aged 73, of Moscow, Ohio; and Dr. T. B. Englehart, aged 79, of Mt. Clemens, Mich. At the death of these gentlemen, the sticks are to be handed to the next oldest Freethinker living, and so they are to be passed from generation to generation. After this novel and interesting ceremony, the Committee on Resolutions presented a report which was unanimously adopted. The report affirmed the views of the new National Liberal Party on the questions of the present day. It declares that all war, except that waged under the necessity of self-defense, is to be deplored, and to be condemned when waged on any people for the purpose of forcing on them the political and religious views of any particular faction. It condemns the expense of sustaining of missionaries by the forces of our army and navy when they get into trouble by forcing their presence and their baseless opinions upon the people of other nations, who do not send for them and who do not want them, and it protests against paying a ransom for them when captured by bandits. It deplors the evil results of the liquor traffic, and favors the efforts of all good people to remove it without resorting to force. The anarchy which resorts to violence and assassination it declares to be unwarrantable. It asks the United States government to have the Commissioner of Labor arrange for a consideration of Socialism, strikes and arbitration, and recommends that there shall be no distinction of sex in the matter of voting; that men and women be put on the same political plane. It condemns any attempt to repress free speech and free press. It demands the initiative and referendum and imperative mandate as a means of a better government and economic conditions.

It stands for the purity of the home and for marriage, just as Robert G. Ingersoll laid it down in his lecture on "Liberty for Man, Woman and Child," which is as follows:

"I regard marriage as the holiest institution among men. Without the fireside there is no human advancement; without the family relation there is no life worth living. Every good government is made up of good families. The unit of good government is the family, and anything that tends to destroy the family is perfectly devilish and infamous. I believe in marriage, and I hold in utter contempt the opinions of men and women who denounce the institution of marriage."

To the great credit of the men and women present, when this resolution was read, they were very enthusiastic in applauding it. The subject of divorce was discussed, but the committee wisely concluded that the divorce of husband from wife or wife from husband was nobody's business but the poor unfortunates who could not make their lives harmonize with the different dispositions which nature had given them.

Although Editor C. C. Moore made such a vigorous appeal for the election of Mrs. Henry for President, the following officers of the New Liberal Party were unanimously elected to serve one year:

President, Dr. T. J. Bowles, Muncie, Ind.; Vice Presidents, Dr. J. B. Wilson, Cincinnati, Ohio; Mrs. Josephine K. Henry, Versailles, Ky.; and Harriet M. Cloz, Wisconsin; Treasurer, Morgan Wamsley, Cleves, Ohio; Secretary, W. F. Jamieson, Cincinnati, Ohio.

The Ohio Liberal Society deserves admirable commendation for the beautiful manner in which it gave the delegates to the congress the right hand of fellowship. Some of the ladies thereof were detailed to give each delegate a beautiful flower with a tag tied to it, upon which was printed, on one side, "The world is my country; to do good my religion." Paine-Anniversary, Jan. 26th—E. M. 302; and upon the other, The Ohio Liberal Society Welcomes You to the First Congress of the National Liberal League, held at Cincinnati, Ohio, Jan. 26th, 1902.

There was quite a sharp controversy over what the new organization should be named. At the caucus, held in the Palace Hotel, it was agreed to call it the National Secular Party. But when the question was put before the congress the name secular party was turned down and other names were presented for adoption. Mr. Jamieson made a vigorous speech in favor of continuing the name, National Liberal League, which was adopted at Buffalo, stating that most of the members who had sent their initiation fees were under the impression that the name would not be changed. I contended that the name Liberal League carried with it too much odium to represent honest Freethinkers, who were intent upon having an organization that could stand before the world upon as great a moral and intellectual basis as any other in the religious world—one that would not stoop to denounce other sects, nor to throw any odium upon any religious teacher that ever founded a religion; that charity and fraternity should take the places of denunciation and vituperation, and that the time had come for Freethinkers to put something better in the places of the Christian dogmas which had been torn down. A vote was finally taken and the Congress agreed to call the new organization the National Liberal Party, with the intention of entering into politics. I promised to write a true report of the proceedings at the congress, and I regret very much that I have to report the following: I had written to Dr. Wilson a week before I left Minneapolis that I had a paper to read voicing the new gospel of Materialism, that I wanted him to announce it, and to assign me a place when there would be a large audience, and to have it reported in the papers if possible. On Monday afternoon I was called upon to address the meeting. There were so few people there, and so much time was taken up with business, that I asked Dr. Bowles to postpone my paper until the evening. This he was very willing to do, and he went to the committee in charge and then returned and told me that I could speak in the evening when the house would be full; and he got Dr. Wood, of New York, to give way for me. After a good deal of

discussing matters pertaining to the right rendering of the constitution, and when it was really time to adjourn, I was informed that my time was now or never, on the excuse that there would not be time in the evening. I had come all the way from Minnesota to try to elevate Free Thought, and I was assigned by some one, who had the power, to read my paper before a mere handful of people. I did not even see my name mentioned in the Cincinnati papers along with the other speakers. I mounted the platform without a murmur and delivered my speech. Some parts of it were applauded, and some, not. This, of course, is to be expected, because we are not all made alike. Evening came and a full hour or more was thrown away in discussing what could have been done at the end of the speeches. The "no time" excuse will never satisfy me. When men want a thing they remove all reasonable obstacles; when they do not want it, they raise them up. If the new National Liberal Party is going to be as illiberal as the old Liberal (?) League, which turned me down over twenty years ago, because I had the same subject in hand, then it is not fit to represent Free Thought and a free platform in its fullness and another party will have to do that noble work. There must be some way out for Freethinkers to be heard or the world will never progress—evolution cannot go on. That prophecy of Thomas Paine, which refers to the prevalence of truth, can never be fulfilled until opinions are allowed to be expressed freely in matters of government and religion. I went to the congress for the express purpose of affirming truths which place Free Thought upon a positive, scientific basis, and which stops the unkind mouth of Ecclesiasticism from calling honest men and women, who are earnestly engaged in working out the riddle of the universe, "infidels and heretics." Everything was well ordered to keep my speech within the scope of a few delegates, and a few others who were present. But as Robert Burns says, "The well laid schemes o' nice and men gang aft alee;" and so it was in this case. A gentleman in the audience, who heard me, begged for my manuscript to print the whole of my discourse. I wrote a synopsis for him, and he printed it and gave it circulation in Cincinnati and wherever his paper is taken. "There are certain consequences to certain action," said Ingersoll, and it does not do to be dishonorable. The officers of the congress who were the cause of the illiberal treatment which I received are not fit to represent honest Freethinkers in politics or anywhere else. In justice to Dr. T. J. Bowles, the president, I will say, that he did his best to give me a fair show, but his desire was over-ruled. As regards my discourse, my whole argument was to show that the science of evolution utterly refutes the Christian doctrine of probation, and therefore its ignorant dogma of "believe or be damned;" that mankind could not logically be put on probation by a church that could not explain its alleged gospel, nor by a book that no one can harmonize with reason; that the new gospel of Materialism gives hope and comfort to the human race, and that pure science puts something more substantial in the places of the Christian dogmas which

Freethinkers have properly torn down. If we have to exercise faith beyond what we can see, let us do so in having confidence in the unerring laws of nature—the dynamic forces—the Great Dynamis, all the God there is, and not in the Christian dogmas which were born in ignorance and based upon the impossible. A firm foundation was laid upon the rock of ages—the Great Dynamis—and the statement of St. Paul that “no other foundation can be laid than Jesus Christ,” and that “before him every knee shall bow and every tongue confess that he is lord,” was utterly refuted by the revelations of nature. The falsity of the claim of the Christian church that it preaches the only plan of salvation and that it is the only appointed means for the propagation of the true gospel, was proved by its inadequacy as regards men, money and fitness of doctrine to carry on such a momentous work. Free Thought was fully and honorably vindicated, at that congress (although my light was put under a bushel), and placed upon a true scientific foundation that defies logical criticism by the Ecclesiastics. Infidelity is now on the other side; we have proof positive that the Christian church has not been faithful to the gospel of the master it has professed to follow. But scientific charity, for it, shall take the place of its baseless denunciation and condemnation of “infidels,” so-called. At last, after so many years of groping, striving and suffering, Freethinkers can triumphantly stand before the Christian world and point with pride at the glorious result of the iconoclastic work which they have done. Christian theology has treated mankind as if they came into this world of themselves and subjected themselves to the power of sin, rebellion against God, misery in this world, and the chances of eternal damnation in the next. It has made God helpless in the hands of an evil designing and executing devil and put him (God) in the helpless position, where he had to sacrifice his “well-beloved son” to open up a way of salvation for the poor, ignorant and weak creatures whom he allowed by non-interference to be placed in jeopardy. By the pure science of Monism we now know, positively, that mankind were evolved, just as we see them and have read of them; and the scientific doctrine of evolution now confronts all Christendom and shows the great blunders its theologians have made who assumed a book to be the infallible word of God from cover to cover, which was written by men who were totally ignorant of the laws of the universe, the same as Bruno’s statue now stands with folded arms before the Vatican and proclaims the ignorance and the viciousness of the Christians who took part in his unjust execution. As the alleged inspired church was mistaken in the shape of the earth, so is it faulty in its doctrine of probation. Man was not made and left to go alone. He is being made and experience is his teacher. Science does not harmonize with religion as Haeckel wants to make it, so that the scientist can have peace of mind. The scientist can have peace by knowledge. Perfect knowledge casts out fear and gives confidence. We have had all we want of religion. Let the name die with the Christian dogmas now forever destroyed. Science and

Secularism is now the watchword. To do good to all men, instead of worshipping an imaginary God, is what is wanted now to make this world better. Under the name of religion one sect has despised another even unto torture and death. Wives have been made to suffer because husbands have been "unbelievers," and parents have been tortured by anxiety for their children for the same reason. Science has now got its iron heel upon that subtle serpent's neck, so that it will never raise its brazen head again to dart out its malignant tongue of falsehood, which it has done from the time of the false accusation of the Nazarene until now. From the standpoint of science no sect will be condemned, because by it we know that every man and woman belonging to them must believe as they do. This is a brief synopsis of my address at Cincinnati, and it must be brief, because of lack of space in this issue. The Christian scheme of probation is on the principle of baling out the ocean with a pint pot—the means are not adequate to the end. But the power of evolution is perfectly able, and this is the almighty deliverer which science puts in its place. On Monday evening Dr. E. A. Wood, of Syracuse, New York, read a very edifying paper upon Superstition, showing how easily some people had been led to believe in charms and in the efficacy of the relics of the so-called saints, for the cure of diseases, and for salvation from danger. From my view of his address, he showed that superstition had a proper place in the world, and that it had been a great comfort to many. Dr. Wood was followed by Mrs. Josephine K. Henry, who spoke upon woman and her relation to the Bible and Christianity. Quite a large number of women were present. Mrs. Henry made her appearance, very neatly and modestly dressed, amid great applause. As she mounted the platform the applause was so great that there was a perfect din. When order was restored she said: "The claim had been so persistently made that woman's advanced position is due to Christianity and Bible teaching, that it is commonly believed, sometimes by woman herself." To this claim she entered an emphatic denial. "Not to Christianity," she said, "is woman's present betterment due, but to civilization as reflected in the mental and moral advance of men and the race. If the Bible is the inspired force of modern progress and invention; the cause of the telephone and the telegraph, of the banks and railroads and such, then to it would be the credit of woman's advance. Progress, invention, home building and bank accounts are the antecedents in the present consideration of the sex." She said "that the Christian countries of Europe—Germany, Italy, Spain and Russia—send the majority of their men to be soldiers, while the women yield submissively to burdens well nigh equal to the animals of the field. The slums of Cincinnati and New York are no better than those of Pekin and Hong Kong. If consideration of women corresponded with religion, the negro women would be the best treated of the sex, for their race is most religious. As a matter of fact, they are the worst treated of all. The high consideration for womankind is not because of religion or Bible teaching, but it

is in proportion to the intelligence of men and their amount of worldly goods. Men possess but one-half the mentality of the race, and not until its full and free development is reached in the enfranchisement of woman can humanity expect to reach its highest goal and its greatest achievements. The woman who thinks and reasons with her brother is the one in whom the grand possibilities of womanhood will be attained. Marriage is exalted as a sacrament by the church; quite as often it is a sacrifice; for the woman it is as often a misery as a mystery. Woman should advance as her mother Eve had advanced when she founded the educational system for all her successors—she should continue to crowd around the Tree of Knowledge, and when plucking the red apple therefrom, she should next time keep it all to herself instead of giving one-half to man." Mrs. Henry delivered her splendid address very forcibly and dramatically, and it seemed as if her whole being was profoundly wrapped up in her well-chosen subject. To say that she was applauded repeatedly and enthusiastically beggars this report. At the close she received a grand ovation from her personal friends. The friends of Mrs. Henry will be pleased to know that she is improving in health.

So ended the first congress of the National Liberal party, which has much in it to be admired and sustained, but its reproachful illiberality towards the Minnesota delegate will forever stamp it as inconsistent and unjust. It stands for free speech and yet some one or some party that had the power sought to suppress it. The Ecclesiastics and the ruling politicians are not doing any more. I hold Dr. Wilson responsible for the illiberality extended to me, because he had the whole charge of my correspondence, the power to announce the speakers and their subjects, and the power to give them a proper place. Personally, I do not care for the snub; but I will not allow the Free Thought world to be deceived. As the constitution and by-laws were not in shape to be reported when I left, I cannot give them. They will appear later.

THE NEW CATECHISM—WHAT JUDGE C. B. WAITE THINKS OF IT.

98 Loomis Street, Chicago, Feb. 20, 1902.

Dr. M. M. Mangasarian:

Dear Sir: Your "New Catechism" I have read with a good deal of care and with increasing interest.

In my opinion it embodies the best thought of the age on religious subjects, and is destined to contribute powerfully to the change in public sentiment which is now going on.

With much respect, I am your very truly,

C. B. Waite.

COMMENTS ON MR. MADDOCK'S "REPLY."

BY HARRY HOOVER.

Editor Free Thought Magazine:

WHEN I wrote my "Letter to John Maddock," and afterward arranged for its publication in the Magazine, my object was to give Brother Maddock an opportunity to enlighten us as to what "scientific Monism" really was, or is. It occurred to me that when a man announces the utter falsity of, and overthrow of, all theories preceding his, he is in duty bound to give to the world some of the facts upon which his claims are based. In order that he might have an opportunity to do this, I asked him a series of questions. I must say that I am disappointed in his "reply." He claims for the "Great Dynamis" all the powers of a God, yet denies Deism. He says, "Monism is not Pantheism," yet claims for the Great Dynamis the exact attributes of great Pan. He also tells us that "evolution is not the result of differentiation, * * * environment cannot change species. All changes from type to type are caused by the subtle principle which resides in matter, and the womb of the parent is its workshop." This view of course makes the "Great Dynamis" the conscious designer and producer of all things—evil as well as good. No wonder our friend feels under some obligations to apologize for, or vindicate his client, and offers us "necessity." I hope I may be excused if I say, "I do not see the necessity." Ingersoll said he "would have made good health catching." Did it ever occur to friend Maddock that good and evil are not entities, but simply two words we use to express a relation. We call things "good" as they affect us pleasantly, and "evil" they detract from our happiness." We are happy when we are in harmony with our environment, and vice versa. He further says: "Mr. Hoover forgets how rivers are replenished." O, no! I did not forget, but "the doctrine of probabilities" teaches me that one molecule of water might—in an eternity—repass the same point on earth, but sufficient to constitute an "ego" or organism, never.

Again he says, "We should not set up our judgment." Indeed! Whose judgment, then, should we set up? The pope's? I confess I am surprised that the theological virus still seems to be rankling in our friend's veins. I had thought "the argument from design" was safely laid away in the tomb of the Capulets. But it seems I was mistaken. Brother Maddock says: "The way is open for Mr. Hoover to give better reason that there is not" (design). Excuse me, I do not feel called upon to prove a negative. As to Evolution I had thought it sufficiently well established to require some facts and arguments to disprove it. Spencer says: "The ideas of Evolution and a pre-existing mind are incapable of being united in thought." But friend Maddock just wipes the slate clean and writes in bold characters across the entire space—"The Great Dynamis."

With all due courtesy to our Monistic friend, I will say, with Lincoln, "We will adopt new views as soon as they are proven to be true views." Carnegie, Pa.

RESOLUTIONS ADOPTED BY THE CINCINNATI CONGRESS
OF FREETHINKERS, JAN. 28, 1902.

1. That we deplore war, except as a necessity for self-defense, and oppose it when waged against any people for the purpose of forcing upon them any of the political or religious views of this government.

2. That we oppose sustaining missionaries by the arms or money of this country, or ransoming the same when captured in their missionary pursuits.

3. That we recognize and deplore the crime and consequent unhappiness and lawlessness that result from the beverage department of the liquor traffic, and regard it the duty of every good man and woman to oppose the evil effects of this traffic by any plan that he or she thinks best.

4. That we recognize and deplore the existence of race prejudice; believe with Paine that "humanity are our brethren," and that we should do for others what we would have them, under reversed conditions, to do for us.

5. That we regard anarchy that resorts to assassination or other violent means unwarranted and should be condemned.

6. That we endorse any movement or agitation having for its aim the betterment and greater happiness of the whole human family.

7. That the government of the United States instruct the Commissioner of Labor to make a full and free examination of the question of Socialism, strikes and arbitration, so that if possible, from such gathered statistics, a way may be found for the elimination of ruinous strikes and lockouts.

8. That regarding the rights of citizenship and of the elective franchise there should be no difference on account of sex.

9. That the fullest liberty of speech and press, that are consistent with public peace and good order, should prevail, and that these should be limited only when they become so evidently incendiary and subversive of good order as to be menaces to public happiness.

10. That we favor the Initiative and Referendum, and the Imperative Mandate, and through this impartial method of legislation we seek to improve the present unjust and ruinous economic conditions which now crush and impoverish the masses and which tend to overthrow the Republic.

11. That all money, gold, silver and paper—should be issued by the government and should be full legal tender for the payment of all debts, public and private.

12. That the foundation for good citizenship is laid in the home, and we endorse the doctrine of Robert G. Ingersoll on that subject.

13. We re-enforce Gen. U. S. Grant's great injunction: "Let the Church and State be forever kept separate." And Thomas Jefferson's: "Let the eye of vigilance never be closed."

"CREEDO."

BY MRS. C. K. SMITH.

Editor Free Thought Magazine:

READING what the Rev. J. D. Coverstone says in the Free Thought Magazine for February reminds me of a character Josiah Allen's wife met at the World's Fair, who was represented to say, "I have always said, and always will say, that I'd rather believe the Bible any day than to believe the truth." The writer



BY MRS. C. K. SMITH.

seems to accept as truth his own interpretation of Bible sayings, while another person, equally honest in search of truth, understands it differently. Yes, by their fruits ye shall know them, and by their fruits or doings should they be judged, not by a professed belief. Will a belief in Christ be of any avail unless the believer follows his example and teachings? No more than for a hungry man to believe there is food on the table will appease his hunger unless he partakes of it. Belief without practice is faith without works, which is dead.

Some things may be positively known from personal experience. Others must be taken upon testimony. But in accepting testimony, what others know or think they know, we must

not bury our God-given talents, our reasoning faculties. There is a Bible penalty for the man who buried his one talent.

The reverend gentleman says, "Spiritualism is of the devil." What does he know of the devil, except what he considers evil, as manifested in man? Judge not, that ye be not judged, is Bible language. The Mormons establish their belief and practices by quotations from the self-same scriptures that the minister gets his Christian belief. He quotes the Bible as the source of his information which he so confidently puts forth. There are other passages in the Bible, some of which I quote: "Not every one that saith Lord, Lord, shall enter in, but he that doeth the will of the Father." "Inasmuch as ye have done it unto the least of these ye have done it unto me." Pure religion is this: to visit the widow and the fatherless in their afflictions and keep yourself unspotted from the

world. My kingdom is within you. All things whatsoever we would that others should do unto you, do you even so to them. Love is the fulfilling of the law.

Now, if the non-professor follows the teachings and example of Christ more nearly than the professor, will they not be regarded like the two servants, as recorded? One said, I go, sir, and went not. The other refused to go, and went. The latter was accepted in preference to the one who promised and went not.

When the prophet lamented, I, only I, am left to serve thee! The rebuke came, "I have reserved unto me seven thousand who have not bowed the knee to Baal." How unhappy a man must be who believes so many of his brothers and sisters are in the service of the devil! All good people must pity him.

San Diego, Cal.

THE OUTRAGEOUS CHINESE EXCLUSION LAW.

—Am glad to see that Gen. Howard has some sense and true patriotism in relation to that outrageous Chinese exclusion law. Here is what he writes to the Tribune in relation to it.

New York, Feb. 9.—(Editor of The Tribune.)—I am glad of the privilege of writing you such reasons as have occurred to me concerning the Chinese exclusion law, particularly concerning the proposed legislation relating to Chinese matters. Few Representatives in Congress, except those directly concerned, appear to realize the results which have flowed from the enacting of the Geary law and the amendments thereto.

When a law proves injurious not only to the people against whom it is conceived, but also to every valid interest of the country, the execution of that law will be its speedy condemnation. This act touching the Chinese is unlike any other on the statute book. It is special legislation. It clearly discriminates against a class of workmen.

In the last six months it is evident we have lost largely in our Chinese trade, not only on account of the disturbed condition of things in China but also on account of an unfriendliness on the part of our people, as shown in our own laws and

in our execution of them towards the Chinese. It is plain enough that if our legislators so fear a reduction of votes as to pass exclusion laws of the severest kind and to put up something worse than a Chinese wall around our republic, then, indeed, the large Eastern trade which the commercial world is hoping for will be lost. Should there be no kindly feeling, no reciprocity between the United States and China there will be but little trade, and our own home workers, especially those among the manufacturers, must suffer the loss.

Loyal and patriotic officers and intelligent visitors coming back from the Philippines say that the most faithful friends we have had in those islands since the commencement of the Filipino rebellion have been the Chinese. When it was impossible to get horses and mules, and when the boats upon the shallow streams were insufficient for transportation, Chinese workmen carried the burdens upon their backs and brought the necessary supplies of food and ammunition to our troops. How suicidal is the policy of excluding such workmen, particularly when they are the most reliable and the most loyal of all the inhabitants of the country of our occupation.

O. O. HOWARD.

U. S. Army (retired).

EDITORIAL DEPARTMENT.

THE THEOLOGICAL HUBBUB AT THE METHODIST UNIVERSITY.*

THE recent theological hubbub at the Methodist University, and Prof. Pearson's attack on the Infallible Bible, reminds me of an address of Dr. Lyman Abbott, delivered at the Auditorium under the auspices of this same Northwestern Methodist University only a few years ago. I have made a note of the impression which the singular occasion and the remarkable address produced upon my mind, which follows:

"I am a radical evolutionist, but I am also an earnest Christian," said Rev. Lyman Abbott, at the commencement exercises of the Northwestern University. It would be interesting to learn what the vast audience thought of his efforts to reconcile his faith in evolution with the fundamental doctrines of revealed religion. As one of his attentive listeners I judge that the address which the reverend gentleman delivered before a practically orthodox Methodist audience and under the auspices of an evangelical institution of learning was a great surprise to the majority of the people assembled in the great auditorium. I could hear all about me, and coming from the leaders of thought and work, expressions of solicitude and amazement. Few other men would have been permitted on such an occasion, or on any other, under the authority of this university, to advocate the revolutionary ideas which Dr. Abbott freely and fully set forth in his lecture on "Evolution and Religion."

There were not a few telling points in his presentation of the claims of Darwinism, and the audience punctuated these with hearty applause. "Never make believe * * * but follow whithersoever truth may lead you," was one of the strongest sentences, which, judging by its reception, must have greatly delighted his hearers. Again, when he showed that the men and women of to-day have actually risen above the standards of morality inculcated in the Old Testament and the decalogue, and were even better than the law of Moses required them to be, the audience

*On account of sickness in our family we did not feel able to write an editorial for this number of the Magazine, so we applied to Dr. Mangasarian to write one for us, and this is what he sent us.—Editor.

once more manifested its approval by vigorous applause. But the main drift of the address was to show that there must be a radical reconstruction of Christian theology. This sounded startling, but there was more to follow. Theology and science, the lecturer argued, are in conflict to-day, because science is modern, while theology is old and obsolete. With this preface, he continued to show that the Bible's story of the creation of the world; of Adam and the forbidden tree; of man's first disobedience, which brought sin into the world; of drunken Noah, with whom God in vain attempted to build the world anew, and of adulterous Abraham, supposed to be the father of the faithful, must be abandoned to make room for the undisputed facts of natural history. Shades of Wesley and Whitfield!

As the lecture progressed the lecturer grew bolder; not only were the Bible stories to be discarded, but also the dogmas founded on them, such as the myths of "original sin," which, by the way, is the main prop of orthodoxy, and without which the Christian "philosophy of salvation" or the "divine plan of redemption" would be empty words. Dr. Abbott tried to convince his hearers, with great show of reason, that there was not the slightest foundation in science for the "fall of man." People really do not believe in it, he said; they only make believe that they believe in it. On Sunday they say the world was created in six days, but on Monday they agree with Darwin and deny Moses. On Sunday they declare:

In Adam's fall
We sinned all,

but on Monday they shirk all responsibility for the actions of the mythical man. To this category of dogmas overthrown by evolution belongs the claim for an infallible Bible, which Dr. Abbott showed to be perfectly absurd, and the claim that the divinity of Jesus differed from the divinity of man, in kind. An infallible Bible alone can give to the church a "Word of God;" the Bible being fallible, naturally the church has no "Word of God;" and if there is, as the lecturer announced, only one kind of divinity, and that the divinity of Jesus differs from the divinity of any other man only in degree and measure, then the church has also lost its "God, the Son." Thus the lecturer knocked one by one from under the evangelical structure its ancient pillars, offering in its place a religion altogether "new" to the great majority of his hearers. There was nothing remarkable in all this to some of his hearers, but that such an address

should have been tolerated by one of the most orthodox denominations. of christendom is a matter of great significance.

The next attempt of the lecturer was to reconcile his radical views with the Bible. This, we think, was the weakest part of his effort, and betrayed not a little of the conventional religious reformer, who first utters his broad, growing thoughts, and ends up with a few biblical phrases, in order to persuade his hearers that there has been really no change in his faith—that he is as orthodox as ever. It is difficult to understand why Dr. Abbott, after having told us that the Bible is not infallible, should endeavor to prove that the doctrines he attacks in the name of evolution are not to be found in the Bible, but that the "catechism" or "confession" is responsible for them. But what if they were to be found in the Bible? Would that affect in any way their character? He tried to show that the doctrine of the "fall of man," which is contradicted by evolution and science, is not a biblical doctrine. We repeat, What if it were? "Paul is the only man," said Dr. Abbott, "who believed in Adam's fall; neither Jesus nor any of his apostles believed in it; and how," asks Dr. Abbott, "is it possible to found such a dogma only on the authority of one man, or of a few isolated texts, when the rest of the Bible is silent about it?" This seemed to us a waste of effort. Would he have believed in the doctrine of the fall or of "original sin" had Jesus taught it or had there been more texts in the Bible which could be cited in its defense? The Bible not being an infallible revelation, there being no "word of God," what difference does it make to Dr. Abbott how many passages are devoted to the support of a belief which he pronounces absurd? If, on the other hand, the Bible be the word of God, a single verse or chapter would be enough to support any doctrine. It would, therefore, have been very much more to the point had the doctor said, "According to evolution, the doctrines of the fall of man or of original sin, of an infallible Bible, or of a six-day creation, are untrue, and if the Bible teaches these doctrines, so much the worst for the Bible."

In spite of his protest against pantheism, it would appear that Dr. Abbott has become an ardent Spinozian. "God is the all," said the Amsterdam philosopher. "God is in all," says Dr. Abbott. But what is God? "The universe," says Spinoza. Dr. Abbott has no answer. The personality of the Deity can no more be maintained by the "God is in all" of Dr. Abbott than by the "God is the all" of Spinoza. Indeed, there is no more room for "Our Father in heaven" in Lyman Abbott's philosophy than there is for prayer, the atonement or original sin. Jesus

taught the world to pray "Lead us not into temptation;" Dr. Abbott, raising his gowned arms to heaven, shouts "Thank God for temptations!" The keystone of his philosophy is that there is everywhere and always the victory of the good over the bad, the evolution of the "best" out of the "better." This is the eternal and inexorable law which takes care of itself, leaving no room for human or divine intervention—no necessity for first or final causes. This optimistic trust in the laws of evolution accounts for his failure to notice also the laws of degeneracy, equally at work in the lives of men and nations. Greece, Italy, Spain, Turkey, Persia, India, instead of ascending according to the laws of evolution to a higher height of excellence, have decidedly taken a backward step and fallen to a lower state. It is so in the lives of many individuals. Progress is not a blind destiny, but a triumph, a "work of man," brought about by his own vigilance and effort.

How rapidly the world moves! Not many years ago Henry Ward Beecher, the former pastor of the church now presided over by Lyman Abbott, was sharply attacked by the *New York Examiner*, a Methodist religious publication, for having accepted an invitation to speak from Theodore Parker's platform. I quote from the *Examiner*: "The pastor of the Plymouth Church in Brooklyn has appeared upon Mr. Parker's platform, to lend to it his popularity. It is utterly incomprehensible by us how he reconciles with his love for the gospel such open aid and comfort to its bitterest enemies. To appear with Theodore Parker contemporaneously or successively, upon a platform which represents neither him nor his ideas, is one thing; to assist in giving 'eclat' to an infidel enterprise is a very different thing." Mr. Beecher's successor announces not only views for which his predecessor was denounced, views for which Theodore Parker was branded as an infidel and a blasphemer, and for whose sudden and violent removal daily prayers were offered to the Almighty, but announces them under the auspices of the Methodist institution, and not of the Twenty-eighth Congregational Society of Boston. How gloriously sublime—the courage and sincerity of Theodore Parker! There was no ambiguity in his message or accent all the world knew where he stood and what he taught. It would be interesting to know whether the Northwestern University would have invited Lyman Abbott to deliver the lecture in question had the faculty known something of its character. Perhaps the trustees of the university will say, what Mr. Beecher said to defend himself against the *Examiner's* charges: "Between himself and myself (meaning Theodore Parker) there exists an it-

reconcilable theological difference." Let the name of Abbott be inserted in place of Theodore Parker and the situation will be repeated. When Theodore Parker left for Europe, broken down by overlabor, in search of rest and restoration in a warmer clime, Henry Ward Beecher referred to him in his Sunday prayer, and asked that with health of body the infidel Parker may also receive upon his soul the greatest gift of God—faith in Jesus Christ as the divine Savior of the world. There is no doubt the same prayer will be offered by many in behalf of Lyman Abbott.

IS MAN THE FINAL BEING?

H. G. WELLS, who is described as "a scientific novelist," recently gave a lecture at the Royal Institute in London, on the "Discovery of the Future." The presence in the crowded assembly that listened with interest and enthusiasm, of Sir Wm. Crookes, Prof. Armstrong, Lord Rayleigh, Sir Frederick Bramwell and other men of note, invested the occasion with more than ordinary importance.

The lecturer said: "That man is not final is a great and disturbing fact in scientific discovery in the future, and the question, What is to come after man? is the most persistent, fascinating and insoluble question in the world."

The lecturer asked "why should things cease" at man? No creature lives, he said, under changing conditions, without undergoing changes. Human society was never static and we are now at the beginning of greater changes than humanity has ever before undergone. "A day will come," contended the speaker, "when the beings now latent in our thoughts shall stand on this earth as one stands on a footstool, and they shall laugh and reach out their hands among the stars."

I have no doubt that great changes will take place in the intellectual and social life of man, but I do not believe that man is to have on this globe a successor, who by his superiority will replace and supersede man.

Man having attained to his present position will not permit any of the animals which are below him to make him their slave, or to forge ahead of him. On the contrary, the animals below man will, as civilization spreads, be either killed or domesticated and made subservient to man's purpose.

Then, if some order of life higher than man is to appear upon the globe, it must descend from the skies or it must come from the "fourth dimension of space," or from some other occult source. That such an

event is to occur is the wildest assumption, for which there is not a scintilla of evidence nor the slightest indication.

Man will doubtless continue to undergo modifications of structure, although not probably to the extent to which he has undergone such changes in the past, but all these with mental modifications corresponding, will be simply progressive changes in man whose individuality will not be impaired and whose presistence will not be disturbed by any rival beings on this planet. Advanced man will still be man—"the thinker."

Evolution is always along the line of the existing order of species. New species never come into existence *de novo*. The London lecturer as a novelist may be very entertaining, and as a prophet he may be able to see as far into the future and to advance as many unverifiable hypotheses as most other men. But his conceptions should be taken not as scientific inductions based upon facts, but as speculations of the fancy.

B. F. U.

HYSTERICAL GENTLEMEN.

A CLASS of tolerably well educated college graduates among some of our leading men in church and state have grown perfectly hysterical on the question of sex, so afraid are they that the feminine element in humanity is about to be wholly obliterated; that woman, through higher education, social freedom, political equality, industrial liberty, and just and equal laws, will become exactly like man; that the difference in sex will be lost altogether, and that in woman we shall simply have a coarser, rougher, ruder and more war-like kind of man.

Every step in woman's emancipation from slavery to freedom is, in their minds, fraught with innumerable dangers to civilization. I will not mention the names of any of these hysterical writers, because by and by, when they come to see, as they must in the near future, the weakness and absurdity of their present position, they will be grateful for the omission.

I would urge these illogical thinkers to a patient consideration of nature's immutable laws, and the great fact that sex pervades every department of vegetable, mineral, and animal life; that there has been no cessation, variableness or shadow of turning in this law from the dawn of creation to the present hour, through all the terrible convulsions of nature, earthquakes, cyclones, hurricanes, tidal waves, volcanic eruptions, the intense cold of winter, the intense heat of summer, through thunder, lightning, and floods, the male and female element in every

rock and tree and flower, in every animal, fish, and bird, have preserved their integrity. The feminine element has been as perfectly maintained in the fragrant little violet and sweet-scented rose, as has the masculine element in the mighty oaks and giant trees in the groves of California. The little wintergreen berry blooms and buds and blossoms mid wintry winds and ice and snow, as in the balmy month of June, and thus vindicates her sex from year to year.

In spite of all convulsions of nature, the process of creation and regeneration goes on everywhere, and the great elements of male and female are preserved intact; there is no more reason to fear the annihilation of the masculine and feminine elements as two distinct forces, than there is to fear the annihilation of the centripetal and centrifugal forces, the law of gravitation, of attraction and repulsion, the positive and negative electricity. If these doubting Thomases ever are able to conjure up one monster, we shall have millions of tender-hearted mothers, affectionate wives, sisters and daughters still left to adorn the social world, as the feminine flowers, birds, and gentle animals do their phase of existence. Scientists suffer no anxieties in these directions. They do not warn the florists to cease cultivating double roses lest they should turn into cabbages, or the smaller fruits lest they should turn into pumpkins. However much the rose may be increased in size, varied in color, and intensified in fragrance, it will be a rose still. The co-education of the sexes, the study of mathematics, abstruse sciences, languages, law, medicine and theology, and skill in the industries, will have no more influence in changing girls into boys and women into men, than have these improvements in vegetable life in changing the characters of fruits and flowers. And sex is as perfectly maintained in both cases.

E. C. S.

DONATION DAY—APRIL 12, 1902.—NO. 4.

OUR readers will remember that, following a custom that the ministers have religiously observed "since the memory of man runneth not to the contrary," as the law books say, we have for the last three years appointed April 12 our "Donation day," and invited each of our good friends on that day or some day very near it to donate such sum as they were inclined to give for the benefit of this Magazine. Each request was quite generally complied with, and we realized quite a sum of money, which greatly assisted us through the dull season of those years. And as we were educated as a lawyer to follow precedents (when they were advantageous to our cause), as we have heretofore said, we have concluded to make April 12 our annual donation day, so long as this Magazine requires financial assistance.

To quote from our previous proclamations:

"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 those 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.

If each person who reads this article, who really desires to see the Free Thought Magazine prosper, will send something, however small, the total sum realized will be quite large, and we shall not be obliged to call for further financial aid until April 12, the third year of the twentieth century, 1903. To quote again from our previous manifesto:

"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 Donation Day.'"

There is no need of your waiting until April 12 before you send in your donation. You had better do it immediately, after reading this notice, marking at the head of your letter: "For Donation Day," and we will give you due credit. The smallest amounts will be thankfully received. But send something. Address,

H. L. Green,
213 Indiana Street, Chicago, Ill.

HOW TO GET THE "NEW CATECHISM" FREE OF COST.

CHARLES L. HAMMON, an extensively known business man of Chicago, writes of the "New Catechism" as follows:

"If you want to read a book that covers the whole subject of religion in a most masterful way, and compacts the subject so that you can read it in two or three hours' time, get 'A New Catechism,' by Mr. M. M. Mangasarian, just out."

We have sold three times as many of this book in the same space of time as we ever sold before of any other book that we have offered for sale, and have not found a customer but what was well pleased with it. But we are not selling one-fourth as many as we ought to sell, so we make this liberal offer for the next thirty days: Any one sending us a new subscriber, who has never before taken the Magazine, and one dollar, we will send him the 50-cent edition of the "New Catechism." Here is a chance, reader, for you to get the "New Catechism" free of cost. Who will be the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth and tenth person to take advantage of this offer, we will state in the April Magazine.

ALL SORTS.

—Donation Day April 12, 1902.

—You need not wait to send in your donation until April 12; you had better send it now, before you forget it.

—I am Elijah! says "Dr." Dowle. But, says the New York Herald, there is a difference. Elijah of scripture was fed by ravens, whereas Dowle is fed by gulls.

—We are a little proud of having editorials in this number from such widely known Freethinkers as Elizabeth Cady Stanton, B. F. Underwood and Dr. M. M. Mangasarian.

—"At the baptizing last Sunday," says a Georgia exchange, "Brother Johnson was caught by the left foot by an alligator, and will have to be baptized over as soon as he is able to be out."

—The Missionary—Allow me to thank you, sir, for contributing so generously to our mission work.

The Capitalist—Don't mention it, old man. I make it a rule to spend so much per year for advertising purposes.

—For the last eight weeks our son and business manager has been kept in bed by severe illness, and all the office work has devolved on the editor, which will account for any mistake or neglect in our correspondence with our friends.

—The Presbyterians have now changed their creed so that it does not send infants to hell. But what about the infants that went to hell by virtue of the old creed, for over a hundred years? Or will our Presbyterian friends admit they were lying, through their creed, during all that time? If so, do they remember what their Bible says

about "all liars?" It would seem to an unregenerated heathen that they have got themselves into a bad fix.

—The new society, "the Liberal Party," seems to start off with enthusiasm. The readers' attention is called to the report of the congress at which the party was organized, in this number of the Magazine, by John Maddock, who was our representative at the congress.

—On account of sickness in our family we have been unable during the last two months to send out our usual amount of circulars; in fact, we have send out none, but hope our friends will continue to increase the circulation of the Magazine. It was never doing so well before.

—The \$376,600 which President Roosevelt ordered to be paid back to the Chinese government has finally been delivered by the State Department to Wu Ting Fang, the Chinese minister. This amount represents a part of the loot obtained by the Christian soldiers when they invaded China two years ago.

—"I Want to Be an Angel" has been a favorite song in the Sunday schools for generations. The Chicago Tribune, however, has one that is much more up to date:

"I want to be a pagan
And with the pagans stand.
A hymn book on the anvil
And a hammer in my hand."

—Dr. T. B. Englehart, our old friend, of Mount Clemens, Mich., we noticed, received, at the Cincinnati Congress, one of the hickory canes that was made from a tree that grew near Palne's grave on account of being one of the oldest Freethinkers present. We were

glad to see, but the fact is Dr. Englehart is only old in years. He is spry and nimble, as most men at 50, and will have no use for the cane, only to look at for some years to come.

—Simpkins—I had a queer dream last night.

Mrs. Simpkins—What was it?

Simpkins—I dreamed that I was in heaven looking for you.

Mrs. Simpkins—Did you find me?

Simpkins—No. St. Peter said they had a bargain counter at the other place and I'd probably find you there.

—“God put it in the heart of Mr. B— to build a factory so that you little children can have work and earn money, so that you can put a nickel in the box for the poor little heathen Chinese children.”

That kind of thing, says the Chicago American, is apt to make the devil suffer from the effects of too violent laughter.

—J. A. Blackman, of Bonner Springs, Kan., writes us:

We have a very able champion of Free Thought in J. E. Roberts, who discourses every Sunday to his (“Church of this World”) in a Kansas City opera house. Last Sunday he lifted up his voice most eloquently in vindication of the “Author hero of the revolution.” Roberts first became known to us as pastor of a Unitarian congregation at Kansas City. He has now gone clean over and burned his bridges. His Sunday discourse has created a demand for the Age of Reason.

—A. B. Barrett, that staunch Free-thinker, writes from Lonoke, Ark.:

As an all-round rough-and-tumble fighter in our ranks Bro. Moore of the Blue Grass Blade easily takes the lead. For calm thought, reasoning on the higher lines of sound logic, furnishing a foundation on which the average mind can rear a superstructure of truth, reason and science, I think the Free Thought Magazine is without a peer in all my knowledge of Free Thought literature. So to my mind the Blade and the Magazine,

taken together, make a very strong team. I take both.

—Everywhere we see the mighty power of Free Thought. Its work has been long in the stem, leaf and bud, but it is now beginning to bloom. “Heretics” are rising up everywhere, pronouncing against creed and taking the ground that good deeds are more preferable and more beneficial to suffering humanity than the ancient opinion of men who were more zealous than wise. Thomas Paine is now getting lots of followers, and if he was alive now it would do his generous heart good to see what we now see.

—Dr. Parkhurst, of New York, says “all souls are not immortal,” because “the Scriptures do not so teach.” From the standpoint of nature it is safe to say that souls are not immortal because there are no such things as souls. Souls were created by dreamy metaphysicians. No one ever saw a soul. We now know, positively, that all animal life consists in a specific combine of vital organs. Death is not the result of an individual soul leaving a body; death is the consequence of the disease or of the mutilation of a vital organ which breaks the combine upon which animal life depends.

—We were under the impression that Cornell University is an anti-sectarian institution; but we must be mistaken if the reply of its president (Schuman) to General Wheaton, in the Philippines, is true. President Schuman is reported to have said: “We must eliminate the Mohammedans and heathen tribes,” and infers that the “Christian Filipinos” are the only ones who should be entitled to particular consideration. We now fully understands that “anti-sectarian” means that Cornell is open only to students of Christian sects. Universalists are not universallists; they are yet within the confines of Christian bigotry. The real founder of Universalism was not John Murray;

his name is Freethinker, the despised and rejected of the Christians, who think that out of Free Thought can arise no teacher to enlighten the world. We shall see.

—The latest theory in explanation of lightning and thunder comes from an old colored preacher who lives down Atlanta way in Georgia:

"Every time Satan looks down en sees de Lawd's work gwine on," he told his congregation, "fire flashes fum his eyes. Dat's de lightning. En w'en he fall ter hit a church wid it he lays back and hollers. Dat's de thunder."

"But, passon," said an old deacon, "whar is Sâtan in de winter time? We don't have no lightin' den."

The preacher studied a minute and then said:

"Well, hit may be, Br'er Williams, dat hell's froze over den."—Cattaraugus (N. Y.) Republican.

—Charles W. Pearson, professor of English literature in Northwestern University, and who for years has been one of the leaders in the Methodist Church, has come out openly denying the infallibility of the Bible and the divinity of Christ. A prominent Methodist, in speaking of Prof. Pearson's heresy, said: "Professor Pearson repudiates utterly the story of the virgin birth. This statement in itself carries with it at once a statement that Christ was simply a man and is the strongest kind of a denial of the miracles, because "if the virgin birth, the greatest miracle of all, were accepted, belief in the minor miracles would be a simple matter."

According to this Methodist we are to believe that if a man can swallow a big lie, the little ones will not hurt him.

—M. M. Mangasarian, the lecturer of the Independent Religious Society of Chicago, has prepared "A New Catechism," for the use of rationalists and others on the crest of the liberal wave, which contains in succinct form the

very essence of advanced thought in religious matters. The platform of the book is one with which persons of common sense will hardly dare to disagree, though each will interpret it for himself. It reads thus: "We ask of the new century a religion without superstition; politics without war; science and the arts without materialism, and wealth without misery or wrong!"

The contents of the book are an admirable modern instance of the application of the Socratic dialogue, and will be found interesting to all thinkers, whether or not agreement with Mr. Mangasarian's conclusions is reached.—Chicago American.

—Brother Jones, of Unity, says that we still hold on to our organ of protest, and he thinks that it is too full of crass negations. By the way things are changing in the theological world, our protests and our crass negations have not been in vain, and they have accomplished more in the last quarter of a century than the organs of the defense of theology and assumptive affirmations. We have been protesting against the theological errors which theologians have affirmed as truths, and we have been denying the human assumptions which have been put forward as divine revelations. We know that we have been on the right track, because our opponents are now without any sure foundation to rest upon and because, although we give them an opportunity to refute us, they do not try to do so. The legitimacy of our position in the controversial world is well defined.

—At the last Unitarian conference at Saratoga, N. Y., Dr. Minot J. Savage delivered an address on "The Gospel of the Twentieth Century," in which he said: "That which has been called the Gospel in the past most certainly is not good news. Good news for a selected few, if those be willing to take a partial salvation on such terms—it

has been tidings and disaster and despair to the vast majority of mankind. Agnosticism is cheer and release compared with it. Yea, more; outright Athelism were infinitely better." Dr. Savage further said: "The Gospel must be a Gospel of hope for this world; that God must be regarded as Father and Friend; that there must be a new ideal of human duty, the service of God and the service of man being one." The gospel of the twentieth century is found in the science of evolution, and the new ideal is to follow the injunction of Thomas Paine—endeavor to make our fellow creatures happy.

—The world-wide week of prayer which was "to bring the world closer together on a Christian basis," was solemnly kept in "North and South America, the British Isles, Sweden and Norway, Russia, Germany, Holland, Belgium, Spain, France, Austria, Hungary, Turkey, Egypt, Africa, India, China, Japan and many islands of the sea." The Christians have great faith in the ultimate triumph of their superstitious system, but that alleged faith is more of a haughty presumption and that week of prayer was breath spent in vain.

The Christian church has no basic principle upon which to unite. It is the function of science to bring about—not Christian unity, but the righteous unity of all mankind. This good work it is gradually doing. As Elijah called upon the prophets of Baal (but without mockery), so we call upon Christians to "cry aloud;" for their God is alleged to be the only God. He must be waked up from his sleep or the religious system which has been exalted above all else will soon be destroyed by science.

—"The dogma of the infallible Bible is the besetting sin and golden calf of the idolatrous worship of the churches."

This is the declaration of Prof. Charles W. Pearson, head of the department of

English literature of Northwestern University, and foremost of the advocates of creed revision for the Methodist Church. The professor has just prepared a paper entitled "Open Inspiration Versus a Closed Canon and Infallible Bible," as an answer to the query propounded by the Rev. William Macafee, pastor of the First Methodist or university church of Evanston, last Sunday. Dr. Macafee's query was: "On what basis can Christians unite for aggressive action?"

"It is only on the basis of truth that Christians can unite," said Prof. Pearson yesterday. "My views are set forth because self-respect and my conception of Christian duty forbid me to keep silence in the presence of existing facts. Dr. Macafee says very justly that we should all engage in aggressive Christian work. I acknowledge the obligation and am now endeavoring to meet it."

That is a long step forward to say as Prof. Pearson: "It is only on the basis of Truth that Christians can unite." Heretofore they have united on "basis" of falsehood to fight the Truth. The world moves.

—This is the way the religious fanatics "serve the Lord" these days, as stated below by the Chicago Tribune:

There will be a holiness convention at the First Methodist Church beginning to-day and continuing until Nov. 10. The handbills sent about the city say "the 'hottest' evangelists and workers that can be secured will be present." The afternoon sessions will be in the old church block, and for "fear that the church will become too hot" some of the evening meetings will be held at the Metropolitan Holiness Church, Huron and Noble streets.

"We invite all the holiness people who are not so hot to come and fire up," the handbill reads. "We need 1,000 men to shovel coal. No brakeman need apply. We invite the sick to come and be healed."

"Clear, clean, close, scathing preaching of the Bible truth will not hurt you," the public is told by the advance notices. "If you have not got it you will need it when the death rattle is in your throat. Let all who want to see fireworks, a Johnstown

washout, a Galveston flood, a veritable Pentecost, pray and weep between the porch and the altar until the answer comes."

Seth C. Rees, Duke M. Farson and E. L. Harvey have the convention in charge.

—Jos. Hargh, of Chebanse, Ill., a working and life-long Freethinker, sends us the following poem under the title of "My Seventy-eighth Birthday, March 25, 1902":

The years roll round like a great wheel,
I know by what I see and feel;
To-day I shall be seventy-eight,
And realize the heavy weight.

Every year adds to my load,
And soon will push me off the road;
But still I do not fret or sigh,
Because I know I have to die.

That is the lot of ev'ry thing,
That goes on foot or goes on wing.
We did not come by our own choice,
And leaving, we shall have no voice.

Dame Nature starts us on the way,
And takes us back, and we decay;
From dust we come, to dust we go,
And that is all that we can know.

Old Superstition tells a lie—
Says we shall live after we die!
But truth and facts disprove all that,
For now we know where we are at.

Both birth and death come to each one,
We live our lives, and then are gone.
That's Nature's plan, and fits the case,
And will maintain a living race.

—On Jan. 20, the anniversary of Thomas Paine's birthday, the Ingersoll Memorial Association and the Ethical Culture Society of Chicago, gave a banquet at the Palmer House in honor of the man whose words, "The world is my country, and to do good my religion," are famous in every country where orthodox religion does not hold sway. It is needless to say that the banquet was well attended and the speeches splendid tributes to Paine. The principal after-dinner speech was made by Professor W. M. Salter, of the

Ethical Culture Society, after which short speeches were made by C. Stuart Beattie, Charles H. Soelke, W. H. Maple, Robert N. Reeves, George Packard, and others.

The 29th of January, besides being the anniversary of Paine's birthday, was also the birthday of the chairman of the banquet committee, Judge C. B. Waite. This happy coincidence was not overlooked and those assembled about the festive board took occasion to also pay tribute to the venerable judge, whose speeches and books have for many done so much to promote the liberal and humane ideas that Thomas Paine taught.

—Presbyterians have at last resolved to change their creed, so that the obnoxious clause, which infers infant damnation, will be removed. This is another triumph for Free Thought. The revision committee wants to make it plain that no man can expect to obtain salvation by works; that salvation must come as a gift from God, and that mankind must accept salvation; thus the backbone of Calvinism is broken and Presbyterians are approaching the Arminian ground. But they will still have no solid place for their feet; they will be hampered with the anti-theological dogma of the free gift of salvation dependent upon the acceptance of man. A gift is not free when a man has to give something in exchange for it. For "the gift of salvation" man is supposed to have to give up his whole self. Science has no use for the term "salvation;" no one is lost from its truthful standpoint. Moral development takes the place of salvation and the evolutionary forces will do the work fully and freely. The trouble with the Presbyterian church is, it takes the words of the Apostle Paul as infallible truth, because he had the audacity to say that "though an angel from heaven should preach any other doctrine, let him be accursed." Paul is not an authority now. He believed in

the superstition that Jesus Christ died for the sins of the world. We now know that there is no such sin to die for. Science is not an angel from heaven, because there is no such heaven from which angels could come. But it is an angel of the earth, and it dares to preach another and a better gospel than that which Paul preached and no anathema of superstition will ever prevent its votaries from preaching.

—Secretary Jamieson of the National Liberty party sends us the following financial report, which we gladly publish:

Report of the secretary of National Liberal Party, organized at Cincinnati, Ohio, Jan. 26 and 27, 1902. Temporary organization at Buffalo, N. Y., Oct. 5, 1901:

Receipts.

From date of temporary organization at Buffalo, N. Y., to first annual meeting in Cincinnati, Ohio, Jan. 26, 27, 1902, by membership fees\$370 25
Donation 25 00

Total\$395 25
Enrollment of charter members.. 565

Expenditures.

October, 1901, postage, stationery, book of record and cash book \$3 62
November, 1901, postage, stationery, car fares..... 5 00
December, 1901, postage, stationery, car fares..... 15 89
January, 1902, hectograph, letter files, postal cards, blank envelopes, paper, stamps, car fares, stamped envelopes 20 68

Total \$45 19
Paid secretary 60 00

\$105 19

Respectfully submitted,

W. F. JAMIESON,

Secretary N. L. P.

1716 Western ave., Cincinnati, Ohio.

—In his bitter arraignment of Socialism, Archbishop Corrigan declared that "Socialism is un-Christian." For once

a leader in the Catholic church has told the truth. Christianity never was very social toward any one but its own kind. This is why Christianity never was fit to make "peace on earth and good will among men." It has been very unsocial toward Freethinkers, but it has got into an environment at last where it will have to behave itself. Its alleged infallible Pope is now helpless to interpret its alleged divine revelation to meet the facts of modern science. In its great humiliation, the words of the Nazarene is fulfilled—"He that exalteth himself shall be abased." The high commission which the Pope has appointed, from among the greatest Catholic scholars of Italy, Spain, Holland, England and the United States, to consider the questions at issue as to the authority of the Bible, will not do the Catholic church any good; it will only show to all mankind that all the scholarship which it commands cannot extricate it from the intellectual web which science has woven around it.

Its doom is sealed, like rebels who've revolted

Against the mandates of a mighty king.

Fight to the last it will though be daunted,

Array its forces, dart its venomous sting.

Harmless it strikes 'gainst forts impregnable

And shields of truth which are invulnerable.

But let us rejoice over its downfall in a charitable way. Let us be glad that an unsocial system is forever crippled and that Catholics have the privilege of living in a country made social by men who had the good of the whole of humanity at heart.

—Walter Collins, of Los Angeles, Cal., a most faithful worker in the Free Thought cause, sends us the following:

The Paine-Ingersoll Memorial just held in Los Angeles was a glorious success.

The weather was against us, but we had an audience of nearly 600 people, who remained throughout the program till nearly midnight. The principal address was made by Rev. T. W. Williams, who was proud to do honor to the noble name of Paine, and as a Christian minister esteemed it a privilege to help rescue the memory of Thomas Paine from the slough that his enemies in the name of religion have endeavored to smother him. He unhesitatingly gave Paine the proper credit for our heritage of religious liberty and his part in the independence of this country, saying that "The sword of Washington would have been useless without the support of the pen of Paine." It was a splendid tribute and a brilliant speech, and coming from a preacher was doubly valuable. Addresses were also made by Miss Anna R. Alex and George T. Bruce, who rode over the traducers of Paine and Ingersoll rough shod, to the great delight of the audience. Music was furnished by the Third Regiment Band, a vocal solo by Mrs. J. V. Akey and a violin solo by Prof. George Grosser. The officials wore white ribbon badges and buttons with miniature pictures of Paine and Ingersoll made especially for this occasion. Souvenir programs with pictures of the two men and numerous quotations were given to all and freely distributed around town.

—The following letter contains much more food for thought than some long articles:

314 N. Third St., St. Louis,
Feb. 3, 1902.

Mr. H. L. Green, Publ. Free Thought:

Dear Sir—You lead a company of brave thinkers, but they differentiate each other and can never form a union army. There is something about unity we in our new day haven't come to yet. "In unitate fortude" was known many a century ago. Then a young man from the country swooped down upon the city and quoted ancient history.

Your contributors, in the heat of action, make all history appear in prospective. They are more skillful than were they 2,000 years ago in handling thoughts. So are mechanics to-day more skillful than any in their line twenty centuries ago. Let both "revivals" be called at once, the

orthodox and the humanitarian. Evolution has had a "glorious summer." It may be ripe for the mowing machine. If there is not unity enough in modern history to hold a church together, neither can a government be any longer held together.

We to-day certainly constitute a remarkable age. Our predecessor of six decades ago had just been through all science and philosophy, time immemorial up to date, when, led by his poet-in-chief, he sang:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou are, to dust returnest,
Was not spoken of the soul."

Very truly yours,

JAMES F. MALLINCKRODT.

—We clip the following from one of the secular papers:

In the thirteenth provision of his will, which was filed in the Probate Court to-day, Morris Reiman left \$1,000 for the civilization of Christians by the distribution among them of the lectures of the late Robert G. Ingersoll. To the Boston Investigator Company of Boston, Mass., this task was assigned by the testator. Reiman also left a cotton plantation of 1,760 acres in Yazoo County, Mississippi, to the Touro Infirmary and Hebrew Benevolent Association of New Orleans, with the condition that a place in the plantation be reserved for the interment of the ashes of his cremated body. The association is also required to fence in the plat with a copper or bronze fence and keep the plat and fence in good condition.

To the Astronomical Society of the Pacific, of which he was a member, the testator left \$500 unconditionally. The remainder of the estate of \$120,000 is distributed among the members of his family, children, grandchildren and great-grandchildren being named, and liberal provisions are made for the widow. Some of the children are left only \$25, while others are given direct legacies of thousands of dollars. There can be no contest on the will, however, as provision is made that in the event of a contest the person so contesting loses his legacy under the will. It is understood that those who were left small amounts in the will

had been provided for previously and there will be no contest.

Section 13 of this peculiar instrument reads as follows: "To the Boston Investigator Company of Boston, Mass., for the purpose of distributing Robert G. Ingersoll's lectures among Christians, in order to civilize them, I give and bequeath the sum of \$1,000."

Reiman lived at 4325 Drexel boulevard and died at Coronado Beach, Cal., Jan. 9.

—The Presbyterian Committee on creed revision has declared "that the doctrine of predestination is held in harmony with God's love for all mankind and that no man is condemned except on the ground of sin." The doctrine of predestination cannot logically be in harmony with God's love unless all men are predestined to be saved. The Presbyterian committee starts in with "God's love" at the wrong end. God's love should have been exercised in keeping mankind free from sin at the start, not after he had placed them in jeopardy by putting the wrong man (Adam) in such an important place. True love always stops disasters of that kind; it does not make the conditions to cause them and then proclaim a very meager plan of salvation by way of excuse. We can now safely say that there is no exhibition of love at all in the Christian scheme of the fall, and in its plan of redemption; it is a blundering piece of work from start to finish; and it is the height of blasphemy to say that a wise and good God had anything to do with it. The Presbyterians will never get out of their theological difficulties until they cease to attach so much importance to the work of the men who wrote the Bible. If it was the intention of God to save mankind by what is written in that book, then He placed them in jeopardy a second time by permitting it to be written so that no one can understand it, and by allowing it to be locked up for fifteen centuries where no one could get at it but a few vicious and conniving priests. Between

John Calvin and the Apostle Paul the Presbyterians are in a strait betwixt two very presumptuous and audacious individuals. We hope they will soon be released and join the increasing army of Free Thought.

—We intended to publish, as the frontispiece of this number of the Magazine, likenesses of the officers of the new "Liberal Party," but not getting their photographs in time we publish, in the place thereof, a likeness of the Bruno monument in Rome, which is a great eyesore to the Catholics of that "Holy City." Bruno was burned at the stake Feb. 17, 1900, for a much less heretical statement than Prof. Pearson has made. The church punished Bruno to the extent of its power, and the church of to-day punished Prof. Pearson to the extent of its power; but, oh, what a difference in the power then and now, thanks to science. We have read in the Chicago Tribune the following notice:

Prof. Charles W. Pearson of the Northwestern University has arranged, under the management of the American Lyceum Bureau, to prepare and deliver a lecture entitled "The Bible and Modern Thought, or the Utility of the Higher Criticism."

The first lecture will be delivered in Evanston, the second in Chicago, during the week commencing March 2. Dates will be announced later.

The lecture will subsequently be delivered in nearly all the larger cities during the months of March and April.

In this lecture Prof. Pearson will reply to some of his recent critics. He will spend the summer in Europe and resume his lecture season in the fall.

We have just learned from Dr. Mangasarian that Prof. Pearson will lecture from his platform at the Grand Opera House the first Sunday in March. It is a pity that the Opera House was not much larger. It looks as if the theological schools would have to go to the backwoods for "professors," where people are fools for Christ's sake. "The world moves."

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FREE THOUGHT MAGAZINE

APRIL, 1902.

THE DUTY OF THE CHURCH TO WOMAN AT THIS HOUR.

BY ELIZABETH CADY STANTON.

MY convictions from year to year have been growing stronger, that before we can secure woman's emancipation from the slavery and superstitions of the past we have an important work to do in the Church. Hence I would suggest that we now begin the same vigorous agitation in the Church that we have kept

up in the State for the last forty years, as the canon law, with all the subtle influences that grow out of it, is more responsible for woman's slavery to-day than the civil code.



ELIZABETH CADY STANTON.

With the progressive legislation of the last half century, we have an interest in tracing the lessons taught women in the churches to their true origin, and a right to demand from our theologians the same full and free discussion in the Church that we have had in the State, as the time has fully come for women to be heard in the ecclesiastical councils of the nation. To this end, I suggest that committees and delegates from all our State and

national associations visit the clergy in their several localities, and attend their various convocations and general assemblies, to press on their consideration the true position of woman as a factor in a Christian civilization.

Woman to-day, as ever, supplies the enthusiasm that sustains the Church, and she has a right in turn to ask the Church to sustain her in

this struggle for liberty, and not only as individuals, but as influential organizations, to take some decided action with reference to this momentous and far-reaching movement.

It matters little that here and there some clergyman advocates our cause, on our platform, so long as no sectarian organization has yet recognized our demand as a principle of justice, and the debate is rarely opened in their councils, being generally treated as a speculative, sentimental question, unworthy of serious consideration. Neither would it suffice if they gave their adhesion to the demand for political equality, so long as by scriptural teachings they perpetuate our social and religious subordination.

The State has ever granted us respectful hearings before Congressional committees and legislative assemblies, and it is now full time for the Church to follow her example. Lawyers and judges have listened to our arguments, while the civil code has been essentially modified, and some of the worst features of the old common law abolished. Leading statesmen have taken part in the debates on the constitutional rights of women, and recognized our claims as citizens of a republic. Scientists in a rigid analysis of sex have proved by innumerable facts that the primal form of all life is feminine, exploding the fable that man was first in the creation.

And now the time has come for theologians to give expression to some well-digested ideas on this question, and substitute arguments for the sophistries too often used in our pulpits. In view of the intelligence, morality, and liberal education of this period, all those texts of scripture and parables referring to woman as "the author of sin," as "an inferior," "a subject," a weaker vessel," should no longer be read in our churches, as they humiliate and destroy the respect that is her due from the rising generation. We should have an expurgated edition of our Bibles from which all these insulting texts are banished forever. All these old ideas should be relegated to the ancient mythologies as mere allegories, having no application whatever to the womanhood of this generation. Everything points to a purer and more rational religion in the future, in which woman, as mother of the race, will be recognized as an equal in both the Church and State.

Archbishop Farrar says: "The three elements which are essential to the teachings of a strong, living church are tolerance, freedom, and progress." He gives suggestions on various popular questions, in which he

says it is the duty of the Church to make its voice heard. To his list I add justice, equality, and liberty for woman—a more important question than any to which he refers, as it involves not only the sacred rights of one-half the race, but the most vital interests of all humanity. Our system of theology is based on woman's degradation, and as long as her religious sentiments, the strongest in her nature, are subsidized to false creeds and doctrines, with the promise of salvation, she will readily sacrifice freedom in this life to save her soul in the life hereafter. No opinions are so obstinately adhered to, no feelings so sedulously cherished as those based on religious superstitions.

It is not civil or political power that holds the Mormon woman in polygamy, the Turkish woman in the harem, nor the American woman as a subordinate everywhere. The central falsehood from which all these different forms of slavery spring, is the doctrine of original sin, and woman as a medium for the machinations of Satan, its author. On this idea other demoralizing superstitions are based, all having a common origin in the ancient Eastern mythologies.

To change the position of woman in dogmatic theology, where she is represented as the central figure in Paradise lost and regained, the medium alike for rebellion and redemption, is to revolutionize the system; hence, all those who believe in progress within the Church should hail the present movement for woman's emancipation, as that brings up to the next onward step in the new religion.

The greatest block to-day in the way of woman's emancipation is the Church with its canon law, the Bible, and the priesthood. Ever and anon public thought is aroused on the question of prostitution; now by a terrible tragedy like the one enacted in Paterson; again by some unusual open manifestation of vice in the streets of our cities; now in the Philippines, or South Africa, one of the terrible adjuncts of war. But though an aroused public sentiment can repress the evils for a time in one locality, they reappear at once with renewed energy in many others. Occasionally, church officials make their protests, but no one seems to understand the hidden cause of all these outrages; they are trying to lop off the branches, but no one goes to the root of this deadly upas tree, this wholesale degradation of the mothers of the race. The authorities of the Episcopal Church are just aroused to action; the first step to be taken is to teach woman a higher respect for herself, and the rising generation a more profound reverence for her.

So long as we assign to her an inferior position in the scale of being, emphasizing the fables of her creation as an afterthought, the guilty factor in the fall of man, cursed of God in her maternity, a marplot in the life of a Solomon or a Samson, unfit to stand in the "holy of holies," in cathedrals, to take a seat as delegate in a synod, general assembly or conference, to be ordained to preach the Gospel or administer the sacraments, the Church and the Bible make woman the foot-ball for all the gibes and jeers of the multitude.

When the Episcopal Church, in the great gathering at Washington some years ago, held a meeting for the discussion of a national law for divorce, though an auxiliary meeting of fifteen hundred women belonging to the same Church, held a convention there at the same time, the bishops discussed the questions of marriage and divorce with closed doors, not one woman being permitted to be present, though equally interested in these social questions. The moral effect of that act degraded woman in the estimation of every man, young and old, connected with the Episcopal Church. When, in their marriage service, woman must promise to obey, and is given away by some man, she is made the inferior and subject of the man she marries; when they read from the pulpit such passages of scripture as the following, as coming from the great Creator of the universe, they make woman the mere victim of man's lust:

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

"If they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church."

"Wives submit yourselves unto your own husbands, as unto the Lord."

"For the husband is the head of the wife, even as Christ is the head of the Church."

"Let the women learn in silence, with all subjection."

"But I suffer not a woman to teach, nor to usurp authority over a man."

"For Adam was first formed, then Eve."

"For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man."

All our efforts to suppress prostitution are hopeless, until woman is recognized in the canon law, and all church discipline, as equal in good-

ness, grace, and dignity with bishops, archbishops, yea, the Pope himself.

Canon Charles Kingsley well said, long ago: "This will never be a good world for woman until the last remnant of the canon law is civilized from the face of the earth."

Lord Brougham is equally pronounced as to the common law. He says: "The common law of England for woman is a disgrace to the Christianity and civilization of the nineteenth century."

The sentiments of men in high places are responsible for the outrages on woman in the haunts of vice and on the highways. If the same respect the masses are educated to feel for cathedrals, altars, symbols and sacraments, were extended to the mothers of the race, as it should be, all these problems would be speedily settled. You can not go so low down in the scale of being as to find men who would enter our churches, to desecrate the altars or toss about the symbols of the sacraments, because they have been educated with a holy reverence for these things. But where are any lessons of reverence for woman taught to the multitude? And yet, is not the mother of the race more exalted than sacraments, symbols, altars, or vast cathedral domes? When our good men in State and Church try to suppress the terrible outrages on woman, they deal but with the evil on the surface, when they should begin the lasting work of securing to her equal honor, dignity and respect, by sharing with her all the liberties they themselves enjoy.

To-day, in our theological seminaries, our sons do not rise from their studies of Bibles, creeds, and church discipline for women, with a new respect for the mothers who went to the very gates of death to give them life and immortality. Some in our law schools do not rise from their study of our codes, customs and constitutions, with any respect for the women of this republic, who, though citizens, are treated as outlaws and pariahs in our Government. In our colleges, where sisters are denied equal opportunities for education, the natural chivalry of their brothers is never called forth. The lesson of inferiority is taught everywhere, and in these terrible tragedies of life we have the result of the universal degradation of woman. And yet, in the face of all this false teaching, the Bible gives us some grand types of womanhood—Deborah, commanded to lead the army of Israel; Huldah, the prophetess, to teach jurisprudence, and interpret the "Book of the Law;" and Vashti, who refused obedience to Ahasuerus the King, when he ordered her to unveil her charms in the presence of his revelling court. With proper dignity, she replied to the

messenger, "Go tell your king I will not come." In his tribute to her, Tennyson says:

"O Vashti, noble Vashti!
Summoned forth, she kept her state—
And left the drunken king to brawl
In Shushan, underneath his palms."

True, she thereby lost her crown, as the members of the King's cabinet insisted that he must punish Vashti, or all the wives of Medea and Persia would be in rebellion against their husband's orders; so she was dethroned and Esther reigned in her stead.

The Catholic Church, in its love and honor for the "Virgin Mary," and its saints, has taught a lesson of reverence for all motherhood that has mitigated, in a measure, the contemptuous teachings of Protestantism in her Biblical literature.

I would suggest that our leading associations for suffrage, temperance, the National Council, and Consumers' League, should call a World's Convocation, to be held in New York City in 1903 or '04 (thus giving the delegates time to read and study the scriptures), to get out an expurgated edition of the Bible from the feminine standpoint, with all objectionable passages eliminated; such, for instance, as occur in the 34th chapter of Numbers. We have many scholarly women, filling our pulpits and professors' chairs in England, America, and other countries, well read in science, philosophy, and the languages, thoroughly fitted for such a work. After all the objectionable features of the Bible now extant are removed, there is still much valuable material left for the benefit of mankind; with such a revision, I might agree.

Thomas Henry Huxley, one of the great English scientists, after many severe criticisms of the fables, contradictions, and absurdities in the Bible, in his recent *Life and Letters* by his son, says of the Book: "As English literature, as world-old history, as moral teaching, as the Magna Charta of the poor and of the oppressed, the most democratic book in the world, we could not spare it."

THE NEW THEOLOGY.*

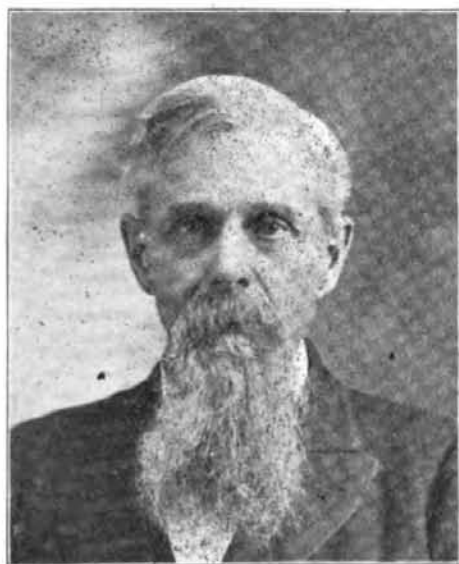
BY J. T. PATCH, LL. B.

THE SOURCE OF KNOWLEDGE—

FINDING TRUTH—REVELATION—

ARTIFICIAL DESTRUCTIONS ABOUT TRUTH.

THE interpretations man makes from life and the infinite phenomena of the earth and of the universe, is the source of all knowledge; is the foundation and source of all the sciences and religions of the world: man can not go beyond the laws of nature in his investigations, for the reason that every reality in the universe is natural, physical and spiritual.



J. T. PATCH.

The relationship which makes all truth harmonious is the fact that it is a unit and reason its language, and religious questions cannot be excluded from this proposition.

The world is better prepared to-day than ever before to make interpretations, and decide what is true, and what is not; we have the accumulated knowledge of preceding ages to aid us in determining the truth. Man has always made an effort to adjust himself to the best thought and life of his age, and truth which is but dimly seen at times, is caught up, and the world moves on; we are now at that point in which the world can and must ad-

just itself to the best expression of all truth, social, political, scientific and religious; this is the mission of the New Theology.

The doctrines of Christian theology had their origin some 2,000 years ago and were harmonious with, and developed out of, the civilization of that age (and are inadequate to the civilization of this age.) The discoveries of modern science have completely refuted many of the well-established scientific propositions of the ancient world, and this conflict

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between ancient and modern science is only one phase of the same conflict that has existed between ancient theology and modern thought; those ancient religious doctrines are still extant and pass as current realities, for the reason that they have been defended and perpetuated by an organized institution, the church; while science has been left to the merciless criticisms and dictations of the world; it is one of the fundamental teachings of the New Theology that a proposition cannot be untrue as a science, and remain true as religion.

Revelation and the world of nature are not, and never can be, in conflict; revelation, whatever it may be, is the enunciation of the same power that rules the universe; nature is divine because we know no higher power, and is revelation because it is the word of God.

The New Theology emphasizes as a fact that revelation is not supernatural or mysterious, but natural, and as much a fact of to-day as at any other age of the world, that the revelations of to-day, like all other revelations, should be read in the light of present civilization; we are beyond that point in which any science can assert itself upon age, and defend itself from the standpoint of the supernatural, and religion has no better claims than science. Christian theology has taught a superstitious reverence for the revelations of ancient times to the exclusion of the revelations of our own time. The New Theology teaches that all discovery of truth is a revelation, that the claim of revelation does not create a truth, that the claim of revelation attaches only after the truth of the proposition has been established: All the sublime precepts of righteousness, justice, love, mercy, godliness and the commandments, which have been attributed to the revelation of ancient times, are but expressions of natural principles, which have been evolved out of the experiences of the world; and the larger view of human life, and duties of to-day, are the enlargement of that revelation which began before Abraham was, before the pyramids were built, far back in the vista of time when man first tasted the fruit of good and evil, and has now found a larger interpretation than ever before, in our social and political life, and announces that all men are created free and equal, and endowed with inalienable rights of life, liberty and the pursuit of happiness; this is the revelation of modern times, not as religious precepts, but an expression of natural principles applicable to all men. The New Theology announces that religious truth is likewise the expression of natural principles and is divine only because

it is natural, and the fact that all truth is an expression of universal nature is the fact that man is by nature religious.

The religion which is now extant throughout christendom is not the product of this age, excepting some portions of it which are called "Liberal," but had its inception eighteen hundred years ago, its characteristics are those of an ancient date, and its theology is true to the doctrines with which it deals. The New Theology is a growth of modern civilization, and like the theology of the ancient world expresses the life and character of the age that produces it.

Religion we have seen is a condition, the result of our convictions; everything which enters into the life of the individual has its influence in forming those convictions; our convictions constitute what we are, the maturity in us of all that has entered into life's possibilities, a resultant of all we know and are. The New Theology puts into harmonious relationship every known truth that carries with it an influence in creating a thought, deed or purpose; there will always be an unknown, an impossible; when we go beyond the known into the unknown, supposed truth has been interpreted into terms of dogma, and Christian theology has made such interpretation equal to and even paramount to demonstrated facts, and always superior to moral principles or even moral character, for he who accepts these interpretations is called religious, and he who denies, an infidel, and he who does neither, an agnostic; but as there is an unknown outside of and beyond all creed or doctrine, there must be a point, where all men are either infidel or agnostic, this unknown has been the most desirable field, in which to cultivate the religious sentiment, and creeds are supposed to aid this, by supplying the want of actual knowledge, but the unknown to be a source of inspiration must be realized as the unknown.

The world has for centuries attempted to reach its highest spirituality by separating truth into departments, religion and science; and following the one called religion, from the standpoint of the new thought these distinctions have no value, for all truth is the word of God, and is a unit; in nature there is no distinction between religious or scientific truth, and no dividing line between the religious and secular life, for there can be no thought or act that is not in some way the product of the conviction; the unwarranted assumptions of popular theology, have led to the conviction that truth and religion are antagonistic; this is a result largely of adopting definitions the church has given of religion; the nat-

ural and supernatural are always inconsistent with each other, and from the standpoint of natural principles the miracle becomes a disturber, and at once assumes the position of being antagonistic to truth, and a religious philosophy which teaches a belief in miracles as necessary to religious life, becomes an absurdity; thousands have discarded Christian doctrine for this reason, and the church pronounces such, as without religion, whereas doctrines have been discarded but not religion, men have discarded doctrines because they are religious, and the strangest part of it all is, men and women often admit they are not religious because the church says so; the abandonment of orthodoxy is not an abandonment of religion, many fail to understand their own convictions by reason of adhering to definitions the church has made, they estimate and define themselves from the church standpoint; true religion is without creed or dogma, thoroughly founded in all truth, social, moral, scientific and spiritual, and from this standpoint there is more religion in the world to-day than ever before, and a very large per cent of it is outside of the Christian church.

Omaha, Neb.

BUDDHA AND CHRIST—A COMPARATIVE STUDY IN RELIGIOUS HISTORY.

BY EDWARD A. KILIAN.

THE study of comparative history of religions has never before been cultivated to such an extent as at the present time. An extended scientific investigation of the fundamental principles and historic development of the positive confessions of faith is keeping steady, even pace with their decay.

The study of India's literature is increasing, daily, especially that of India's religious relations. This study leads to an unexpected world of religious life, especially Buddhism, in the history of its inception and development of its principles, fetters our attention and interest. The unmistakable kinship between the traditions of the beginning of Buddhism and the exodium of Christianity astonishes us.

How nearly alike in their origin are the histories of Buddhism and Christianity, and in reference to their lives and teachings the history of their founders Buddha and Jesus go parallel. That Buddhism has adopted some of the doctrines of Christianity has very little probability, for when Christianity reached its world organization, Buddhism had attained al-

ready its maturity. Already about 70 before our era the book "*Lalita Vistara*," containing the life of Buddha, had been translated into the Chinese. Hence the Buddha legend had been composed long before the Jesus legend of the Gospels, and Buddha himself had lived five hundred years before. The Indian founder of a religion appears to us more brilliant, more spirited, and more historic than the Christian, and we could write nearly a life of Buddha less romance like, than that of Jesus. Had the apostle Paulus not followed Jesus to plant the ideals of Jesus upon a real foundation, the teachings of Jesus would have been no more practical than the ideas of the Stoics and the New Platonians, but Buddha has never been so essentially completed by his successors as his Jewish spiritual kinsman by the great apostle Paulus. Buddha appears to us not only as a teacher, but also as a propagandor. Therefore, he is in the history of his mission more in touch with us than the ideal Nazarene. To this may be added that Buddha enjoyed a high age, where Jesus died young.

Buddha, that is, he who was awakened to the fulfillment, did not pretend that he was the first Buddha, he the Bhagavat (the glorious), the Talhagata (the excellent), had many precursors, many Buddhas came before him to the earth. Thus Jesus saw in Moses and the prophets not only his precursors, he saw his predecessors, his guides, whose teaching he had only to follow or to complete. As man Buddha was Siddharta or Savartha Sidda, that is, the fulfillment of the wish. His father was the King Suddhadana of the clan Sakyaza Kapilavastu in Northern India. He came as savior into the world to free it from the shackles of Mara, the Satan. Before his advent among men Buddha was in heaven a God, a son of a God, upon earth a God transformed into man. Buddha's mother Maya was also a virgin spouse, like Mary, the mother of Jesus. Maya, like Mary, was the incarnation of virtue, beauty and purity. As a white elephant, Buddha comes from heaven to earth. He appears in a dream to Maya and is conceived by her. The nymphs sing: "Which virgin will it be, who shall bear the lovely and divine Buddha?" The Brahmin priests announce to Maya: "You will be full of the highest joys; a son will be born to thee, whose limbs adorn prominent signs, a noble scion of a kingly race, an exalted King of Kings. When he leaves passions and allurements, his kingdom and palace, to enter the estate of the pious for all the world free from desires, he will be worthy of all the sacrifices of the three worlds, and will be Buddha, who gives joy to all the worlds, through

the precious feast of immortality." Buddha came to earth under the participation of the heavenly host. Brahma gave him a drop of elixir containing all the powers of the world. The Gods proclaim Buddha as a Messiah: "Now the time has come when there will be no more sin upon earth. Cast out the evils, the world is in its well-being, happiness will reign everywhere, a master, a Lord has been born." The hoary Brahmin, a kind of St. John the Baptist, as he sees the child exclaims: "This child will be Buddha, the savior, the immortal, liberty and light."

At the birth of Jesus, according to the myth of the gospels, the three wise men from the East come to Jerusalem to see the new-born child: "We have seen his star, and come to worship him." Thus, at the birth of Buddha. Whereas the Jewish King Herod seeks the life of the boy, King Binbisara subjugates himself to the Indian savior with the words: "Will he be Buddha, then we shall be his disciples." In early youth Buddha retires in meditations. The luxurious pleasures of his father's kingly palace he finds inconsolate, his mind is bent on higher things. Wonted existence he finds perishable, he meditates on the misery of mankind. His estate, his kingdom, he renounces to become a beggar, in order to enter the peace of Nirwana. He enters a city, a virgin greets him: "Blessed the mother, blessed the father, blessed the wife to whom you belong." He answers: "Truly blessed are only those who renounce worldly desires and find peace in Nirwana." In the gospel of Luke a woman calls out at the sight of Jesus: "Blessed be the womb which has borne thee, blessed the breast which has nursed thee," and he replies: "Yes, blessed are those who hear the word of God and keep it."

Buddha's youth passes by like that of Jesus. Though we cannot state with mathematical certainty, it is very probable that the life history of Jesus has been formulated under the influence of the Buddha myth. For Christianity had been well prepared long before the historical beginning by the intercourse of the Arian and Semitic races in the realm of Alexander, and still more so in the Roman empire. In the commencement of our era an extensive commercial intercourse between Rome and India existed. Pliny tells us that Rome paid India annually fifty millions sesterzes for merchandise. Should not, like the commercial goods, found their way from the East to the West, these ideas have made their ingress into Syria, in West Asia?

It needs only an insight in the mythful life of the heathen Messiah Apolonius of Tyana, as he appears to us represented by his evangelist

Philostratus, to recognize the connection of the ideas of the West with those of the East. What Philostratus says about India has been manifoldly verified by modern researches in the same way as that related by Herodot in regard to Egypt, has been more verified than contradicted by recent discoveries. And how nations, in compliance with the same law, partly from their own initiative, partly under reciprocal influences, mold the life of the founders of their religious creeds, in the same form, is shown by the history of Apolonius, when compared with the history of the Saint of ancient Greece, Pythagoras. The life of both, and especially that of Apolonius, this saintly hero of romance, show great similarity with the life of Buddha and the life of Jesus. Comparing Pythagorus in so far as he is politician, philosopher and a founder of a religious creed, Apolonius that he absorbed the ideas of the whole then known world, and wanders through the whole realm, that his mind may absorb the contents of its culture, Phylostratus lets Apolonius make a confession, which is not unimportant for the relation between Christian and Indian traditions: "It is India from where the great ideas had been drawn from to West Asia and Egypt. It is time to state how much I have admired India's great men, how I consider them by rights wise and blessed. I have seen the men who lived upon earth, and did not live on earth; who without walls were walled in, and who without chattels were in the possession of all chattels. You (Egyptian wise men) to have been the disciples of this (Indian) wisdom and co-laborers of Pythagoras at the time when you gave consent to the teachings of the Indians. Of myself I shall not speak, may I only be for what the Indians take me. Attacks upon the Indians I do not tolerate."

Pythagoras and Apolonius have their disciples, so have Buddha and Jesus. But before their missions, by preaching and teaching begins, they are both subjects to temptations by the Satan. After his baptism in the River Narianja Buddha goes to Badhimanda, to be enlightened by meditations under the fig tree. Mara, the tempter, approaches him, he sends nymphs to entangle Buddha in voluptuousness; he resists; Gods and animals do him homage. Then he goes forth to proclaim to the mortals: "Wide open is the door of immortality, for all who have ears to hear, O, Brahma! let them bring faith to enter without fearing the heavy burdens. I shall bring to man the lovely, the good, law." Upon the Buz-zard mountain, Radshariha, he begins his activity as a teacher, he teaches in parables like Jesus upon the mountain. Poverty, celibacy, independ-

ence lead by his doctrines to the ends which he endeavors to reach. With special preference he approaches the poor, the oppressed and despised. The fair sinner Amapabali he consoles. All men are alike to him: "You are my children, I am your father." Vanished has the difference of birth, abolished all castes. To a despised woman, Ananda, he says: "I do not ask for your caste, not for your family, my sister." These ideas were much contradicted, much misinterpreted, but Buddha is not discouraged; he sends his disciples out: "Go forth, my disciples, and wander for the good of many, out of compassion for the world, to the joy of the Gods and men; go not forth the same road by twos; preach the lore which is magnificent; preach in accordance with the spirit and the letter, but do not deliver it to the proud, who are intoxicated by vain desires, not to the scorners and scoffers." Eighty years old he dies—the earth quakes, thunders roll, meteors fall, the universe is on fire.

Considering the narratives of the origin of religions as expressions of a child-like mind of the people—then these narratives contain for us in their core eternal truths; the truth that the human race needs leaders, saviors, the truth that only those ethic genii find the real worship, who clothe their moral instructions in a child-like, picturesque or flowery language, to give it a more universally comprehensible form. Buddhism and Christianity show that all higher ethic theories aim to level the contrasts of human society. The actual, real motives of these great epochs in the history of the world was the unfortunate situation of the human race: Spirit of caste in India, Slavery in the Roman empire, Buddhism and Christianity were social revolutions.

Alma, Kansas.

THOMAS PAINE ON WARS.

I hate that drum's discordant sound,
 Parading round and round and round;
 To thoughtless youth it pleasure yields,
 And lures from cities, farms and fields,
 To sell their liberties for charms
 Of tawdy lace and glittering arms,
 And, when the ambitious voice commands,
 To march, and fight and fall in foreign
 lands.

I hate that drum's discordant sound,

Parading round and round and round:
 To me it speaks of ravaged plains,
 Of burning towns and ruined swains;
 Of mangled forms and broken bones;
 Of widows' tears and orphans' moans,
 And all that misery's hand bestows
 To swell the catalogue of human woes.
 —Thomas Paine.

And yet Christians say that Thomas
 Paine was a very bad man.

A REVIEW OF HAECKEL'S RIDDLE OF THE UNIVERSE.

BY GEORGE NORTH TAYLOR.

THE testimony of a witness in an ordinary civil case is valued in accordance with his general reputation for truthfulness. The evidence of a scientist and philosopher must not only rest upon the firm foundation of veracity, but also must come from one who is well versed in his subject

and can either give absolute proof of his hypotheses or present them in such a manner that reason can give no other answer.



GEORGE N. TAYLOR.

The ability of Prof. Ernst Haeckel to solve the world riddles is testified by his degrees of Doctor of Philosophy, Doctor of Medicine, Doctor of Law, and Doctor of Science; also by the fact that for fifty years he has been an intelligent student of these branches. For over a quarter of a century he has occupied the Chair of Zoology in the University of Jena. His "Anthropogeny," "History of Creation" and "Monism" are text books in the study of the physical and psychic development of man. He was the personal friend of Darwin and Huxley,

and Huxley wrote the introduction to Haeckel's "Freedom in Science and Teaching."

This much to define the status of Haeckel in the scientific and philosophical world.

The first chapter in the "Riddle of the Universe" is devoted to a narrative of the material progress of the nineteenth century and a general statement of the "Nature of the Problem of Existence." The chapter closes with these brief observations on Monism:

"I. Pure monism is identical neither with the theoretical materialism that denies the existence of spirit and dissolves the world into a heap of dead atoms, nor with the theoretical spiritualism (lately entitled 'energetic' spiritualism by Oswald), which rejects the notion of matter, and consid-

ers the world to be a specially arranged group of 'energies,' or immaterial natural forces.

"II. On the contrary we hold with Goethe, that 'matter cannot exist and be operative without spirit nor spirit without matter.' We adhere firmly to the pure, unequivocal monism of Spinoza: Matter or infinitely extended substance and spirit (energy), or sensitive and thinking substance, are the two fundamental attributes or principal properties of the all-embracing essence of the world, the universal substance."

Chapters 2, 3, 4 and 5 are given up to proofs of the descent of man, taken from comparative anatomy, ontogeny and palontology.

Chapters 6 to 11 inclusive dilate upon "The Nature of the Soul," "Psychic Gradations," "Consciousness" and "The Immortality of the Soul." Haeckel believes the soul to be a natural phenomenon. The lowest, simplest form of life possesses a psychic activity. Through the continual gradations from moneron to man, this soul power concentrates and evolves with the physical development. Man highly organized is given his power of reason and the other higher faculties from the centralized psychic activities of the many cells that compose his body. From the biogenetic law that "The embryonic development is an epitome of the historical development of the species," and from the Law of Substance, "The persistence of force and the persistence of matter," Haeckel deduces the fact since man as an individual and as a race has a beginning, he has an end. The soul, being but the psychic manifestation of the forces and matter composing man, is not immortal. With the death of man dies the soul. The sum of the physiological properties is the soul. The blending of the paternal and maternal nuclei transmits the psychic and physical features to the new individual. These facts of ontogeny are explained only by the monistic idea. Mysticism and dualism have no reasonable explanation for them. Progressive heredity and functional adaptation affect the soul and body alike. New characteristics develop in the individual and are transferred by heredity to the next generation. Latent heredity explains the resemblance of individuals of one generation to grandparents or earlier ancestors. The laws of physical heredity are found to act similarly to the psychic. We find the psychic life of any one man passes through the same states of growth and activity as his body. The gradual development and final decay of powers. We are unable to separate the psychic from the physical. It is impossible to conceive of the operation of either of these forces without the other.

The Law of Substance, to which Chapter 12 is devoted, is called by Haeckel "the greatest triumph of the nineteenth century, in that all other known laws of nature are subordinate to it. It embraces the Chemical Law of the conservation of matter and the Physical Law of the conservation of energy. The scientific world has accepted these laws as far as the inorganic world is concerned. Physiology has proven them in the organic world. The quantity of force is constant but the form or manifestation is variable. There is always in progress a change from potential force to kinetic force. The vital activities of the organism are based on this changing of the kind of force and a correlative change in the material just as much as the simple processes in the inorganic world. The growth and nutrition of plants and animals alike, their functions of sensation, and movement, sense action and psychic life are wrought by the change from potential to kinetic force, or vice versa. Man, the descendant of the lower animals, is amenable to the same laws as they are. His nervous actions and mind activities obey the law of substance and are reduced to mechanical causes.

Chapter 14, on "The Unity of Nature," carries on the application of the Law of Substance. Physiological chemistry has established the following five facts:

"1. No other elements are found in the organic world than those of the inorganic world.

"2. The combinations of elements which are peculiar to organisms, and which are responsible for their vital phenomena, are compound protoplasmic substances, of the group of albuminates.

"3. Organic life itself is a chemico-physical process, based on the metabolism (or interchange of materials) of these albuminates.

"4. The only element which is capable of building up these compound albuminates, in combination with other elements (oxygen, hydrogen, nitrogen and sulphur) is carbon.

"5. These protoplasmic compounds of carbon are distinguished from most other chemical combinations by their very intricate molecular structure, and their jelly-like consistency."

"On the basis of these five fundamental facts the carbon theory is erected. The peculiar chemico-physical properties of carbon—especially the fluidity and the facility of decomposition of the most elaborate albuminoid compounds of carbon—are the sole and the mechanical causes of the specific phenomena of movement, which distinguish organic from in-

organic substances, and which are called life in the usual sense of the word."

Spontaneous generation or abiogenesis is divided into two phases. First is postulated Autogony, or the rise of the simplest protoplasmic substances in a formative fluid, and (2) Plasmogony, the differentiation of individual primitive organisms out of these protoplasmic compounds, in the form of monera. While neither of these processes has been directly observed they must be inferred from the other processes of nature. The properties of the carbon compounds, the gradations of organic life from moneron to man all point to this theory. It is true that experiment has not produced an organism, but pure organic combinations have been developed from inorganic bodies, and we are a step nearer the solution.

In 1828 Wohler in Gottingen obtained in an artificial manner pure organic "urea" from cyanate of ammonium. Alcohol, acetic and formic acids, organic combinations of carbon are produced in the laboratory.

As Naegeli said, "To reject abiogenesis is to admit a miracle."

There is no trace of design in the evolution of animal or plant life. The struggle for existence, the fight for life, effects the changes in organic forms. Heredity tends to perpetuate the type and environment changes it. The higher plants and animals possess many useless and harmful members and aborted organs. In man it is only necessary to refer to the vermiform appendix to refute the argument of design. The general law of causality combined with the law of substance shows that mechanical causes underlie every change and in this sense only there is no "chance."

Let us now see where Hæckel differs from the commonly accepted views.

First, as to the idea of God:

According to Theism, God is a creator, a supernatural ruler, something separate from and above ordinary animal or human existence and intelligence. Back of all phenomena lies a planning, purposeful, designing being.

In opposition to this Hæckel offers a God identical with nature itself.

Every grain of sand, each blade of grass, the soft summer wind, the shooting star, the flying bird and thinking man are all parts of the divine energy. "God and the world are one."

Second, as to the origin of life:

In contradistinction to the creative idea, Hæckel postulates sponta-

neous generation or abiogenesis. During the formative process of the solar system, in accordance with the nebular hypothesis, when the earth had cooled enough to allow the formation of water, it became possible for life to exist. From inorganic substance, through the action of the sun, air and water upon carbon compounds, organic compounds arose. The elements in one class are the same as in the other. From these organic compounds sprung true organisms. Some forms of life are so low and simple that it is almost impossible to detect them from inorganic substances. The vegetable world blends so closely with the animal world that one can hardly define the dividing point. The course of evolution is traced through the slow, gradual transition from one species into a higher. From the single celled animal, in which every portion performs all functions, nutritive and psychic, there is an evolution and differentiation of these duties until there is developed step by step an animal with nutritive system and nervous system intricately connected and yet each performing its own separate duties.

Third, immortality of the soul:

The prevailing conception of the soul is that the body and the soul are two separate and distinct entities. The perishable body is merely the temporary habitation of the constant, eternal soul. After the death of the body, the soul continues its conscious existence. It is not subject to the ordinary, natural laws, but is of supernatural origin and action. Through man alone, of all plant and animal life, is the soul made manifest.

Haeckel teaches that animal actions and human actions are determined by heredity and environment. There is no such thing as freedom of the will in the ordinary sense of the term. Custom and habit, instinct and training, the organization of the individual and the influence of the surroundings cause and direct every act and every thought, whether of man or beast. The soul is inseparable from the organism. It is the resultant of protoplasmic sensation and motion, inherent in the simplest form of life and exhibited in a more complex arrangement in the higher forms. This applies to both vegetable and animal kingdoms. With the gradual evolution of the body occurs a correlative evolution of the soul, reaching its highest phase in man. Both types of development are purely natural and in accordance with the law of substance. With the dissolution of the body occurs the dissolution of the soul. In what way, then, does immortality exist? Through the influences we exert upon each other;

through the unbroken course of development that life has pursued; through the lines of heredity; through the fact that matter and force are constant in quantity. No one thing, no one fact stands alone. All nature is one, all life is one. The seed that falls by the wayside—is kissed by the dew and warmed by the sun until the little germ of life unfolds and transforms earth and dew and sunshine into stalk, leaf and flower—obeys the same laws and has the same immortality, only in a less degree, that man obeys and possesses. We are all children of the same mother—sun, moon and stars; earth and sky; the tiny flower, the giant palm; the blind mole, the gay butterfly; chattering monkeys and thinking man are but different phases of the one great energy and substance. This is immortality.

For a religion Haeckel offers us the worship of "the good, the true and the beautiful."

The unity that exists in nature, the grand harmony of the universe, the beauties of wood and vale, the life of sea and land alike afford inspiration and a grander, broader conception that makes all the world akin. When once is grasped the catholic idea of this belief, creeds and dogmas, sectarian ideas and class prejudices, religious strife and persecutions shall fade away. The frailties of human beings—the limitations, the failures, will be understood; sympathy, kindness and love will multiply. Life shall become at least as holy as a book and man as sacred as a day or a shrine.

Streator, Ill.

NATIONAL LIBERTY PARTY.

BY DR. BOWLES.

—Dr. T. J. Bowles, president of the National Liberal Party, writes in a private letter:

"I am glad to inform you that the National Liberal Party was organized at Cincinnati on Jan. 26 and 27, and that its proceedings were remarkably free from discord and friction—the convention was a very large gathering of Liberals, and they were nearly all dominated by a spirit of conciliation, and the indications all point to a rapidly increasing membership.

"I indulge the hope that all shades of infidelity will in the near future be con-

solidated into a harmonious and compact organization, and finally overthrow the enemies of liberty, and rescue our tottering republic from the fiendish grip of plutocracy and orthodox religion."

From our experience with so-called Liberals we fear the hopes of Dr. Bowles will not be fully realized. They are a class that are not easily "consolidated into a unanimous and compact organization." To use a vulgar phrase: There are too many kickers among us, and some of them are the best people we have.

THREE GREAT EVILS AND HOW TO CHECKMATE THEM.

BY J. E. HOSMER.

ALL evil originates and grows from the dismal swamp of ignorance. There seems to be three main branches in our twentieth century civilization. At the head stands one that Freethinkers are proud to be rid of, and many of us are loud in our ridicule and denunciation of those who

still seek shelter 'neath its weakening shade. It is superstition. Much has been said about this evil and much more must be said before its deadly shadow passes away and all have a chance to breathe the pure air of unfettered thought. When we think of the many religious sects, their awful prejudices, their unscientific deductions, their salaried leaders and their many victories, we almost despair of ever cutting away this great rotten-hearted limb of orthodoxy which has been such a barrier to the children of men in their work of unearthing the rich jewels of Science.



J. E. HOSMER.

But perhaps, after all, the greatest hindrances to the work we must do, or allow the wheels of progress to at

last rust and then reverse their action, lies within the borders of what is commonly thought of as Free Thought territory. One of the great branches of this upas tree is the habitual use of stimulants and narcotics. Words fail to express what the true cause of Free Thought has lost by the communion and indwelling of these most unholy spirits. Tobacco alone robs our people of more of the raw material out of which free thinking is made than all the priests and preachers this side of the brimstone lake.

The immediate cause, however, of the postponement of freedom of thought and the resulting salvation of the world from its mental, moral and physical diseases through the teachings of pure science and morality, is the anarchistic-free love-libertine element that grafts itself upon every attempt at organization. It at one time puzzled me to understand why

Robert G. Ingersoll did not work along the line of organization. I tried to satisfy my mind by thinking that in common with all men he had his weaknesses, and that a slight attack of selfishness was at fault, but I have recently heard from the lips of one familiar with the facts that Ingersoll knew well the results that would follow any attempt to organize on a so-called "broad" basis, and the fearful fight that would be necessary for him to try to organize on any other. Every attempt to organize has been a flat failure, and in every case it has been on account of the element of which I have spoken. The average moral members of Free Thought organizations do not realize the conditions. They do not comprehend the mighty mob of evil doers who try to justify their mistakes by advocating them as being the right road to salvation itself and the mighty, immoral avalanche of destructive work of their young converts. The well-meaning members have voted and worked blindly and the orthodox workers point at our workers, and in shame our best men and women sneak off, or, as Ingersoll did, "go it alone" until death answers the prayers of the godly. What a mighty work now needs to be done! What a mighty work can now be done if those who believe in purity and realize its power will organize. We have made attempts in the past by which we have learned the true solution—found the key to the mighty problem. Shall we throw the key away? The time has come for a new protestant-puritan church to be organized. This church must be straight up and down, as was the puritan church of old; that is, it must have a definite purpose, have that definitely defined and strictly followed. It must prevent, convert, establish and organize. It must be progressive but not reckless. It must have charity for all men, but be most perfect in discipline. It will thus gain the respect, the approval and help of all thinking people and of all good people—the saviors of our race. We have learned much since the protestations of the first Protestants, and we new Protestants must use this knowledge in building our new church, which will rapidly supplant the old, whose protestations have about reached the limit of their usefulness. Such a church as I have in mind will take the world by storm. It will recommend itself to every honest thinker. It will start such a crusade of righteousness as will capture and assimilate the good in all other churches, attract, enhance and put forward the works of scientists, solve the temperance and other social and political problems—save the world from its awful corruption.

It must not be understood that I condemn any one for his honest

belief. If one is honest and faces the world with an unpopular theory, though he stands alone, though he is in gross error, all thinking people will respect him for his honesty. But it is the deception of the evil workers that has destroyed the organizations of the most advanced thinkers of the world, and in all ages prevented the rapid conversion of all to higher things.

The unbelieving parasites in the Christian churches are destroying Christianity both in its moral good, what little it possesses, and in its superstitious bad. The good and bad are going down together. The moral Freethinkers, through organized efforts, must save the good or our civilization will soon be a thing of the past. But all organized efforts as yet have been destroyed by those who play a dual part—who work under cover their unpopular theories, theories that the better class, or at least the majority of members abhor. These parasites profit by living off the organization until it becomes entirely eaten up, and, being anarchistic, they (the parasites) fall apart and graft themselves upon another society and history again repeats itself. Therefore, those who believe—those who know that honest, moral, secular righteousness must save the world ultimately—should now adopt such disciplinary and careful methods as will enable our forces to again organize and stay organized. It can be done. We have been long in learning how to checkmate the deceivers in our own ranks, and verily this is the problem of problems of to-day. The orthodox churches can put up but a feeble fight against us if we, as an organized power, become better than they from every standpoint. I have been studying this problem of secular organization for a number of years, and in my actual attempts have met on several occasions the greatest enemy with which our cause has to contend. I have met defeat, but one battle nor a series of battles does not end a war, and I still feel full of hope and confidence that a mighty victory will at last crown the efforts of those who are engaged in the greatest struggle of any age—the twentieth century struggle for mental liberty and its resulting unification of our race in equity and love. The object of this article is no less than to discover if there are a few who understand the conditions, who can meet the requirements and who are willing to do all in their power to bring into existence an organization that will purge the civilized world of its superstitions, its drunkenness and its licentious follies, and thus, the sooner crown Science, Purity and Love the triune god that must inspire and save humanity. Let us talk through the columns of this excellent Free

Thought Magazine, or by private letter, and when we have a quorum we will submit our plans, perfect them, adopt them and do business. Let us "make haste slowly," but let us make haste.

"A BRIEF STUDY OF GENESIS I."

BY I. W. BECKWITH.

IN a recent number of "Sabbath Reading" was an article with the above heading, by Prof. C. B. Warring, of Poughkeepsie, N. Y., in which he claims that this chapter is historically and chronologically correct, which could not be the case unless the writer had been inspired. Since Chris-

tians so frequently make this assertion and some skeptics believe there is some truth in it, I think the sophistry should be exposed. It would be impossible to do it through the Christian papers that publish the falsehoods. I can only do it through the medium of Free Thought papers, which Christians seldom read.



I. W. BECKWITH.

The Professor commences by lying down these rules:

"1. Words in this chapter are to be taken in their ordinary sense.

"2 The order is in no case to be changed and nothing omitted.

"3. We may not vary from the common version unless by so doing we get closer to the original.

"4. Nothing is to be attributed to the account which is not already there."

Then, after quoting the sentence, "In the beginning God created the heavens and the earth," he says, "We look in any recent astronomy or work on physics, and there we find 'it has been distinctly proved that the universe had a beginning,' due to eternal self-existent creator." Nothing could be further from the truth, and the Professor doubtless knows it. During the past twenty-five years I have had controversy with a great many preachers, and seldom if ever find one who does not practice what Paul teaches in Rom. 3: 7—teach the truth (?) by telling lies. On no

other ground can I account for this man's statement regarding the universal teaching of works on astronomy and physics. He then proceeds to show, as he claims, that the order of creation exactly agrees with science. He says, "We are told that darkness was on the face of the deep before the spirit of God imparted motion." He assumes that God created the universe, leaving it at first in a state of rest, and afterward set it in motion, and claims that therein science and the Bible agree. Neither the Bible nor science says anything of the kind, and in claiming that they do he smashes his fourth rule to powder, and gets very close to Rom. 3: 7 again.

"The next work," that of the fourth day, "as usually understood, refers to the creation of the sun and moon. That it could not have been so intended is evident because at least three days with mornings and evenings have been previously recorded. It is true it is said that God made the two great lights, and so he did, but "at some previous, unmentioned period." His saying, "at least," shows that he thinks there were more days of creation of which Moses did not tell us, and that Moses made a mistake, if nothing worse, in recording the work of the fourth day. The Professor here changes the order, and so spoils rule 2.

"As to the date of man's creation, that is a matter of dispute among scientists. I shall therefore pass it over till they reach an agreement." I do not wonder that he does not like to discuss the rib story, and harmonize it with science. To be sure, this is in the second chapter, and the title to his article relates only to the first, but since this is a part of the work of creation, which he is discussing, it needs harmonizing as much as any other. If Moses made a mistake about the creation of the sun and moon and of the woman, and if that is inspiration, I can understand why the inspired Bible may contain so many mistakes.

This learned Professor says, "No intimation is given as to how much time was occupied; we now know it required millions of years." In the chapter that he is discussing, we are told that each part of the work occupied a day. "And God saw every thing that he had made. * * * And the evening and the morning were the sixth day. Thus the heavens and the earth were finished and all the hosts of them. And on the seventh day God ended the work which he had made" (Gen. 1: 31 and 2: 1 and 2). In saying, "There is no intimation as to how much time was occupied," he again calls to mind Rom. 3: 7, for he certainly knows the statement to be a 1-1-1—mistake. We have been told that these days mean

millions of years, but his first rule is, "Words in this chapter are to be taken in their ordinary sense," and Moses (?) evidently intended them to be so taken.

If he were honest he would "vary from the common version when by so doing we get nearer to the original," and tell us that *elohim*, which is here rendered God, should be the Gods. "The Gods said, Let there be light. * * * And the Gods said Let us make man in our own image, after our likeness" 1: 26. "And the Lord God (*Jehovah*, the chief God or lord of Gods), said behold the man has become as one of us" (3: 22). "The sons of the Gods took them wives of the daughters of men" (6: 2). "The sons of the Gods came to present themselves before the Lord" (Job 2: 1). "All the sons of the Gods shouted for joy" (Job 38: 7). "The form of the fourth is like unto a son of the Gods" (Dan. 3: 25). Christ is said to be "The only begotten son of God (*Jehovah*), and all these other sons belong to *Elohim*, the Gods. This is evident; but this proof, and all the translators prefer to do as Paul does than to tell us that nearly all the Old Testament writers were polytheists.

There are some Free Thought writers who say we should cease to show up the errors of the Bible and the Christian system, but teach the people a better way. It is absurd to think to convince them that there is a better way so long as they think their own way is perfect.

Lander, Wyo.

THE CHRISTIAN RELIGION.

BY REV. M. D. HARDIN.

—The Christian religion has done more than all other forces combined to prepare the way when there shall be realized in humanity the principles of universal brotherhood and, therefore, I say, my brothers, no one of us can afford to neglect that religion. We cannot afford to give it a secondary place in our lives, for its claims are imperious and must be first or they touch us not at all.—Rev. M. D. Hardin.

The Rev. M. D. Hardin makes a claim which he cannot substantiate. The very nature of the Christian religion forbids it from ever unifying the human race. It cannot fraternize only

with believers in its doctrines. It does not recognize Jews, Mohammedans, Buddhists, Confucians, Mormons, Spiritualists, Theosophists, Christian Scientists, Atheists, Agnostics, nor any other sects outside of its pale, as brethren, and these constitute a vast majority of the human race. Christianity will never have the honor of gathering all mankind into its fold. It should not have it, because it has audaciously exalted itself above every other sect. Christianity has had its day, and it is now on the decline; it cannot live in an environment where intelligence reigns.

LITERARY DEPARTMENT

THERE IS NO GOD.

BY D. B. STEDMAN.



D. B. STEDMAN.

Oh, tell me not there is a God, enthroned in realms above,
Who made the world, and rules it in wisdom and in love;
Who in His likeness fashioned man—child of His love and care—
Then, in His wrath, consigned him to regions of despair
For acting out the nature He saw fit to bestow.
A God of changefulness and wrath!
For me, I'd rather know
There is no God!

Oh, tell me not there is a God whom Nature's voice declares;
Who gives to life its bitterness, and sets its path with snares;

Who cultivates the tendrils of love within the heart
Only to rend us later, when friend from friend must part;
Who punishes our ignorance as if 'twere wickedness!
Oh, no! Not fools, but wise are they who in their hearts confess
There is no God!

Oh, tell me not there is a God who, spite of tears and prayers,
From the fond mother's tender breast the helpless infant tears;
Who has made force, instead of love, the ruling law of life
With man and brute alike, filling the world with deadly strife—
A monster then is God!—more cruel than you or I.
Then, like the man of olden time, let me curse God and die!
There is no God.

Oh, tell me not there is a God! Were there, He would not veil
Oh, tell me not there is a God! Were there, He would not veil

Yet, tell me not there is a God, ye priests and ancient sages!
Not so I read the lesson writ on history's blundering pages;
Not so run Nature's hieroglyphs interpreted by Science.
Not God, but Nature's mandates rule; she is our sole reliance!
What then? By moral, social laws and duties still we're bound;
Within our souls content abides. When man himself has found,
He needs no God!

BY ELIZA MOWRY BLIVEN.

Every Freethinker can become a Helper by exemplary life, by correspondence, by loaning the Free Thought Magazine, by having our Commandments, or Lessons, or other beneficial literature printed and dis-

tributed, or by starting or helping maintain Freethinkers' Sunday Schools.

But the most important work before us, on which the rest depends, is the writing of suitable Sunday School Lessons. Our editor is willing to devote four pages of the Free Thought Magazine every month to capable, beneficial Sunday School Lessons. Four pages of Lessons per month means a page for every Sunday. The page should be divided into three lessons—for little ones, half-grown and grown folks. The page cannot contain over 450 words.

Mrs. Agnes L. Davis will supply one page with Morality Lessons for children, and Lessons of Evolution for adults.

I will supply one page with Health Lessons, and Reports of our Sunday Schools.

The other two pages await writers capable of furnishing other needed Lessons. One should furnish Lessons to guide Nature Study. Others should furnish Lessons on Patriotism, to promote honest, intelligent voting, and doing for the "general welfare." Each individual is a part of this nation, and should learn his and her duties as a citizen. All would become interested and vigilant if all important political questions were carefully studied in Sunday Lessons and discussions. Right Lessons in Patriotism would stop vote-selling, prevent caucus-follies, and secure capable, reliable statesmen for all offices. Right Lessons in Patriotism would promote self-respect, honor, and industry, and be the death-knell of drunkenness, greed, dishonesty, injustice, liquor-selling, and other crimes. True Patriotism needs no secret ballot, and welcomes woman suffrage and free discussion of all political questions, and character in all candidates.

Christianity, by confining Sunday teachings to preparations for another life, ignores this life, hygiene, political discussions, and patriotism; hence ignorance and neglect of political duties abound. Should Freethinkers also ignore the foundations of national prosperity, which are also the foundations of the rights and welfare of each individual? Let us have a page of Lessons on Patriotism every month, by some able thinker, or by a dozen in turn.

Sunday schools can be successful, with only local talent and home selections.

Joja Wallace, a girl of 14, of Rogers, Arkansas, started her Searchers' Sunday School Aug. 25, and continued it through the year. They begun with five members, enrolled twenty-six members, had singing, readings, recitations, lessons and questions; Joja's mother was their teacher. At roll-call each response was Aunt Elmina's pledge, "I promise to try and be kind to everyone and all animals," etc. They used mottoes; one week, "Learn to do right and help others to;" another week, "Be polite," etc. Each scholar was to do every day as was taught by the Lesson, and report the next Sunday. This Sunday school helped two little boys that

quarreled. Their mother said they were kinder to each other. All wore little blue ribbon badges, and sometimes flowers.

My article and offer of a \$1 prize, in "Little Freethinker," started this Sunday school. Their success should lead others to do likewise.

Many of us are so environed that we can not start a Freethinkers' Sunday School. Let us encourage those who can, by contributing to a prize-fund, to be divided next January between all Sunday schools who adopt our "Freethinkers' Commandments" for their guide.

Report when started, and at the end of the year report the kind of exercises, most beneficial results, and total attendance. Those who make their exercises most interesting and beneficial, will secure and hold the fullest attendance. So we will divide the prize-money between all such Freethinkers' Sunday Schools in proportion to their attendance. I promise \$1 toward this year's Sunday School prize-fund. How will you help?

Brooklyn, Conn.

REPLY TO MR. HOOVER.

BY JOHN MADDOCK.

I AM well aware that each mind has its own specific groove to run in and that it takes time for the ideas of another to get adjusted to it. It is very evident that Mr. Hoover does not understand me. If he cannot see any facts in my former reply to him, I will have to point them out to him again, because the subject which we are discussing is a very important one. It would be more argumentative if he would point out what are not facts, than to say that he is disappointed. Yes, I claim for the Great Dynamis all the powers of a God, yet I deny Deism, allowing Thomas Paine to define it. His God could reward the good and punish the evil. The Great Dynamis cannot, since it is the author of both. Pantheism declares that the universe is God. This implies that God is represented as being part rock, air, water, vegetation and animals representing insects, reptiles, fish, birds and mammals. Monism teaches that the dynamic forces reside in all these forms and that they are the God which reigns within them and which combines, endows and evolves and differentiates them, and when done with them, dissolves them. There is, therefore, a vast difference between Deism, Pantheism and Monism. Mr. Hoover must not say to this that he is disappointed, he must show that there is no difference in the doctrines here enunciated; and he must show, too, that the Great Dynamis does not reign in every form and condition. I say, again, that evolution is not the result of differentiation, but that the contrary is the truth: The power of evolution—the Great Dynamis—evolves and differentiates, same as a potter turns his wheel and shapes the clay in different forms to suit him. Differentiation cannot be a cause of evolution. I mean by this that the different hues of the feathers of a bird are not the cause of its evolution. The power

of evolution evolved the bird and differentiated the colors of the feathers. The same power differentiates species; the evolution of the differentiated species was not caused by their differentiated forms. This explanation should be clear. It would be in order for Mr. Hoover to give an illustration of how evolution is the result of differentiation; I then might better understand him and we might get closer together. Certainly, if he cannot see the necessity of things being as they are, he is excusable. But he certainly knows that reason clearly shows that there is only one way to do things in a universe of unchangeable law. If Ingersoll had been the creator, we would never have known the truths of the universe—that evil could be made as well as good; he would have withheld the truth that the Great Dynamis can make inharmony as well as harmony, and we would only have had half a schooling. He would have rejected the truth of evil because it is unpleasant. I am not made that way. I stand up like a man before the truth and I do not want to dodge it. We all know that good and evil are with us and we must account for them. We may call things good or evil as they affect us, but good and evil are entities all the same; they are realities, expressed in the different dispositions of both man and beast. If every beast, man, woman and child was good, we would have to say that all is good, because all would be working for harmony. It was the evil dispositions in men that tortured unbelievers. It is the good characteristics in men now that throw the mantle of charity over those who did such abominable deeds. As moral and intellectual evolution go on, there will be more harmony and less inharmony. Evil dispositions must be reformed. I can see clearly that Mr. Hoover has been reading books, not nature. All those old stock arguments cannot be verified. When I said we should not set up our judgment, I did not mean that we should tamely submit to book, priest or pope, but that we should bow before the wisdom everywhere manifest in nature and get all the evidence in court before we rendered a verdict. There is no "theological virus" in me. One opponent always shows weakness when he heaps odium upon another instead of refuting his argument. Mr. Hoover is mistaken about the argument of design being "safely laid away in the tomb of the Capulets." I am not arguing that the universe was designed after the manner of Paley; I am proving that all forms are designedly combined, endowed and evolved by the power which reigns in matter. It does not matter how the great material womb, out of which they were born, was made; the relation of forms to it is the same. A brick molding machine throws out bricks; it is of no consequence who, or what, made the machine; the fact is, it makes the bricks. After all that has been said against the argument of design I have the courage to defend it and to say, dogmatically, that from the standpoint of right reason it cannot be refuted. Mr. Hoover has not attempted to refute me, but has shown a weakness by hiding behind "a negative." If there are no figures upon a slate, the proof is easy; and if there is no evidence that there is intelligence and

design in nature, the proof is easy, also. Evolution is well established, but the assertion that evolution is the result of differentiation is not, neither can it be done. Nature is my infallible pope, not Herbert Spencer. Mr. Spencer might as well say that the building of a house and a pre-existing mind of man "are incapable of being united in thought," as to say that the ideas of evolution and pre-existing mind cannot be. We are getting pretty close together now and the affirmative side is going to win; not the Ecclesiastical affirmation, but the affirmative of pure science. I have the courage of my convictions and I do not fear any critic; the truth is able to take care of itself. Mr. Hoover states the case exactly: "Friend Maddock just wipes the slate clear and writes in bold characters across the entire space—"The Great Dynamis." " I am waiting, good-naturedly, for him to bring forward some truth that will wipe the "bold characters" off. I say this with all humility; I am exalting truth, not myself. I am dogmatizing to spur the negatives up to do their level best. The world needs truth, not negation.

Minneapolis, Minn.

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SUNDAY SCHOOL HEALTH LESSON. CIRCULATION.

BY ELIZA MOWRY BLIVEN.

My heart-beats must reach from my head to my toe,
So all of my rivers shall evenly flow.
To keep all my workshops in active condition
I'll fight every hindrance by strict abolition.

Show the little children, with a rubber hose, syringe, or other tube, that, "When one end is in water, squeezing drives out the air, and relaxing lets water come in; then squeezing and relaxing keeps the water flowing." Have them do and say that.

Where is your heart? "I feel my heart beat here." My heart squeezes and relaxes, like the rubber-bulb, and pumps my blood through tubes all over my body." Show a picture of the Circulation in any Physiology, noticing where the heart is, and tracing the circuit. "I have such tubes carrying blood to every part of my body."

What for? "The blood keeps me warm, and carries the food to make every part grow. If my feet and hands get very cold, the tubes there shrivel, the warm blood stops going there; then too much blood crowds back into body and head. Rubbing and heating the feet will bring the blood back; but if we neglect this, too much blood in the body and head will make us have a cold, headache, toothache, or sore throat."

OLDER CLASSES.

Recite Freethinkers' Commandments (Feb. Magazine, p. 77).
Health is right; sickness is wrong. Find out what makes people sick;

prevent diseases by stopping their causes, choosing healthy habits, foods, etc. Health is the first necessity for happiness, industry, prosperity.

State laws require Physiology and Hygiene taught in day-schools. Sunday Health questions should incite pupils and teachers to thoroughly study their Physiologies; so each young person shall recite one topic clearly, Sunday, thus teaching those who never studied Physiology. Then Parents will help keep their families healthy. Own a Physiology. Study one topic every day, for salvation from nature's punishments.

Describe the heart; how it works; results if walls harden; if fat collects; what causes such changes? Describe arteries; veins; capillaries; pulse; the two circuits; contents of the returned blood; change in lungs.

Show how corsets and tight waistbands hinder the circulation, making it sluggish and diseased below; too much above, causing headache.

When wrong foods, etc., makes the blood become thick, it cannot react readily, after a chill, so the person catches cold often. Impure blood causes what diseases?

Remedy.—Water, plain food, acid fruits, loose clothing, pure air, exercise, sleep; abolish all hindrances.

Do not whip up the heart by stimulants, nor dull it by narcotics. Strengthen it by nourishing foods and activity, and rest by sleeping.

Brooklyn, Conn.

DR. PARKER'S REBUKE TO KING EDWARD.

—It is surprising how short-sighted some people are in that they cannot see how their argument floors themselves as well as those they criticise. The Rev. Jos. Parker, D. D., of London, England, administered a pointed rebuke to King Edward, which was loudly applauded by the congregation. Having alluded to public houses as "trap doors of hell," Dr. Parker referred to the King's recent brewing of beer while visiting Lord Burton.

"Pray for me," said the divine, "that I may speak delicately, loyally. If the King brews beer, what can he wrong in the subjects drinking? What the King does is likely to be imitated by others. His majesty is more than a man, and must regard all questions from a kingly point of view. If the King goes to a Sunday concert, as he did recently, he deals a deadly blow to

the Englishman's Sunday. The King cannot attend a non-conformist place of worship, but he can go to a Sunday concert."

This remark called forth cries of "shame," and Dr. Parker continued: "If the King, who is the head and defender of the faith, can violate the English Sunday, what can the people do but follow in his steps? I would rather give a great sum in gold than appear to be disloyal, but I cannot be disloyal to Christ, and it is better that these things should be said."

Dr. Parker could not be disloyal to Christ, who, he is bound to believe, made wine for the guests at a marriage feast. Let us pray for the doctor, so that he may be able to take the mote out of his own theological eye, before he talks about the beam in that of King Edward's. Amen!

THE INFIDELITY OF THE CHRISTIAN CHURCH.

BY JOHN MADDOCK.

FROM the time of its inauguration until now the Christian church has used the name of Jesus of Nazareth and has proclaimed to the world that he was the founder of their religion. To show that said church has not been faithful in preaching his gospel, we have only to com-



JOHN MADDOCK.

pare the Apostles' creed, which the Christian church says is the true basis of Christian doctrine, with the testimony of the three New Testament writers, Matthew, Mark and Luke, who testify that Jesus preached "the gospel of the Kingdom of God," in which there is nothing that is miraculous nor anything that shows that Jesus was born to suffer and die for the sins of mankind and that by a belief in his sacrificial atonement all mankind could be saved. From the standpoint of science, we are obliged to let Jesus define his own gospel, which he did very simply and forcibly. "The kingdom of God is within you;" and he likened the working element to "leaven, which a woman took, and hid in three measures of meal, till the whole

was leavened; and the process of evolution he likened to a "seed put in the ground," and developing, "first the blade, then the ear, after that the full corn in the ear." In other words, he did not preach a gospel of "Believe or be damned," he preached a free and full development of mankind by the kingly force that is within them, which is in deed and in truth good news to men. Why should it not be so? What have mankind ever done that they should be placed in jeopardy as the dogmas of the Christian religion puts them? Why should people be called upon to "believe or be damned," when it is the simplest matter in the world to give them the facts in regard to their true relation to their creator? Where is the man, woman or child that intentionally wants to get in antagonism with his, her or its maker? Why should a just creator have his children placed in jeopardy? There is some sense in Buddhism, Confucianism and other religions which enforce a moral code so that the world will be better; but there is no sense in the "believe or be damned" theory of the Christian religion, especially so when it cannot produce any reasonable account of what should be believed. Catholic Christianity insists that

we must believe the church and Protestant, that we must believe the Bible. Why should we be given something to believe, rather than something to know, if we are to suffer the penalty of "everlasting damnation for refusing?" No one can answer these questions but an expert metaphysician, whose answer now would not be seriously considered. Why did not Peter preach the gospel of the Kingdom of God on the day of Pentecost? Why did he preach a deductive theory based upon Old Testament declarations and the legends which were rife in those days? There is only one answer; simply because he did not know "the gospel of the Kingdom of God." The apostle Paul is in the same category; he did not know the gospel of Jesus, either, although he claimed that Jesus called him to preach. If the founders of the Christian church knew the gospel of Jesus, why did they have to make a creed which expresses belief rather than knowledge? Although the words of Jesus are fragmentary, yet by science we can gather the pieces up and put them together in an intelligent form. By the light of modern science, from the standpoint of Monism, we are obliged to proclaim as Jesus preached, that the Kingdom of the Great Dynamis is in every atom in the universe, and that the power of evolution is the leaven that is working to leaven the whole lump by a slow process of moral and intellectual development. The infidelity of the Christian church is now very clear, and what measure it has meted out to honest men and women who have been legitimately engaged in exposing it, is measured to it again; with what judgment it has judged it is judged.

The supernatural story of the calling of Paul, by Jesus, to preach the gospel, is now exploded, because if Jesus called Paul to preach his gospel, Paul would have preached "the gospel of Kingdom of God instead of the gospel of salvation by faith in the atoning sacrifice of Jesus. It is a hard matter now for the defenders of Christianity to tell "where they are at."

Minneapolis, Minn.

CHRISTIANITY IN POWER.

BY WALTER COLLINS.

Editor Free Thought Magazine:

LEST some of our lukewarm and indifferent Free Thought brethren, while quietly snoozing on our fortified pinnacle of Free Thought and Free Speech, should become totally unappreciative of our glorious privileges and forget the horrible price these same privileges cost the brave pio-



WALTER COLLINS.

neers, I think it well to occasionally reprint some of the pages of history, that throw light on the once dark and dismal state of affairs, that only lack strength and opportunity to be practiced to-day. As one of the choice gems in the crown of the Church of England, I give the following, taken nearly verbatim from "Examples of Cruelty," by L. M. Stretch, whose authority is Rushworth's and Macaulay's Histories of England.

"Alexander Leighton, a doctor of divinity, a Scotchman and a zealous puritan, by desire of some of his friends, had written and published a book, entitled 'Zion's Plea Against Prelacy.' It contained some warm, imprudent invectives against the prelates and the conduct of those in power. Soon after the publication of the

work, without an information upon oath, or legal proof, as to who was the author, Leighton, as he was coming from church, was arrested by two High Commissioner pursuivants. They dragged him to the house of William Laud, Archbishop of Canterbury, where he was kept for a time without food. Laud, in the company of the Bishop of Oxford, returned in great pomp and state, and Leighton demanded to be heard. The haughty Laud did not deign to see him, but sent him to Newgate Prison. He was clapped in irons, and confined in an uninhabitable apartment, where, notwithstanding the cold weather, and the rain and snow beating in; there was no place to make a fire. From Tuesday night till Thursday noon he was unsupplied with food, and in this inhospitable dwelling was kept fifteen weeks, without any friend, not even his wife, being suffered to come near him. His own house was in the meantime rifled by the officers of the High Commission court, his wife and children treated by these ruffians with great barbarity, himself denied a copy of the commitment, and the sheriffs of London refused him bail at his wife's petition. At

the end of fifteen weeks he was served with a subpoena. Attorney General Heath (on the assurance that he would come off well), extorted a confession that he was the author of the book. An information was immediately lodged against him in the Star Chamber, by Heath. He confessed the writing of the book, but with no such intention as the information suggested. He pleaded that his aim was to remonstrate against certain grievances in church and state (under which the people suffered), to the end that Parliament might take them into consideration and give such redress, as might be for the honor of the King, the quiet of the people, and the peace of the Church. This answer not being admitted as satisfactory, this cruel sentence, by this tyrannical court, was passed upon him, though sick and absent. "That he should pay a fine of ten thousand pounds to his Majesty's use, and in respect that the defendant had heretofore entered into the ministry, and the court of Star Chamber did not inflict any corporal or ignominious punishment upon any person, so long as they continued in orders, the court referred him to the High Commission, there to be degraded of his ministry; that done, for further punishment, and example to others, the defendant to be brought to the pillory at Westminster, and there whipped. After the whipping, to be set in some convenient place, to have one of his ears cut off, his nose slit, and to be branded in the face with S. S., for "sower of sedition," then to be carried to the prison of the Fleet, and at some convenient time afterwards, to be carried to the pillory at Cheapside, on a market day, to be likewise whipped, then set in the pillory, and have his other ear cut off, then be carried back to the prison of the Fleet, there to remain during life, unless his Majesty be graciously pleased to enlarge him." It is said that when this sentence was pronounced, that Archbishop Laud took off his cap and gave God thanks for it.

On Friday, Nov. 16th, part of this sentence was put into execution in this manner. In the New Palace yard at Westminster, he was severely whipped, then put in the pillory, where one of his ears was cut off, one side of his nose slit, branded on one cheek with a red-hot iron, the letters S. S., and afterwards carried back to the Fleet, and kept in close custody one week, and while the sores on his back, nose, ears, and face, not being cured, he was whipped again at the pillory at Cheapside, and there had the remainder of the sentence executed upon him by cutting off the other ear, slitting the other side of the nose, and branding the other cheek, more than the original devilish sentence called for. Dr. Leighton, in his own account of this horrid execution of sentence, adds, that the hangman was made half drunk, and enjoined to perform his office with ferocity; that he stood after receiving the punishment of the lash, almost two hours in the pillory, exposed to the cold and snow, and then suffered the rest of the sentence. Being unable to walk, he was denied a coach, and carried back to prison by water, to the further endangering of his life. The treatment and prosecution of Dr. Leighton was notoriously illegal and inhuman. The judgment passed against him

was by an arbitrary court, whose jurisdiction was unconstitutional, in a manner created by the Crown and cherished as a never-failing engine of despotism. The tyranny it exerted, outwent every example of former ages; it was the ready minister of vengeance to all who opposed the weak and wicked designs of the bigoted and arbitrary monarch, Charles I., and entirely influenced in its conduct by the persecuting, furious spirit of the arrogant Christian, Archbishop Laud, who was pursuing with the utmost violence, the plan of an absolute ecclesiastical government."

That is certainly a lovely picture of Christian spirit and power as seen in actual practice. It occurred about the year 1635, and within a few years the faithful and consistent Laud over-reached himself and was impeached for "Insisting that the wealthy and powerful should submit to punishment, as well as the poor." That was too much for the Divine right of kings, and he was condemned and executed in 1644, his death being followed in 1649 by that of his master, Charles I., in the same manner.

THE EDUCATION OF RALPH BURTON, CLERGYMAN.

BY M. A. CARRINGER.

RALPH BURTON was an intelligent youth and an active worker in the church in his native village. When Ralph was eighteen years of age he felt himself called to preach the gospel and communicated this call to his friend, the pastor. After many long talks with Ralph, the pastor called a special meeting of the congregation and presented Ralph's case, showing that with proper schooling he would become a minister who would reflect honor upon their church and recommended that they furnish money for his education. The congregation being interested in Ralph, and having the necessary funds in the church treasury, agreed to do this.

Ralph was accordingly sent to an academy in a neighboring town, where he studied diligently the Latin, Greek and Mathematics required in the course, and found himself, at the end of three years, well prepared to enter college.

The congregation then determined to send him to the University of X., where their present pastor had graduated some twenty-five years before.

Now the pastor was thoroughly orthodox, and detested the slightest deviation from the traditional doctrines of his church. In many long talks during the summer he indoctrinated Ralph with these principles and carefully warned him against evolution and the higher criticism, which heresies had crept into the University at X. since his day.

During his freshman year Ralph was troubled but little by these heresies. His studies were still Latin, Greek and Mathematics, and he

found in college a little group of men after his own kind, with whom he associated exclusively. Once, indeed, when he went to literary society, he found a senior discussing Darwin's theory, but he at once left the hall and never afterward returned.

Another summer of study with his pastor and his sophomore year began. This opened with one round of horrors. He decided to take Anthropology, but in the first lecture the Professor asserted that this science treats of the evolution of man—here Ralph slipped from the room with that horrible word ringing in his ears. He next entered the class in English Bible. Here the Professor was explaining how the higher critics interpret the story of Adam. Ralph left the room, now greatly excited. He went into a class in Economics, where the Professor was showing that modern economic institutions have evolved naturally from primitive conditions. Ralph rushed from the room in a frenzy of excitement. In passing two students in the hall he caught that horrible word evolution. As he rushed past the open windows of the laboratory, he heard a Professor in Biology say, "All animal life has evolved from an egg cell." He rushed away from the college grounds, but the very trees seemed to whisper evolution. He hastened to his room, threw himself upon the bed and slept, but two grim spectres who called themselves Evolution and Higher Criticism haunted him in his dreams. He awoke calmed and refreshed, but with a determination stronger than ever, to avoid those two heresies. He studied the classics, ancient history, literature and other conservative branches for the next three years, and, by isolating himself from the students, finally graduated, without hearing a lecture or reading a book in which a subject was treated in the light of these two heresies.

The next year found him at peace in the Theological Seminary within whose sacred precincts these gaunt spectres never came.

A CHURCH INCIDENT.

An amusing church incident recently occurred in a Sussex village. An old parson had his newly ordained son down to preach. In the morning, the young fellow, who was a veritable dandy, gave out his text, "He that hath eahs to eah, let him heah;" and in the afternoon, "Now Bawabbas was a wobber." In the evening the old man preached himself, and announced as his text, "Lord have mercy upon my son, for he is a lunatic and sore vexed."

We might with equal earnestness and honesty ask God to have mercy upon all the preachers who have defended

Christian theology, for by it every rational being is bound to conclude that they were all lunatics and sore vexed. No man in his right senses could portray a God to be so weak and helpless and so careless of the welfare of his children as Christian theology has pictured God to be. An expert mechanic builds an engine and it does the work for which he intends it. The Christian theologians God started a world and it went against his will and he was sore vexed. If this is not lunacy we do not know what is.

FREE THOUGHT AND JESUS.

BY GEORGE W. TURRELL.

I N a well-written article on Free Thought in the February Free Thought Magazine, Mrs. Myra E. Wythee gives a thoroughly good definition of Free Thought, but sharply criticizes those who assail the character and work of Jesus Christ, which she defends and honors. I quote:



GEORGE W. TURRELL.

"If the life of Free Thought depends upon comically illustrated Bibles, and upon the efforts of men and women to impress the world with the idea that Jesus was a low, vulgar fellow, then it deserves to die. It is unworthy the support of any honest man or woman."

With other charges of unjust claims of Freethinkers and more defense of Jesus, she finally concludes her article by claiming that Jesus taught the same religion that Thomas Paine did.

The complaint of this writer is often heard from speakers in our Free Thought Leagues, and in published articles. You may deny inspiration of the Bible, denounce its

atonement scheme, assail the churches and their dogmas, but the Christ idol you must treat with profound respect.

I fail to see why a "comically illustrated Bible" is an appeal to the "low and vulgar" since these illustrations may be a powerful appeal to reason and common sense. And the character and teachings of Christ must stand or fall, by an appeal to that same reason which she declares is the essence of Free Thought.

Mrs. Wythee declares, "I am an open enemy of all that makes the church, ostensibly founded on his teachings, a hindrance."

I heartily indorse the five charges which she presents against the church, but I fail to see why they do not apply with equal if not greater force to the Christ whom she defends.

First.—"Its bigotry, its intolerance of all other religions."

This charge is peculiarly applicable to the teachings of Jesus.

"If ye believe not that I am he ye shall die in your sins."—John 8: 24.

"He that believeth not shall be damned.—Mar. 16: 16.

Not by occasional passages but the whole trend of his teachings were intolerant to the last degree.

Second.—“Its barbarity, as evidenced by its cruel treatment of the so-called lower animals.”

The responsibility of the modern church for cruelty to animals may be open to some question, but that Christian people generally are far less mindful of the lives and feelings of the dumb animals than oriental and pagan people can hardly be denied.

Most of the founders of oriental religions held the lives of dumb animals in great respect, and commanded kindness to the animals as a part of their religious duties. Not so with Jesus. He never uttered a word directing kindness to dumb animals.

In the case of the Gadarene swine he appears inexcusably cruel (Mark 5: 12, 13), “And all the devils besought him saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave, and the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea.” Luke tells the same story.

These devils are represented as causing great suffering to the man out of whom they were driven, and this dose of devils seemed to affect the swine about like a dose of carbolic acid.

There is no evidence that these were bad swine “feeding” on the Gadarene hills. Just ordinary hogs, true to the promptings of their organism. Why not drown the devils and let the swine alone? Why this cruelty to two thousand hogs? Would such cruelty be allowed to-day?

Third.—“The Bible * * * the belief in its entire contents as being the inspired word of God.” This was the teaching of Jesus, “And it is easier for heaven and earth to pass than one tittle of the law to fail.” Luke 16: 17. Matt. 7: 18 declares the same.

Fourth.—“Its doctrine of the atonement and forgiveness of sin.”

This was the leading thought in Christ’s philosophy. Atonement through blood. The murder of the innocent to save the guilty. The Gospels are filled with it, and I hold Jesus responsible for teaching such a villainous doctrine.

Fifth.—“Its dominating idea of God, and his alleged attitude toward man.”

The blood atonement of the Jews seemed for an adjustment of wrongs here, but Jesus taught the doctrine of eternal misery. In the sermon on the mount and many other utterances, his picture of the rich man in hell, lifting up his eyes being in torment from the flames, is worthy of a Calvin or Jonathan Edwards.

Jesus “filled the future with fear and flames.” He preached the gospel of damnation. That the great majority are to be damned. Everybody who does not agree with him and accept him. I believe the church of to-day is so far civilized and humanized, that Jesus would hardly be accepted as a backwoods preacher.

I deny that Jesus and Paine taught the same religion.

Paine declared, "The world is my country, to do good my religion." Jesus declared, "I am not of this world" (John 8: 23). "He that believeth and is baptized shall be saved and he that believeth not shall be damned."

I deny that Jesus was or is a friend of the poor, or of humanity. He never did one thing to help the race; never did one day's work; never advanced one new idea really helpful. If he had any real existence he was a holy idler, a pious tramp, ordering his disciples to beg their way, and promising to damn all who refused to assist them (Matt. 15: 14, 15). Pretending to heal the sick by casting out devils, in the "faith cure" style, a fake and a fraud. Upon his reputed teachings has been founded the Christian church, perpetuating the most contemptible system of error, persecution, and fraud that has ever cursed the world.

Jesus never thought of working,
He would never use a hoe,
He would rather take to preaching,
Be a sanctified hobo.

Jesus never would be useful
Where the corn and cotton grows,
These are raised by hardy toilers,
Not by sanctified hoboes.

Jesus never would be useful
Where the metal vapors glow,
Faithful workers feed the furnace,
Not your sanctified hoboes.

He never mapped the star-lit wastes,
Found no guide where vessels go,
It's the noble work of science,
Not your sanctified hobo.

Build your costly, untaxed temples,
Let your idol incense glow,
Yet it's all for senseless worship
Of a sanctified hobo.

339 North 16th Street, Philadelphia, Pa.

THE MADDOCK-HOOVER DISCUSSION.

BY W. J. DEAN.

Editor Free Thought Magazine:

I WAS much interested in Harry Hoover's letter to John Maddock, in February number of the Magazine. I have not seen the article of Mr. Maddock in the Adept, but presume that the ground is covered in the reply to Mr. Hoover. I was not a little surprised to read in that reply

statements as follows: "Evolution is not the result of differentiation, but forms are evolved and differentiated by the Great Dynamis." "It is absolutely true that the Great Dynamis reigns in every organism." "Forms are evolved and dissolved; the Great Dynamis cannot be." "Environment cannot change species."



W. J. DEAN.

Mr. Maddock takes nature for his authority rather than Darwin, Haeckel, etc. Now, while I advocate taking truth for authority, instead of authority for truth, yet from the vast amount of evidence presented by these great investigators that changes in environment do result in modifications of forms, I supposed the question was settled.

I was under the impression that evolutionists in general agree that modifications in form and function in animal organisms are, for the most part, brought about by changes in modes of life, and that changes in modes of life mainly result from changes in their environments; as, for instance, the slow transformation of gill-breathing into lung-breathing fishes, resulting from the gradual drying up of shallow lakes. I supposed, also, that evidence was lacking to support the theory of special creations.

Mr. Maddock places an intelligent creative force in matter. If this force created matter it must have been outside of, and entirely separate from, matter before it created it; so the theory is practically the same as that of an intelligent creative power that has always resided outside of matter. In other words, the Great Dynamis and the Great I Am of our orthodox friends are practically identical.

It always seemed to me that the theory of creation either falls short or overreaches—proves too little or too much. It is utterly inconceivable that a designer could come into being spontaneously, therefore a designer

necessitates a previous designer, this a previous one, and so on, requiring an infinite number of designers.

One would naturally look for evidence of unlimited wisdom and goodness in all the works of a creator. Now, when we note the fact that a large portion of animal organisms but serve the purpose of food for other forms of animal life—created to be devoured—it is easy to conclude that something is wrong somewhere. Mr. Maddock would, I should judge, have his Great Dynamis bring into being a new form of animal life or plant whenever in his or its judgment such a new creation was necessary. Now, I would respectfully ask if there was ever a time when bot-flies, fleas, rattlesnakes, tarantulas, deadly microbes and poisonous plants were needed in the economy of earthly affairs?

Then how does Mr. Maddock account for the presence of rudimentary organs found in nearly every animal organism? Naturalists regard these alone as affording ample evidences of the truth of evolution.

Fishes in the Mammoth Cave have eyes partially atrophied, and it is only a question of time when every vestige of visual organs will be eliminated. Is not this the result of changes in environment?

Surely, if the Great Dynamis "evolved and differentiated" the different forms, he would not be so unwise as to permit the retaining of useless organs, thus subjecting the new organism to the trouble of carrying about parts that serve no purpose.

Really, creation on the "evolution and differentiation" plan, i. e., giving an organism a start and then letting these processes get in their work, generally advancing, but now and then retrograding, would not, it seems to me, be the system adopted by a wise being.

I candidly confess that I can see no design or purpose in nature. To my mind the evidence is conclusive that changes in the forms and functions of animal organisms are, for the most part, the result of external causes, according to the general laws of nature, some of which are not understood, but irrespectively of any design or purpose whatever.

I am aware that some able writers do not consider the word cause exactly the term to use in this connection, but I can see no objection to it, especially if used in a passive sense. The question is, whether changed surroundings cause or result in a modification of organisms. In the case of fishes in slowly drying ponds, it is evident that an increased amount of air being admitted into the gill cavities would cause a gradual modification in these organs to adapt them to the new conditions, as much so as that a hot climate tends to change the color of the skin, thus rendering it less affected by a burning sun.

In the "struggle for existence" on the survival of the fittest theory, those organs that are the best fitted to endure some change of condition, survive, while others perish. There are found instances in which the fittest for the new conditions would not be the fittest had the conditions remained unchanged.

In any case we can say that it is generally due to the changed environment that the modified organisms exist.

The survival of the fittest theory may be briefly stated as follows: There are marked differences in individuals of the same species; no two are alike. If a change in external conditions arise, those individuals that are the best fitted survive, and the others go to the wall.

As Huxley puts it: "Cats exist not in order to catch mice well, but because they can catch mice well." In other words, mice coming into existence resulted in the evolution of organic forms fitted to catch and subsist on mice; but any design or purpose back of it all is not apparent, i. e., to me.

Mr. Maddock's theory seems to be that the Great Dynamis always existed, or, perhaps, was self-created. He is, I presume, aware that like theories are held regarding the Great I Am; so it is difficult to see that his Great Dynamis is any improvement on our old conceptions—simply a change of terms. It is to be regretted that Mr. Maddock did not offer us a brand new, un-to-date First Cause—with all modern improvements.

I sincerely hope and believe that Bro. Maddock will consider this a friendly criticism of his theory. A little wholesome swapping of views is a help all around. I have greatly admired his articles in the Free Thought Magazine and hope he will come again and often. Also with him I feel grateful to Mr. Green for granting space for such interchange of views.

Talent, Oregon.

SECULAR VIEW OF THE BIBLE.

BY CONSTANTINE GRETHENBACH.

Mr. Grethenbach has thrown much light upon this abstruse and difficult subject; and the following extract from his work will give the reader some idea of its scope and merits:

"Facts and interpretations are offered herein which may tend to secure tolerance for those of little faith. For if those who saw the recorded prodigies and miracles of Jesus did not believe, there surely should be some patience toward those who have failed to believe without possessing such advantages. Besides, the zealot should remember that, if any one by his unbelief should seem to offend God, the Supreme Being has ample power and numerous instruments with which to redress His wrongs without employing one's fellow-creature for the purpose." 342 pages. Price, \$2.00. For sale at this office.

EDITORIAL DEPARTMENT.

AGNOSTIC CHURCHES.

WE take the following from the Literary Digest, as a text for what we have wished to say for some time:

A CHURCH OF AGNOSTICS.

There exists in Kansas City a "Church of This World," organized by Dr. J. E. Roberts, a former minister of the Unitarian Church, about five years ago. It is believed to be the only organized church composed exclusively of agnostics in the world. During the past few weeks plans have been perfected by the trustees of this church which have for their object a world-crusade on behalf of agnosticism, with Dr. Roberts as the leader. Says *The Philosopher* (Kansas City, February), the official organ of the church:

"It is the intention of the Board of Trustees to send Dr. Roberts to every part of the United States to deliver lectures and to organize churches, all of which shall be under the jurisdiction and control of the Kansas City church. An assistant to Dr. Roberts will be appointed within a few days, who will occupy the pulpit here when Dr. Roberts is away lecturing. The assistant will be paid a high salary, and there are several candidates for the appointment.

"If the plans of the members of the Church of This World are successful, Dr. Roberts will be the successor of Robert Ingersoll as the leader of agnostics. Ingersoll had no organization behind him, but Dr. Roberts will have a flourishing church here, almost an unlimited amount of money to spend, and full power to organize churches anywhere in the United States.

"There are two wealthy men now in Kansas City who have come from distant cities to offer their financial support to the movement to make Kansas City the center of agnosticism for the world. They have been conferring with the trustees of Dr. Roberts' church for several days, and will remain in this city until the plans that have been agreed upon have been formally launched."

Two independent congregations organized on lines somewhat similar to those of "The Church of This World" already exist in New York City, and are presided over by Mr. Hugh O. Pentecost and Mr. Henry Frank.

It must be evident to every observing person that the day of itinerant lecturing is passed. Thirty years ago it was a great institution; then we had great and gifted orators constantly traveling the country, independently, and also in the employ of Lecture Bureaus, speaking from platforms and pulpits and theater stages, great and glowing truths that electrified their large audiences. We will name a few of them: Wendell Phillips,

who stood at the head as an orator; then Henry Ward Beecher, the most distinguished clergyman of America; George William Curtis, the most eloquent man in the political field; Thomas Starr King, who claimed to be the ligament that united the Unitarian and Universalist churches, but more liberal and humanitarian than either; Theodore Parker, whose Congregational church filled, every Sunday, the great music hall of Boston; Bayard Taylor, the great traveler; Horace Mann, the special and widely noted friend of popular education; Prof. E. L. Youmans, the scholarly scientist; Frederick Douglass, the colored orator, whose eloquence was not surpassed by any of the above named; and Thomas Wentworth Higginson, one of the most cultured men of this country. And though at that early day there were but few women on the platform, there were a number of most eloquent and entertaining ones, of whom we can now name: Lucretia Mott, the noted Quaker preacher; Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Anna S. Dickinson, Mary A. Livermore, and not the least, our own Lucy N. Coleman.

At that time, and up to twenty years ago, Free Thought lecturers were quite numerous. There were B. F. Underwood, John E. Remsburg, Dr. J. L. York, George Chainey, Prof. Wm. J. Denton, Matilda Joslyn Gage, Ella E. Gibson, Kersey Groves, Cornelia Gardner, W. F. Jamieson, Mattie Krekel, John R. Kelso, Mrs. H. S. Lake, J. H. Burnham, C. D. B. Mills, Mrs. Clara Neyman, W. S. Bell, Parker Pillsbury, Samuel P. Putnam, Prof. J. H. W. Toohey, E. C. Walker, Susan H. Wixon, A. B. Reynolds. These were all, twenty years ago, speaking from the Free Thought platform and getting a fair remuneration for their services. But that is all changed now. No Liberal lecturer can get a living support traveling the country lecturing.

Dr. J. E. Roberts seems to understand the situation, and we think he will meet with great success in his undertaking. That is the work that the Liberals, Agnostics and Freethinkers should turn their attention to at the present time—establishing Agnostic churches.

We are sure there are but few towns in this country of ten thousand inhabitants where, if the Liberal and advanced people would secure and pay for a hall, that a good Liberal speaker would not get a living support.

We publish on other pages of this number of the Magazine a short life sketch of one of the first Free Thought lecturers of this country, viz., B. F. Underwood. He ought to be preaching every Sunday to a large audience in some of our large towns. We can say the same of Remsburg,

of Dr. York, and a half-dozen more. When these churches are well started, there are hundreds of preachers, occupying orthodox pulpits, who are so far advanced that they would greatly prefer to preach Truth in place of medieval error, who will make efforts to turn their church into an agnostic one, and if that can not be done, do as Dr. Roberts did, go outside and soon build up one much larger than the one they left. And, by the way, we learn that Dr. Roberts is preaching to the largest assembly that gathers in Kansas City on Sunday, and that there are two or three preachers in that city who are about to announce themselves Agnostics and either there or somewhere else preach the Religion of Humanity.

And in these churches will be the place to have such Secular Sunday schools built up as Mrs. Bliven and other Free Thought women are working so earnestly and zealously for. These churches and Sunday schools should have no uncertain voice on all humanitarian questions. If they are to grow and prosper they must present a much higher ethical and moral standard than the Christian church does. The people are getting through with creeds, and even a Free Thought creed will not attract them unless they can see, and understand, that the new church is to do more for this present world than the Christian church has ever done. The motto that should be placed conspicuously over the entrance of every Agnostic church should be: "DEEDS AND NOT CREEDS," is what counts here.

THE FIRST TEN.

The first ten persons who obtained the "New Catechism" by getting a new subscriber to this Magazine are: Mrs. M. A. Lee, E. D. Benedict, J. T. Wilson, M. D., J. A. Wise, Margaret Stonart, M. W. Butler, J. A. Atkinson, Mrs. C. K. Smith, Mrs. Mary Ann Parker and James H. Brown.

B. F. UNDERWOOD.

AMONG the veteran Freethinkers, still living, who began active Free Thought work early in the second half of the nineteenth century, is B. F. Underwood, now engaged in daily newspaper work at Quincy, Illinois.

Mr. Underwood was a contributor to the columns of the Boston In-

vestigator as early as 1855, and wrote for Garrison's *Liberator* a year or two later. His first lecture, at Westerly, R. I., was during the great religious revival of 1857, and his subject was "Religious Revivals." The lecture caused a great sensation and brought upon him fierce denunciations by the clergy, who denounced him from the pulpit as "a beardless youth raising his puny hand against the Almighty." Later he became widely known as an effective and fearless lecturer, debater and writer. His interest in the cause of Free Thought is unabated and he yet contributes occasionally to the columns of American and English Free Thought papers and periodicals. No other Free Thought advocate has



B. F. UNDERWOOD.

held as many public debates with Christian clergymen and professors of reputation as Mr. Underwood. Two of these debates, both published, were in Canada, where Free Thought lectures were inaugurated by Mr. Underwood, and where, through his influence, two liberal papers were started and the Canadian Free Thought Association was established in the '70s.

Mr. Underwood's prominence has secured him a place in standard biographical works and in histories of the Liberal Movement, like Count Count D'Alviella's "Evolution of Religious Thought," which has been published in many languages.

Frederic May Holland, in his latest work, "Liberty in the Nineteenth Century," published by Putnam's Sons in 1899 mentions the work of

Ingersoll, Bradlaugh and Underwood, not eulogistically, but dispassionately, as an historian. In a chapter on "The Platform versus the Pulpit," Mr. Holland says:

"Ingersoll is not merely a destroyer but an earnest pleader for what he calls the gospel of cheerfulness and good health, 'the gospel of water and soap,' the gospels of education, liberty, justice, and humanity. He regards 'marriage as the holiest institution among men;' but holds that 'The woman is the equal of the man. She has all the rights I have and one more; and that is the right to be protected.' He believes fully 'in the democracy of the family,' and 'in allowing the children to think for themselves.' He is not so much interested as Bradlaugh was in political reform and social progress, but has often taken the conservative side; and his speaking in public has been more like an occasional recreation than a life-work. Some of his lectures have had an immense circulation as pamphlets; and his Biblical articles in the *North American Review* attracted much notice. He is never at his best, however, without an audience before him; and he sometimes writes too rapidly to be strictly accurate.

"A better parallel to Bradlaugh is furnished by Mr. B. F. Underwood, who was only eighteen when he began to lecture in Rhode Island. The great revival of 1857 was in full blast; and he showed its evils with an energy which called down much denunciation from the pulpit. He spoke from the first as an evolutionist, though Darwin had not yet demonstrated the fact. To and fro through the Connecticut valley went the young iconoclast, speaking wherever he could find hearers, asking only for repayment of expenses, and sometimes failing to receive even that.

"His work was interrupted by the war, in which he took an active and honorable part. When peace was restored, he studied thoroughly the *Origin of Species* and the *Descent of Man*; and he began in 1868 to give course after course of lectures on Evolution in New England, New York and Pennsylvania. The new view had been nine years before the public, but had received but little or no support from any clergyman in the United States, or any journal except *The Investigator*.

"For thirty years Mr. Underwood has been busily propagating evolutionism on the platform, as well as in print. No other American has done so much to make the system popular, or has reproduced Herbert Spencer's statements with such fidelity. He has taken especial pains to prove that 'evolution disposes of the theory that the idea of God is in-

nate," as well as of the once mighty argument from design. He has said a great deal about the Bible and Christianity, but in a more constructive spirit than either Bradlaugh or Ingersoll. He has discredited old books by unfolding new truth. Among his favorite subjects have been: 'What Free Thought Gives Us in Place of the Creeds,' 'The Positive Side of Modern Liberal Thought,' 'If You Take Away Religion, What Will You Give in Its Place?' 'The Influence of Civilization on Christianity.'

"He has always shown himself in favor of the interests of working-men, and also of women's rights and other branches of political reform. During the twelve years ending in 1881, he lectured five or six times a week for at least nine months out of twelve, often traveling from Canada to Arkansas and Oregon. Occasionally he spoke every night for a month; but he has seldom lectured in summer, except when on the Pacific coast.

"His lectures in Oregon in 1871 on evolution awoke much opposition in the pulpits. Two years afterwards he held a debate in that State with a clergyman who was president of a college, and who denounced evolution as in conflict with 'the Word of God.' Such views were then not prevalent in that city; but in 1888 it was found by Mr. Underwood to have become the seat of the State University, where the new system was taught regularly. Underwood, like Bradlaugh, has always challenged discussion, and he has held over a hundred public debates. The first was in 1867; and some have occupied twenty evenings. Most of his opponents have been clergymen; and a hundred and fifty of the profession were in the audience in one contest (Fairbury) in Illinois in 1870.

"How much public opinion differs in various States of the Union is shown by the fact that nine years later the doors of a hall which had been engaged for him in Pennsylvania were closed against him, merely because he was 'an infidel.' His friends broke in without his consent, and he was fined \$70. The first lecture which he tried to give in Canada was prevented by similar dishonesty. Another hall was hired for the next night at great expense; but much interruption was made by clergymen; and when suit was brought for damages through breach of contract, the courts decided that bargains with unbelievers were not binding in Canada.

"Both Bradlaugh and Underwood have usually spoken extempore, but both have been busy journalists. The American agitator wrote as early at 1856 for both The Liberator and The Investigator. His connection with the latter paper lasted until the time when a serious difference of opinion arose between those aggressive unbelievers who called them-

selves 'freethinkers,' or even 'infidels,' and those moderate liberals who belong to the Free Religious Association, and formerly supported *The Index*.

"This same journal came in 1881 under the management of Mr. Underwood. His colleague, Rev. W. J. Potter, was nominally his equal in authority; but I know from personal acquaintance with both gentlemen, that the real editor from the first to last was Mr. Underwood. It was mainly due to him that much attention was given, both in the columns of the journal and in the meetings of the Association, to efforts for secularizing the State. He was in charge of *The Index* until it stopped at the end of 1886.

"In 1882 he held a discussion in Boston with President Chadbourne, of Williams College, and Professor Gray, the great botanist, on the relations between evolution and 'Evangelical Religion.' About four hundred orthodox clergymen were present.

"In 1887 Mr. Underwood was still in his original occupation. Early that year he lectured in Illinois, Indiana, Michigan, Ohio, New York, Connecticut, Rhode Island, Massachusetts, and Canada."

Referring to the publication of the origin of species in 1859, and the attitude of the public mind in regard to it, for some years afterward, Mr. Holland says, in a chapter on "The Evolutionists," page 191-2: "America was distracted by civil war; and her men of science were so few and timid that the denunciations of Darwinism, which were prompted by the theological and metaphysical prejudices of Agassiz, were generally accepted as final decisions. The position of the Unitarians, and Transcendentalists may be judged by the fact that, during a period of nearly three years after the publication of the 'Origin of Species,' nothing was said about Darwinism in the extremely liberal divinity schools where I was then a student. Evolutionism had to look for advocates in America to Spiritualists, like Denton, or unbelievers like Underwood, at that period. Clerical opposition increased the general unwillingness of scientific men to snatch up new views."

From "Who's Who in America? A Biographical Dictionary of Notable Living Men and Women in America" (1901), revised edition, the following facts in regard to B. F. Underwood are taken, page 1162:

B. F. Underwood, editor, author and lecturer, was born in New York, July 6, 1839. He was a private of the Fifteenth Massachusetts Volunteers and was wounded and captured at Ball's Bluff, Va., Oct. 21,

1861. He was exchanged in 1862 and became First Lieutenant and Adjutant of the Fifth Rhode Island heavy artillery.

He was war correspondent for the Newport (Rhode Island) News, and a lecturer for thirty years, especially widely known as such from 1870 to 1885, and as a representative of liberal religious thought, meeting in public debate before audiences of from 1,000 to 3,000, leading clergymen. In 1873, in Boston, before the Evangelical Alliance (composed of 400 orthodox clergymen), he opened a discussion of "Evolution and Evangelical Theology," in which Profs. P. A. Chadbourne and Asa Gray were the other disputants.

He was business manager and co-editor of the Boston Index (organ of the Free Religious Association), 1880-6; manager and editor the Open Court, Chicago, in 1887.

He was editor of the Illustrated Graphic News of Chicago, in 1888; of Philosophic Journal (organ of the Psychical Science Congress) 1893-5; New Occasions, a magazine, Chicago, 1893-4; editorial contributor to the Free Thought Magazine; contributor to the Arena, Metaphysical Magazine; Chairman of the Congress of Evolutionists and Secretary of the Psychical Science Congress, World's Columbian Exposition, 1893; editorial writer for the Quincy Journal since 1897.

Mr. Underwood, we understand, has the large mass of notes, authorities and extracts from expensive works, and in some cases from books difficult of access, of which he made use in his many years of lecturing and debating, which he hopes to find time to put in form for publication. Those who have heard Mr. Underwood lecture can judge of the value of this material and we hope it will soon be given to the Liberal public.

THE FREE THOUGHT CHURCH AT TACOMA, WASHINGTON.

FOR a long time we have desired to find time to say something about the grand work of Free Thought that Rev. Alfred W. Martin is doing at his free church in Tacoma, Washington. He calls what he is preaching "Free Religion," but it is, in fact, nothing less, nor more, than



REV. ALFRED W. MARTIN.

Free Thought. He claims there is good in all the religions of the world, and also error, truth and falsehood and he is trying to separate the good and true from the bad and false, and put it to practice. That is what he is preaching to a large audience every Sunday. They also, in that church, maintain a large Sunday school on the same basis. Their creed is: That truth is never harmful, but error and falsehood always are. The church has no creed to be subscribed to. Every member is at perfect liberty to accept or reject what the preacher says. Really such churches are becoming popular. There ought to be one established in every large town and city. Here is what the Tacoma Daily

Ledger reports of a late sermon that Mr. Martin delivered in his church:

At the Tacoma theater yesterday morning Rev. Alfred W. Martin discoursed upon the meaning of the religious organization to which he ministers. After briefly stating what a Free church is not, disposing of popular misconceptions of it, Mr. Martin approached the positive aspect of his theme, and said:

"A Free church is a religious organization that deals with the thought side of religion from the standpoint of free rational inquiry. But let no one hastily assume that a Free church is therefore a purely intellectual association. Thought, in religion, is the prime essential, because before one can love God, or have the sentiments of awe and reverence for Him, one must have some thought of what He is. Far be it from us to forget that religion is a matter of emotion, of spiritual feeling and of moral conduct as well as intellectual inquiry. Yet this last must come first in order, if religion is to be saved from becoming a mere matter of sentimentality.

So the name 'free' applies to that fundamentally important part of religion, its thought-side.

FREEDOM FROM DOGMATISM.

"Our church is a spiritual anti-slavery society. For, as the American anti-slavery movement warred against slavery for the sake of the physical, industrial and social emancipation of the enslaved portion of the country's people, so we wage war against the corresponding slavery of dogmatism, sectarianism, ecclesiasticism, for the sake of the spiritual emancipation of all not yet free.

"Kossuth, when he visited America, said: 'There is German freedom, French freedom, English freedom, American freedom; and then there is freedom.' That expresses our position exactly when applied to religion. There is Christian freedom, Catholic freedom, Unitarian freedom, and then there is freedom. Christian freedom means liberty within the bounds of the Christian confession that Jesus is the sole savior of the race. So Buddhist freedom means liberty within the walls of Gotama Buddha's theory of salvation. But true freedom is neither Christian, Buddhist nor Jewish; it is human, and to be free means to be at liberty to follow the laws of correct thinking and the facts of the universe as we find them, regardless of any external authority, be it a Bible, a pope, or a creed. Not that we cast any aspersion upon the sacred books of any religion. We read together every Sunday from the Christian and other Bibles. We hold in genuine regard the great pontiff of Rome and see the good in Catholicism, while unable to accept its cardinal doctrines. Our free religion makes it a point to believe there is good in all holy books, in all systems of faith; and to persist in looking for that good, however, unpromising its appearance may be. Yet while so believing and acting, we hold resolutely to our own conviction that the world is most helped when the mind is left free to find the truth, instead of being bound to any book or creed.

CONSISTENT CONDUCT.

"We believe that only by the exercise of such freedom of thought can the truth be found on all the great open questions in religion, questions closed by the ancient creeds but reopened because of the discoveries made that contradict the teachings of the creeds. Freedom then is not an end in itself, it is only a means, but an indispensable means to the attainment of truth. We emphasize the need of freedom on this account, and also because we see that there is a sorry lack of it everywhere. If there were enough freedom, many ministers would not be privately believing what they publicly disown, nor would there be so many laymen attending churches they do not believe in. It is simply the fact that there is not freedom enough to allow them to follow their inmost convictions without the loss of social or business advantage that explains their unethical conduct.

HOME FOR HONEST DOUBTERS.

"Again, a Free church is one that furnishes a religious home for the thoughtful, doubting, questioning people who have been forced to leave the old religious homestead because the doctrines taught there are, to them, out of date. These people, with their honest doubts and inquiring minds are told by the old churches to desist from doubt as from something sinful and humbly accept the Bible revelation. But these doubters get no help or comfort from such a suggestion. A Free church comes to them with the gospel of hope and self-reliance. It reminds them of Jesus, the grandest doubter the world ever saw, who doubted at twelve, at twenty-eight and on the day before his crucifixion, at the three great crises in his life. It repeats the commandment of Emerson and Frothingham, Browning and Abbot, fearlessly to face every honest doubt because it is a stepping stone to the truth. Freely to think, deeply to feel, nobly to act on the basis of thought and feeling combined, this must ever be the ideal for every free soul."

DONATION DAY—APRIL 12, 1902.—NO. 4.

OUR readers will remember that, following a custom that the ministers have religiously observed "since the memory of man runneth not to the contrary," as the law books say, we have for the last three years appointed April 12 our "Donation day," and invited each of our good friends on that day or some day very near it to donate such sum as they were inclined to give for the benefit of this Magazine. Each request was quite generally complied with, and we realized quite a sum of money, which greatly assisted us through the dull season of those years. And as we were educated as a lawyer to follow precedents (when they were advantageous to our cause), as we have heretofore said, we have concluded to make April 12 our annual donation day, so long as this Magazine requires financial assistance.

To quote from our previous proclamations:

"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 those 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.

If each person who reads this article, who really desires to see the Free Thought Magazine prosper, will send something, however small, the total sum realized will be quite large, and we shall not be obliged to call for further financial aid until April 12, the third year of the twentieth century, 1903. To quote again from our previous manifesto:

"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 Donation Day.'"

There is no need of your waiting until April 12 before you send in your donation. You had better do it immediately, after reading this notice, marking at the head of your letter: "For Donation Day," and we will give you due credit. The smallest amounts will be thankfully received. But send something. Address,

H. L. Green,

213 Indiana Street, Chicago, Ill.

HOW TO GET THE "NEW CATECHISM" FREE OF COST.

CHARLES L. HAMMON, an extensively known business man of Chicago, writes of the "New Catechism" as follows:

"If you want to read a book that covers the whole subject of religion in a most masterful way, and compacts the subject so that you can read it in two or three hours' time, get 'A New Catechism,' by Mr. M. M. Mangasarian, just out."

We have sold three times as many of this book in the same space of time as we ever sold before of any other book that we have offered for sale, and have not found a customer but what was well pleased with it. But we are not selling one-fourth as many as we ought to sell, so we make this liberal offer for the next two months: Any one sending us a new subscriber, who has never before taken the Magazine, and one dollar, we will send him the 50-cent edition of the "New Catechism." Here is a chance, reader, for you to get the "New Catechism" free of cost.

GOV. ALTGELD'S OPINION OF THE NEW CATECHISM.

DEAR MR. MANGASARIAN: I have read your little catechism with great interest, and I must compliment you, not only on a clear and forceful style, but on presenting such a comprehensive view of a great subject in such small compass. You have put into a few pages what usually requires volumes. I believe the intelligence of the world will endorse your book. I am, very truly yours,

John P. Altgeld.

Feb. 27, 1902.

HOW TO GET JUDGE WAITE'S HISTORY OF THE CHRISTIAN RELIGION FREE OF COST.

This most valuable work, the price of which is \$2.25, we will give as a present to any one who will send us four new subscribers and \$4.00 to pay the subscription price for the same.

ALL SORTS.

--Do not forget "Donation Day," April 12.

--We desire here to thank the friends who have already responded to our "Donation Day" call, and also as well those who intend to respond.

--C. Bowerman Beaverton, in *Secular Thought*, asks, "Is Christianity all tumbling to pieces?" Christianity never was whole. It was in two pieces when its founders, Peter and Paul, could not agree and by constant dissent it has continued to break, and now the pieces are many and various, and it needs a new prophet greatly to come and glue them together.

--"It's dreadfully hot, isn't it, mammy?" said Mr. McWade. "'Deed it is, chile," said the old woman, "'deed it is. 'Tain't right for it to be hot this-a-way. I tell you, forty years ago when the Blessed Lawd made the weather, we didn't have these stewing days, honey no, 'deed, we didn't; but now these biggety men up at this here weather office has the making of the

weather, they does send us anything they pleases, and they ain't skillful, chile, they ain't skillful."

--A religious young man was left alone in a house where he was courting a young woman, and he helped himself to several watches and other things and ran away. The landlady said she thought him too religious to steal. If he only had one cent's worth of fish and two cents' worth of cheap potatoes he said grace before and after the meal.

--When any nation or person has been guilty of doing something mean, it is common to hear people say "It was very un-Christian to do that." Just as if the Christian rule of conduct is superior to any other. If history is any criterion, Christian conduct towards unbelievers has been far worse than the conduct of any other sect. It has been Christian to be mean to those who differ from them, and it is so yet, only in less degree. Christians have not been so mean to unbelievers since church and state were divorced;

the civil law now makes them mind their own business. People should not say that meanness is un-Christian, because this is not the truth; they should say that it is immoral, then we would know better what is meant.

—We are going to take the liberty of publishing the following kind word from our most distinguished and esteemed friend, George Jacob Holyoke:

My Dear Green—When I am older and have more time, I will tell you how much I regret delaying to thank you for the last number of thy immortal magazine. I think you brought the portraits out better than in the plate you received. Mrs. Holyoke was very much gratified and so are the other ladies included in the park scene. I must compliment you on the efficiency and interest you maintain in the magazine. Yours,

G. J. HOLYOAKE.

—A Montrose (Pa.) paper reports the following:

Said a Montrose clergyman on Sunday last: "Don't be a ground hog Christian. It is said that a ground hog comes out of his hole on the 2d day of February, and if he sees his shadow he goes back and stays six weeks. So there are some Christians who are never seen in church work, except during a revival when they come out, but as soon as the revival is over and there is a shadow of work they go back into their holes again, until the next revival. I wish I knew how to plug up the holes."

—Why has the Christian religion been the most exacting and persecuting of all religions? Because it has exalted itself above all others and has assumed that no other religion is true. Buddhism, Brahmanism, Confucianism and other Oriental religions have been content with teaching people to be moral; they have not falsely assumed to be the only true religion of God. In this they have been very modest and there is no danger of any of them being humiliated by the encroachments of sci-

ence. But the Christian religion will suffer a great humiliation before all the world. Science will not leave, of its baseless dogmas, "one stone upon another that will not be thrown down." It has borne false witness against both God and man, and its credulous theologians will be utterly discomfited.

—Middletown, N. Y., Feb. 27.—(Special.)—The factional fight in the Temple, a church which opened on non-sectarian lines in this city about one year ago, reached its climax to-day by the extraordinary proceeding of a Sheriff's sale when all the chattels, consisting of pulpit, Bibles, seats, tables, furnace and communion set was knocked down to the highest bidders to satisfy a judgment of \$199, held by Leander Brink, of this city.

The church was formerly the Free Christian Church of Middletown. Last summer the congregation changed its creed to Baptist, and a bitter factional fight immediately ensued.

The new members have neglected taxes, interest on the church debt, and other matters which has at last resulted in the Sheriff stepping in.

This seems to be an unsatisfactory union of Church and State.

—It is the duty of Freethinkers to lead Christians to truth. This statement will seem preposterous to Christians, but it is true, nevertheless. In the order of evolution the Christian is "way behind." He takes the New Testament as his standard, and he believes all that it says. He thinks that Satan has a great influence in human depravity and that he is the author of every sect that is opposed to his own. This Satan is a fallen and rebellious spirit who was once a good angel in heaven, but he did not have sense enough to know when he was well off. He did not understand God and His power as well as a simple subject knows the power of his King, and he was ignorant enough to think that he could rebel and take possession of God's great domain.

Poor Satan! He had no more sense than Adam.

—At the woman's suffrage convention in Washington last February, Mrs. Mary G. Hay said: "Two of the New York State officers had remarked that woman's suffrage would come just the same even if there was no organization; that it would come through the process of evolution." Whoever those State officers were, they were totally ignorant of the process of evolution. The evolution of all things in nature is caused by the activity of the organized forces which force results. If people do not organize and work for what they want, their want will never be fulfilled. While evolution is a growth yet there must be material to show the growth and environments to assist it. The New York State officers mentioned, were what might be called statutory fatalists, and it seems as if there are a great many in the Free Thought ranks, who think that the demolition of the old theology will go on and a new era will dawn without working for those ends.

—Jesus says: "As Jonah was three days and nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." That settles the historical value of the book of Jonah. Of course, Jesus did not live in the time of the higher critics, but I fancy he knew as much about it as they do and is quite as trustworthy.—Rev. J. F. Allen, Minneapolis, Minn.

The reverend gentleman, like Dr. Lyman Abbott, tries to make out that Jesus indorsed the story of Jonah and the whale. But the analogy which some ignorant writer put in the mouth of Jesus does not fit the case, as Jesus, according to the record, was on the earth only two nights and one day; so that if Jesus made the remark ascribed to him he did not tell the truth. "Jesus did not live in the time of the higher critics," it is true, but if he was here

now there is no doubt but he would side with them. If Jesus made the analogy ascribed to him he is not trustworthy, because things did not come to pass as He predicted, and "the historical value of the book of Jonah" remains unsettled.

—A New York correspondent of the Chicago Tribune sends this item of news:

A large audience was at Carnegie Hall this evening to hear Booker T. Washington and H. B. Frissel speak in the interest of Hampton and Tuskegee Institutes. In introducing Dr. Washington, Bishop Potter, who presided, told how, when he heard President Roosevelt had entertained Mr. Washington at dinner at the White House he had telegraphed his congratulations to the President and had added that no finer man could have been entertained. Mr. Washington said:

"The negro should be taught that his salvation is in learning to own and cultivate intelligently and skillfully the soil. Agriculture will prove his salvation, and the race should be slow to abandon the farm. Just now a large proportion of the race needs that education which will make the youth return to the farm and produce fifty bushels of corn where only twenty-five grew before, rather than yield to the temptation to go to a city and attempt to live by their wits."

That advice would apply to white men as well. The cities are full of deadbeats that would make good farmers, or farm hands, if they were inclined to work.

—Reader, be sure and read the advertisement on the next page of "The Agnostic." The great city of Chicago is much in need of a weekly Free Thought Journal, and we believe Prof. Hosmer will give us a good one. Give him aid and encouragement. Judge Walte, who always helps every good cause, has indorsed the new paper by subscribing \$40 to aid it. Read the advertisement carefully and then do your duty.



PROF. J. E. HOSMER,

Of Silverton, Oregon, the founder of the LIBERAL UNIVERSITY, has established a FREE THOUGHT weekly journal entitled as above, at 211 E. INDIANA STREET, CHICAGO, ILL. Price, \$1.00 per year. He proposes to make it, *in every respect, a high-toned, first-class paper*. It will fearlessly discuss all questions of theology, philosophy and ethics that divide the orthodox religionists and the Freethinkers, in a bold, respectful and fearless manner, for the purpose of arriving at the TRUTH. It will, according to a trite saying, defend the TRUTH, wherever found, on Christian or on heathen ground, but will do it with respect for all HONEST OPINIONS.

The reader can best judge of the character of THE AGNOSTIC by seeing samples of this journal. For that purpose we ask every reader of this advertisement, who don't care to subscribe for a year, AT ONCE, *before he forgets it*, to send 25 cents for a THREE MONTHS' TRIAL. That is but a little, AND ALL CAN AFFORD IT. By the time you read the THIRTEEN NUMBERS you will know whether, or not, you desire to invest further in the new paper.

Remember the address,

J. E. HOSMER, 211 E. INDIANA ST., CHICAGO, ILL.

P. S.—Any one not a subscriber to the FREE THOUGHT MAGAZINE can have that Magazine and THE AGNOSTIC, one year, for \$1.50.

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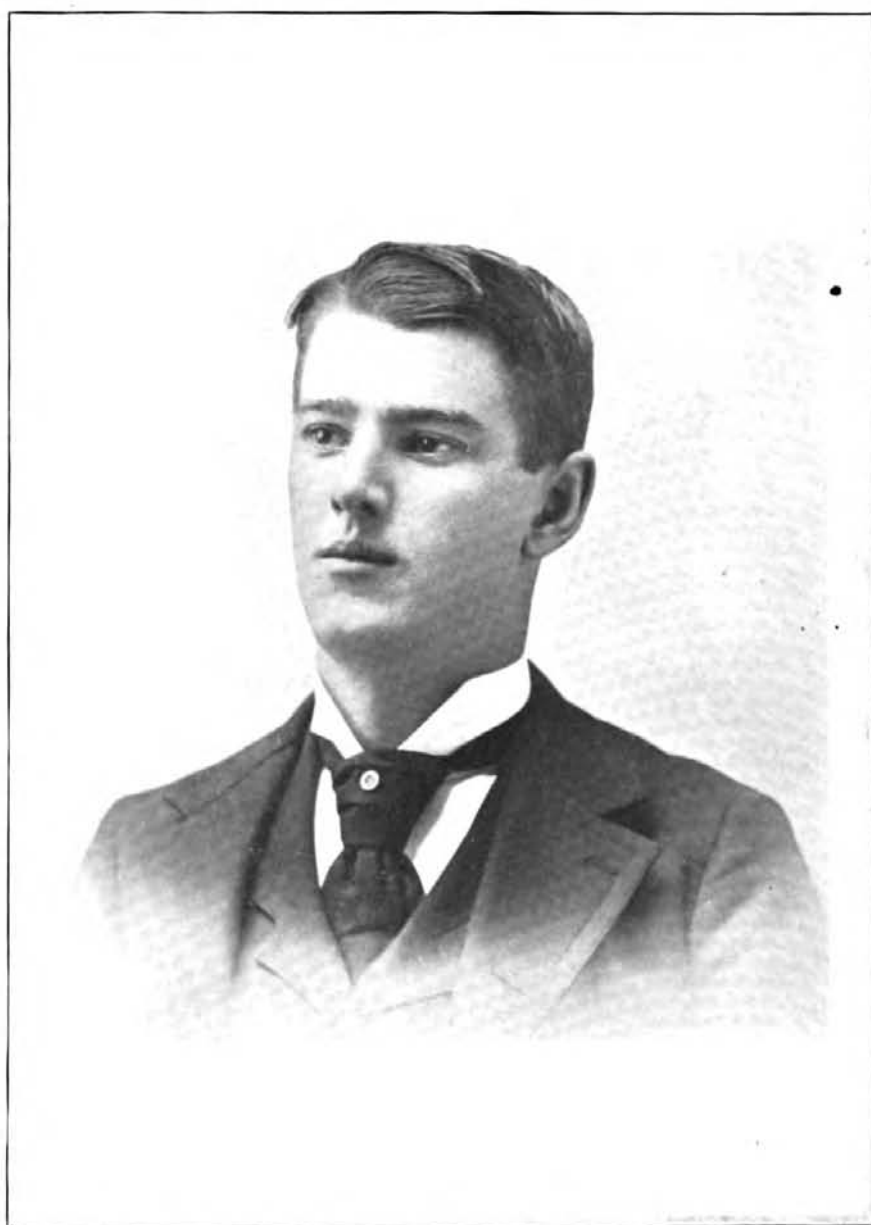
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FREE THOUGHT MAGAZINE

MAY, 1902.

SOME SUGGESTIONS FOR THE FOUNDATION OF A UNIVERSAL LANGUAGE.

BY C. B. WAITE.

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THERE are a thousand different languages, spoken by as many different peoples. This condition of itself calls loudly for a universal language if such a thing be possible. It is not possible, or at least not for a thousand years, if by a universal language is meant one that will supersede the languages now existing.

But if by a universal language is meant one which, without interfering with the languages now in use, may by common consent be employed to facilitate intercourse among people of different nations, now speaking different tongues, then such a language is not only possible, but the formation of it is entirely within the power of the linguists of those nations, supported as they would be, first by the the literati and the mercantile classes, and afterward, gradually, by the masses; all feeling a pressing need for such means of communication.

Moreover, there is no reason why the foundation of such a language should not be laid in our day. Commerce is expanding; science is making its way in every country; literary intercourse is extending, and with it, works of beneficence; nations are taking each other by the hand. The movement for a general language cannot long be delayed. To inaugurate such a movement and get it well under progress, may become one of the achievements of the twentieth century. Should the language thus formed eventually render useless many words in the languages from which it will have arisen, that will be a result of the growth of the new language; a result which need not be considered in its formation.

The feasibility of such an enterprise has been demonstrated by the success which attended the attempt made something over twenty years ago by a distinguished German linguist, Johann Martin Schleyer, of Constance.

RISE AND FALL OF THE VOLAPÜK.

Long before Schleyer, many others had attempted to create a universal language. It is only necessary to mention Descartes and Leibnitz, of the seventeenth century; Chambry and Kalmar, of the eighteenth, and Stein, Schmied, Holmar, Para and Letellier, of the nineteenth.

In most of these cases the system has consisted of written signs to be used instead of words, and to become universal, like the signs in algebra or geometry. Some have undertaken to invent an artificial language. None of these schemes attracted more than a passing attention.

In 1880, Professor Schleyer gave to the world the result of his many years of labor. He named his system the Volapük; from two words of his own, "vol," world, and "pük," language; the world-language. It was more formidable than any previous attempt, and at once commanded the attention of philologists all over the world.

Such was the rapidity with which it was disseminated, that in 1887 it had thousands of adherents in the various European countries, and seventy societies had been formed for its propagation. Numerous works had been published to aid in the study of the language; abridged grammars had appeared in English and in all the principal European languages. Also several dictionaries, besides the Volapük and German dictionary of Schleyer himself, containing nearly 13,000 words, which the next year were increased to 20,000. A first Congress for the promotion of the new language was held at Friedrichshafen, on Lake Constance, with 300 members; a second congress was held in 1887, at Munich, and an International Congress convened at Paris, on the occasion of the Universal Exhibition.

Since then the Volapük has retrograded steadily and rapidly. It still maintains a feeble existence, without the power of recuperation.

MERITS OF THE VOLAPÜK.

Though he has failed to furnish a language which the world is willing to accept and make universal, Prof. Schleyer has nevertheless done a great work, and one which will entitle him to lasting gratitude. He has aroused public attention, and has shown that a world-language is possible. The necessity that was felt for some common means of communication gave considerable success to his system, although it had fatal defects in its very inception. It is only necessary to start anew, avoiding those defects, and success is certain. But first, let us glance at the merits of his system.

1. It is simple, is in some respects scientific, and not very difficult of acquisition. The claim made for it, however, that it could be learned in a month, was a gross exaggeration. The evidence adduced, that a person after eight lessons could correspond with the Volapükists of other countries, is quite unsatisfactory; since nothing is easier in learning a new language than to write a letter in that language.

2. It was not the purpose of its author that the Volapük should supersede other languages; but only that it should furnish an additional means of communication; principally in commercial transactions.

3. Prof. Schleyer made some concessions to the peculiarities of other languages. For instance, the preservation of the Russian "li" (lee), in asking a question; and the English "if" as sign of the subjunctive imperfect and pluperfect of the new language.

4. Schleyer's grammar is, upon the whole, simple and systematic; though there are various incongruities and impracticable rules which have from time to time been pointed out by his own admirers in the abridged grammars published in various languages. The task was a herculean one, and the wonder is that he did so much rather than that he did not do more.

DEMERITS OF THE VOLAPÜK.

Why it was Destined to Fail.

The first reason is, the manner in which it was introduced to the world. If there is ever to be a universal language, the foundations of it must be laid by representatives of those who are to use it. Every nation has its distinguished linguists, persons who have devoted a large part of their lives to the study of comparative philology. Let these or some of them, at least enough to represent the leading nations of the civilized world, assemble together, and after consultation and mature deliberation, decide upon the principles upon which the movement should be based.

No single person is capable of such a task.

Schleyer's system was taken up and given a trial because something was wanted, and this was the only thing that was offered. At the same time, there was a deep-seated conviction that too much had been undertaken by one person, that others should have been consulted; and this feeling alone was sufficient to defeat the movement.

2. The construction of the language in the arrangement of sentences, being under his own control, should have been subject to uniform rules. It is true in irregularity of construction he had some precedent in the Latin, but the Latin language was not, like the Volapük, made in a day.

3. Schleyer's system of forming derivatives is considerably complicated, and in some respects left too much to the discretion of the person using it. For instance, in the French Volapük grammar we have the following:

"Since it is not possible to establish a systematic classification of our ideas and of our knowledge, the author of the Volapük has admitted a certain number of suffixes which do not correspond to any determined order of ideas. Such are the suffixes *ab*, *ap*, *eg*, *ib*, for concrete names, *et*, *ug*, *üg*, for abstract names, and the suffixes *ad*, *at*, *ed*, *od*, *ot*, which serve at the same time for concrete nouns and abstract nouns." In these cases, the Volapükist, in forming a derivative to express his idea, if his noun or name is concrete, may choose between any one of the four suffixes which are appropriated to concrete names, and of the five which are common to concrete and abstract. In other words he has nine suffixes to choose from; if the word has not already been formed for him and placed in the dictionary. If it has, how is he to remember it, since in its formation no fixed rule has been followed? The subject is not devoid of difficulty. Hence the greater need of consultation.

4. Schleyer has too many words for the beginning of a language. He fails to recognize the fact that a universal language, like any other, must be a growth from a small beginning. Every language on earth has been a growth; and is growing still.

"From any central body of signs," says Professor Whitney, of Yale College, "though but of small extent, all else is attainable by processes of analogy and adaptation and transfer."

As every existing language has grown from simpler forms by processes suggested by human wants and necessities, so, if there is ever to be a universal language, it must, from a small beginning, have a similar growth by processes of analogy, by adaptation and transfer. Its soil must be the existing languages of the world. If it is not to dwindle and die, it must flourish and grow in an atmosphere not unlike that which has surrounded all existing languages. All the most enlightened nations of the earth must feel, that having participated in its origin, they must nourish and support it, and be responsible for its success.

5. Schleyer's root words were not obtained in the right way nor upon the right principle. They were taken from the modern languages at random, one from one language and one from another, and though they have the merit, generally, of being short, they appear to have been

chosen according to no uniform rule. They were taken mostly from the German, French and English.

From the German he has *bon*, from *bohne*, bean; *fad*, from *faden*, thread; *ket*, from *kette*, chain; *nad*, from *nadel*, needle; etc. From the French and Romanic languages, *dol*, (Latin, *dolor*, French *douleur*, Italian *dolore*, Spanish *dolor*), pain; *flum*, (Latin *flumen*, French *fleuve*, Italian *fiume*), river; *stel*, (Latin *stella*, Italian *stella*, Spanish *estrella*, French *étoile*), star; etc., etc.

From the English, *klot*, dress; *lif*, life; *skil*, skill; *tim*, time; etc.

But while he thus had resort to several languages for his root words, he did not, as already stated, select them in accordance with any fixed rule or principle.

6. Schleyer's root words are nouns, and from these nouns he forms his verbs. This is reversing the order of nature, as in the origin of language, the verbs appeared first. The fact is, neither of these classes of words should be built upon the other.

The Volapük was handicapped from the very start.

Enough has, perhaps, been said already to show why it was destined to fail. But this will become still more apparent when we come to consider the principle which should govern in obtaining the root words for the new language.

This must be the subject of another article.

Chicago, May 1, 1902.

BRAHM, BRAHMANISM AND BUDDHISTIC PHILOSOPHY.

BY JUDGE PARISH B. LADD.

WITH this article, Scandinavia excepted, we complete the series of the more ancient religious systems of the world, in some of which we, to a limited extent, added civil and military history. Brahmanism and Buddhism furnished some of the germs which, when planted in Greek

soil, soon matured and gave to the world Christianity in all its essential features. A short treatise on this germ cannot but prove instructive to the seeker after truth.



JUDGE PARISH B. LADD.

The name India comes from Persia, through Greek sources; it was derived from the word Hind—dwellers on the banks of the Indus—Industan. Originally, this name was that of a province in the region of the Jumna and the Ganges. At this time the name seems to be co-extensive with the Peninsula. The country is bounded on the north by the Himalaya Mountains, on the west by Afghanistan and Beluchistan. This is the country made famous by Brahm, Brahmanism, and Gautama

Sakamuni, who took the name Buddha, signifying wise.

Unlike Chaldea and Egypt, India leaves no ancient monumental inscriptions; her most antiquated writings, which have come down to our time, comprise nearly all we know of that people, and they do not run back of about 1,000 to 600 years before our common era (B. C. E.). It is said that the Hindus originally spoke four different languages. Most writers talk very glibly as to the origin of the first settlers, and of their Aryan stock and early migrations to the south and west. All this, we are forced to say, is mere talk, without any foundation, except a mere shadow, built up on the etymological branch of philology, which is now, under more advanced ideas, fast fading away. The earliest records of this people are comprised in what is known as the Vedic hymns, written in Sanskrit. In writing the history of Brahmanism, which preceded and

succeeded Buddhism, we are forced to include both Brahmanism and its successor, Hinduism, which have at all times, in some form, been the prevailing religion of the country. Brahmanism was derived from the word *Brahm*, which signifies sun. This solar body, as with all other religions, becomes the Hindu *primus deus*, if not the only god; as matter existed before him, he was not the creator, but the power which gave force, motion and vitality to matter.

Brahmanism has been divided into Vedic, Epic and Puranic. From the sacred books of the Hindus, the *Veda*, *Ramayana*, *Mahabharata*, *Puranas* and *Tantras*, we derive our knowledge of that people. It is claimed by some that these writings do not antedate the second century before our era, and that the *Rig-Veda* is the oldest of the *Vedas*; but of this claim there is no proof. These earliest writings disclose a high state of advancement or progress in religious thought, but in nothing else. This thought, or speculation, finds the powers to be in *Agni*, the fire of the sun; *Indria*, the cloudless firmament; the *Maruts*, or winds; the sun; *Uhas*, the dawn, and in all nature. The Hindu in his extreme piety is ever invoking these powers as representatives of the supreme *Brahm*; he calls for food, rain, health and protection against enemies, as well as all else which caters to his whims. Like the Christians, sin and evil are not associated with ethics, but with the refusal to adore and praise these deities, who, like their makers, delight in the free use of the *soma* plant—that which makes drunk and drives all cares away; these sovereign powers, and even the *soma* plant take on the title of gods. The Hindus at a very early period, as shown in their sacred writings, like all other primates, commenced to speculate on the mysteries of creation. In the oldest *Veda* it is recited, "Then there was no entity or nonentity; no world, no sky, or aught above it; nor water deep or dangerous. Death was not, nor was there immortality, nor distinction of day or night. But That breathed without afflation, single with her who is within him. Other than him, nothing existed which since has been. Who knows exactly, and who shall in this world declare whence and why this creation took place. The gods are subsequent to the production of this world; then who can know whence it proceeded, or whether this varied world arose, or whether it upheld itself or not? He who in the highest heavens is the ruler of this universe, does indeed know; but not another one can possess this knowledge." Here the Hindu makes the attempt to find the power behind these elementary deities, when he produces what is called in the *Vedas* the *Brah-*

mana, followed by the Upanishad. In the Brahmanas these allegories are reduced to a systematic form, where almost boundless details of the powers and knowledge of the gods are set forth. Here, as with all other religions, the priest comes into notice with a ponderous ritual, wherein the duty of the devotee to his gods is set forth with the most exact minuteness. In the praise of these gods the suppliant never forgets to laud them for their valor in battle and their final victory over the demons. Nor does the priest neglect to fix the rank of the gods and assign to each his duties. In time one god is made to preside over all others, nor does it seem that the Hindus were an exception in this respect, for the same rule prevails in all religious systems. In India, as with most religious peoples of the past, the one head is not always the same being. At one time Indra stood at the helm, but the sun finally returned to demand his place as the supreme power over all lesser divinities. In the Upanishads the nature of this supreme being and his relation to the human soul are fully treated of; in the end the lesson is made to merge in the great soul. What is here called the Epic period now ushers in, when strife between the philosophers and the multitude is engendered. The philosophical theory gives to the people the Sankhya, Nyaya and the Vedanta systems, the former of which elevates Vishnu and Siva over Brahma, who disappears, leaving Vishnu and Siva to contend for supremacy. Time wears on, and, as with all other religions, including Christianity, the whole system of original ethics gradually disappears in the face of encroaching forms and ceremonials, leaving idolatry, in its rudest form, to become the order of the time. At this juncture of affairs, somewhere from the tenth to the sixth century, B. C. E., Gautama Sakmuni, the son of a noble prince, appears and offers the Hindus pure philosophy in the place of the worship of idols. Gautama either assumed, or the philosophers conferred on him, the title, Buddha, which, like the word Christ, was not originally a proper name, but an adjective, or an official title, signifying wisdom, as the word Christ originally signified goodness.

While most modern writers claim that Buddha's time was from 600 to 500 B. C. E., the better authority coming from China, Japan, and Ceylon, says there were several Buddhas; that Gantama lived about 1,000 years B. C. E. Buddha, in departing from Brahmanism and teaching pure philosophy, in which not an element of religion, nor even a god, appears, necessarily incurred the enmity of the Brahmans—the priesthood, on which Brahmanism rested. In this contest, as with Christianity and

Neoplatonism, the ignorant masses, seeing nothing in pure philosophy, arrayed themselves on the side of the priests of Brahm. It being a question of numbers and brute force, Buddha and his followers were finally suppressed, but not until the philosophy of the sage had penetrated China, Japan, Tibet, Korea, Afghanistan; and, in the end, rolled back to the land of its birth; where, about 244 B. C. E., Asoka, the king of Magadha, became a convert to Buddhism, and, like Constantine with Christianity, made the founder's principles the state religion. This king established the Buddhist faith, through councils, settled the sacred books; as, later, did the Christians. Asoka sent out missionaries, who penetrated all of the countries above named, with instructions to use naught but argument and persuasion; in all cases to tolerate the utmost freedom of opinion and expression in all matters of faith or otherwise. This is not all, for this great humanitarian, following his master, declared in most emphatic terms, that no harm should be done to any creature of the animal world. Had the Christians followed the teachings and precepts of Buddha and his followers, the historian of to-day could not rightfully charge the church with planting her faith on the mangled bodies of over 300 millions of men, women and children, tortured and put to death, to force on an unwilling people the gospels of a pure myth; one murder by the church to every living Christian of to-day on the earth. What a ghastly array of bleaching bones on which to rear a church who claims to have spread her teachings by peaceful means. In the year 244 B. C. E. Asoka convened, at Patna, a third council, of 1,000 philosophers, who, like the second Christian council of Nice, settled the sayings and precepts of the founder of Buddhism; for Buddha, like the mythical Christ, left no writings. After establishing the principles of faith, Asoka published the same throughout India, where many of his edicts may, to-day, be found engraved on the rocks of the valley of the Yusafzai. Along with these edicts he erected stations for man and beast, not only in his native country, but over its conquered provinces. Under the teachings of this wise and humane prince, Buddhism rapidly spread over all India and adjoining countries, making it, says a writer, "the most intensely missionary, as well as the most tolerant faith, in the world."

The doctrines of this great humanitarian were collected and promulgated in the Magadhi language, the dialect of the kingdom of Behar.

The fourth and last council was held under King Kanishka, whose reign extended over Northwestern India and adjoining countries, with

the seat of empire at Kashmir; his council of 500 members compiled three books on the Buddhist faith, which, like all other sacred writings, have since undergone many modifications, all to the detriment of the true faith. After the death of Asoka, his son carried the father's teachings to Ceylon. In the year 450 C. E. the faith became established in Burmah; Siam soon followed, and during the fifth, sixth and seventh centuries of our era, Balo and Sumatra accepted the faith. In the second century B. C. E. missionaries poured into China, but the faith did not become that of the country until 65 C. E., when Buddhism, in a peaceful way, gave to Afghanistan, Tibet, Korea and Japan the great humanitarian principles of its founder. While Buddhism never ousted Brahmanism in a large part of India, the two systems worked in harmony for over 1,000 years; from 244 B. C. E. to 800 C. E.; thus leaving the seed to intermingle; out of which was born what is known as Hinduism. During the fifth century of our era, missionaries from China returned to the native soil of Buddha and replanted the old philosophy, while Fa-Hian came in from Afghanistan, joined hands with the forces from China, when the two resuscitated Buddhism through the whole Gangetic valley. Following close in the footsteps of Fa-Hian came Hwen Tsang, from China, who maintained Buddhism in unison with Brahmanism until the seventh century of our era; near the close of which Brahmanism took the lead, but continued to work in harmony with her rival until a priesthood arose. Then, as everywhere, it was the priest for himself, first and all the time. Strife here sets in between pure philosophy, founded on reason, and religious faith, whose foundation is always ignorance. The latter made up in numbers what it lacked in intelligence, and, as with Christianity, brute force arrayed itself against philosophy; the result was, as might have been foretold, the triumph of superstition, headed by priestcraft. Thus stood things in India at the birth of an hierarchy, which has thereafter destined to rule and ruin one of the fairest lands on earth. In Kashmir and in Jaipure petty struggles were kept up between the less intelligent, as with the Christians, while the philosophers divided their time between pleasure and heresy. Buddhist influence, during the whole of the seventh century, maintained itself between the Jumna and the Ganges, and under the reign of Hwen Tsang, a powerful king, Buddhism reached from the Punjab to Bengal, and from the Himalayas to the Norbada River. Hwen Tsang's brother was killed by a Brahman, who, to celebrate his victory, built and dedicated to the god Bradmi, 200 temples. After this, 234 C. E., a truce was de-

ciared, and a joint council of twenty-one sovereigns met to settle the differences between the two factions. In this assembly the Buddhists disagreed among themselves and divided into two bodies—the greater and the lesser exponents of the law. On the first day a statue of Buddha was erected with great pomp and show; on the second, an image of the sun-god; on the third appeared a figure of Siva. Siladitya, the murderer of the brother of Hwen Tsang, who celebrated the distribution of his treasures, while Hwen Tsang invoked the applause of the assembly and the people by recitals of the seventy-five days' feast of kings and people on the plains of Allahabad; this act was followed by Siladitya's distribution of the stores of his palace to the Brahmans and Buddhists alike. At the close of the festival Siladitya threw his jewels and royal robes to the multitude and donned himself in rags like a beggar; each strove to outdo the other in generosity and toleration of faith. The closing scenes of this council, unlike those of the Christian councils, resulted in merging all that was good and pure in the two systems. Hwen Tsang, following these precedents, established in the western kingdom of Valabhī (636 C. E., a custom whereby, for seven days every year, the poor were fed, at the expense of the government, on the most choice dishes, given medicine and rare objects of great value; later, as the Brahmans came into power, virtue and ethics fall back and give place to forms and ceremonies.

From this time on, Brahmanism, under the guidance of the priesthood, grew in favor, giving rise to what is known as Hinduism, the prevailing religion of to-day. In the eleventh century about all that remained of Buddhism was confined to the districts of Kashmir and Orissa. Even before Mohammedanism entered the country, Buddhism had been driven from the land of its birth. Notwithstanding the tragic end of philosophy in India, it created and has left a literature and given a philosophy to more than one-third of the human race—500 millions of men, 35 per cent of the inhabitants of the earth, still follow the teachings of the great Buddha. Afghanistan, Nepal, Eastern Turkistan, Tibet, Mongolia, Manchuria, China, Japan, the Eastern Archipelago, Siam, Burmah, Ceylon and India once marked the magnificent circumference of its conquests—all without a conflict—without a single persecution—all by peaceful means, depending on pure philosophy for its conquests. What a contrast with the tragic measures adopted by the priesthood for the advance of Christianity! The shrines of Buddhism once stretched in a continuous line from the Caspian to the Pacific; and still they extend from the confines of

the Russian empire to the equatorial archipelago. "During twenty-four centuries," says a writer, "Buddhism has encountered and outlived a series of powerful rivals. At this day it forms one of the three great religions of the world, and is more numerous followed than either Christianity or Islam." This writer further says, "The Buddhistic influence still left in Hinduism constitutes the link which connects the great brotherhood of India, extending its charity to all mankind and its humanity to all the living world below man."

We here stop and ask the reader to study the history of Buddhism—Confucianism and Brahmanism, side by side with Christianity, a system along whose bloody trail of 1,800 years lies strewn the bleaching bones of 300 millions of human beings—relics of innocent men, women and children, many of whom were tortured and all put to death that the church might spread her forged gospels concerning the birth, infancy, death and resurrection of a myth. Here we ask the reader to consult the records of the last two years, touching the carnage and slaughter in South Africa, the Philippine Islands, and China, by the ruthless hordes of Christian pirates, banditti, ruffians, robbers and outlaws. To China, were these outlaws specially sent to force on that peaceful people the baleful system of missionary piracy; there in that fairy land, Christian slaughter went on unheeded—men, women and children went down before the invader like grass before the scythe; fathers and mothers were forced to stand and witness their dear little children, and babes, transfixed on bayonets, in the last agonies of death, carried through the streets of their cities amid a triumphal shout of the Christian invaders.

To this we have the report of Mr. Root, Secretary of War, of Nov. 29, 1901, wherein, in speaking of the war in the Philippine Islands, he says: "More than 1,000 contests occurred between our troops and the insurgents from May, 1900, to June 30, 1901, in which the insurgent casualties were: Killed, 3,854; wounded, 1,992." How many towns, cities and plantations were destroyed this trustee of self-government does not tell us. Just think of it. The American Secretary of War, whose government was founded on the consent of the governed, apparently gloating over the slaughter of 3,854 Philippine patriots who were defending their homes, families and property against a band of Christian pirates and murderers, sent out to these islands by the devout head of the American oligarchy to rob the people of their homes, their liberties and their right of self-government. Where, O, where, our once boasted constitutional liberties? Where

our cherished rights of self-government? Where our asylum for the oppressed? Where our land of the free and home of the brave? Alas! all gone down, trampled in the dust of the iron heel of a pious American despot, sustained by an irresponsible Congress of brainless demagogues, and a subservient Supreme Court. Laying aside, for the time being, the question of injustice to the Filipinos themselves, and viewing the American invasion of these islands from a purely financial and commercial standpoint, what do we find? From the minority report presented by Representative Richardson to the House on the tariff bill, Dec. 13, 1901, we learn what this imperial policy, as that report justly calls it, is costing our people; \$1,805,451 is the full sum received by us in our trade with those islands in the last year. In order to get this we have expended \$85,000,000 to maintain our army in that country. Imperialism built up by an injustice and inhumanity has, so far, been a dear experiment. But this, it must be remembered, is exclusive of the \$20,000,000 paid to Spain, and the criminal sacrifice of life in this damnable invasion and attempt to subjugate a peaceful people, who are defending their families and property against a hoard of foreign pirates.

As for Christian England, her war in South Africa and her brutal way in carrying it on, betokens that her people and government officials, though extremely Christian, were never before so little removed from a state of savagery; but one step separates them; nor is it an easy matter to determine which way that step points.

Whatever may be said about all these brutal acts, they are but the legitimate outcome of the system out of which they arise. Hell on earth whenever and wherever the symbols of Christianity float.

Now, dear reader, contrast this hell-born system with the humanitarianism of Buddha, Confucius, and their followers; then look at the priests of to-day, Catholic and Protestant, who sanction and approve all these crimes.

Having been defeated by science and history in every encounter along his old, wornout trail, the priest of to-day, in order to hold on his course and draw his rations, is resorting to bold, daring, reckless lies, thrown in the face of history, to cover his past crimes and deceive his votaries; lies on lies, piles he them up, until the mountain tops seem mole-hills beside them. But the reader must understand that the above applies only to the more learned of the priesthood; all others, of course, are honest in their supine nothingness. The cross-road pulpiteer is familiar with the

past record of the great I Am, and their relations at this time are of the most intimate kind. This confidential primate was present when Iahveh created the world; he knows it was made out of nothing, because he furnished a part of the raw material, and he aided Jehovah in setting up the sun, moon and stars, and knows that they were placed in the heavens for man's exclusive benefit; he was present at the birth of Adam to cut the umbilical cord, and he witnessed the wedding of the first pair; he saw Eve pluck the apple and give to her husband to eat; he saw Iahveh walking in the shade and heard him call to the pair to get up, dress and explain; he picked the fig-leaves of which Iahveh dressed the spouses; was present when the unhappy couple were ejected from the garden. These are but a few of the many things which this primate, this Simia, knows; for a little later he was present and heard the call, "All aboard the ark;" saw Noah and his family go in, and the great ship float on the mighty deep; he helped Iahveh put up the first rainbow as a token that the earth was not to be flooded a second time.

This is not all, for this homo was present at the conception, birth, death and resurrection of the revered Lamb of the Christian world. All these things, and a few more, this cross-road servant of the great I Am knows; they are contained in his Bible, the embodiment of all wisdom. To this all-wise primate, this Alpha and Omega, the writings of the scientist, the historian, the critic and the philosopher, which call in question the divine triad and the scheme of vicarious atonement, as taught in the Bible, are but idle vaporings inspired by the devil and thrown in the pathway of the true believer to impede his onward course in the struggle to reach the promised land of priceless dreams.

"THE OUTCOME OF THE HIGHER CRITICISM."

BY JOHN MADDOCK.

UNDER the above caption, Theodore D. Bacon has an article in *The Outlook* of March 15th, in which he says:

"The Higher Criticism has arrived. Of that there can be little or no doubt. Not only does it appeal to the general mind by its own reasonableness and by the many difficulties and perplexities of the Bible which it clears up, but the soundness of its methods and of its general conclusions are attested by the universal acceptance which they meet at the hands of the younger generation of scholars. Every new Biblical scholar who appears is practically sure to prove a 'Higher Critic.' * * * By taking from the Bible its absolute authority we not only modify our belief in the historical character of certain occurrences, but we overthrow the foundation for every one of our religious beliefs. We may talk as we like about caring little or nothing for doctrines; but when the whole framework of our religious life is shaken, if not overthrown, the matter is certainly a serious one.



JOHN MADDOCK.

What, then, is involved in the overthrow of these foundations? Does it mean that these beliefs are absolutely without foundation, or rather that some other foundation must be found for them? The former is the answer we are sometimes tempted to give, but the latter is evidently the correct one. No teaching of any kind is proved to be incorrect because the reason given for it is insufficient. There may be other reasons for it which are adequate, but which have not been presented.

The effect of the Higher Criticism on theology is simply to bring it into line with other sciences, and to apply to it those same methods of investigation of which this Criticism is itself an example.

In a word, theology ceases to be an *a priori* science, professedly making all its teachings the outcome of a deduction from an authoritative code, and becomes an inductive science, such as physics, chemistry, biology, and psychology have become, one after another. The teachings of the Bible are not on that account held to be untrue; on the contrary, they have a strong presumption in their favor, and should be held as a working

hypothesis, to be used until modified or overthrown by further investigation.

Nor does it follow that the Bible is no longer to be used as a source of religious teaching. It simply can no longer speak with unquestioned authority.

What, then, is the outcome of the application of this method of investigation to the various religious beliefs that are most dear to the heart of the Christian?

* * * * *

Science may yet tell us more, and we look to it eagerly for what it has to offer; but its results, and even its promises, are of but small extent as yet.

This may seem a fearful loss, but if it be the truth, there is nothing for us to do but to face it, let come what may.

But may it not be that the loss is not so great as we at first imagine it?

The foregoing is an honest confession of the way the theological position is viewed by one who has undoubtedly informed himself of the great work which the Higher Critics have done; and yet our "orthodox" brethren speak as if Freethinkers are not "the salt of the earth." It has taken a great many centuries of anxious and laborious work by Freethinkers to overthrow the foundations of the Christian religion, but we can safely say, now, that the work is effectually done and that "the matter is certainly a serious one"—for Christianity. It is not struck down to earth to rise again, the same as were the truths which were spoken by many a man whom its votaries have tortured; it is dead forever and no man will be found to give it new life. The destruction of the Bible, as the infallible Word of God, means absolutely that the Christian religion has no foundation in fact. It is true that Christianity was "built upon the apostles and prophets," and it is true, also, that the apostles and prophets "did not know what they said, nor whereof they affirmed." They preached "as they were moved," but they were moved to preach falsehood; and the reason for saying this is sufficient, because by the light of science we know that real sin in a universe of inexorable law is impossible. Yes; the work of Freethinkers effectually shows that the beliefs which Christians have offered to the world as truths, are absolutely without foundation. They have been weighed in the scale of science and are found wanting. This answer is the correct one. During all the long centuries of conflict between Christians and Freethinkers, every reason that could be thought of by the defenders of Christianity for its existence and for the truth of it, was given; but it never was able, then, to logically maintain its ground

and its defenders cannot do so now. Protestant Christianity will take its place in the world, as a waning system of superstition, in company with its Roman contemporary. Now that brute force cannot be resorted to to keep it alive, it will gradually die out. The defeat of Christianity is a serious one, after so much self-exaltation, but it will result in a great blessing to the whole world; the dividing line between saints and sinners is forever wiped out, knowledge will take the place of belief and a wide and generous fraternity will gradually displace bigoted sectarianism. Christians may eagerly look for science to tell them more, but it will never verify the brutal theory which through all the centuries of ignorance and fear they have preached as a gospel of love. The New Testament may declare that "God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," but common sense cannot but know that such love was uselessly exhibited in the wrong place. Genuine love would prevent disaster; it would not allow mankind to be placed in jeopardy at all. Christians may as well face the fact of their defeat, because there is not the least glimmer of hope for them to reconstruct their shattered, fabulous system from the Bible or anywhere else. The fact of the matter is, the "gospel" of the Christian church has had more of the wrath of man in it than the love of God; and the Higher Critics have clearly shown that it has preached a lie and that it has had great pleasure in unrighteousness. But what does all this prove? It proves conclusively that no sect on earth has any truth which authorizes it to exalt itself above another, and that no sect was chosen by God to preach the only and infallible gospel by which mankind could be saved. We now know, certainly, that the alleged divine commission to preach the only gospel is spurious and that the whole Christian system is a cunningly devised fable. But is the world going to moral wreck and ruin because Christianity is found to be false? Certainly not. In nature there is always the right adaptation to the end. A genuine morality, not born of fear, will take its place; and where this does not exist, restraining governmental environments will still remain in force. In regard to the question of future life Mr. Bacon says:

"It is when we come to the question of the future life that the negative results of the Higher Criticism make themselves most deeply felt. Here we are of necessity beyond the realm of experience, and where once we seemed to have definite and reliable information we find ourselves now left very much in the dark. It is not that the belief in such a life is de-

stroyed; but the glories and wonders of it, which once meant so much for us, are not replaced by others such as we would dearly love to be able to lay hold of."

Yes; the fabulous heaven which the Bible pictures as a place where God sits upon a throne, attended by angels, and where a select few with crowns and harps will sing praises unto him forever and ever, is now rolled away like a mist. It has been consumed by the facts of science which prove that there can be no such locality. The controlling force of this universe is in all things. The Great Dynamis is enthroned in every atom of it and something more substantial than a fabulous, childish heaven will take its place in the hearts of men. There will be a firm, settled conviction that all will end well. A close investigation of all religious beliefs shows clearly that they are proper adaptations to their specific ends and that they have no other uses than to employ the minds of those who believe in them and to assist in the moral evolution of their adherents so that, after all that has been said by Christians against Free-thinkers, the work of the latter will end in causing love and charity for all and in entirely obliterating the pharisaical walls which the great Jewish and Christian delusions have built up. From the standpoint of pure science, there cannot be any just distinctions made; all mankind came forth from the same material, life-giving womb.

Minneapolis, Minn.

"DONATION DAY" CONTRIBUTIONS.

Up to April 22 seventy-nine of our subscribers, out of our 2,500, had sent in a "Donation Day" contribution. We will be glad to hear, in the same way, from a few more of the 2,400, and will extend the request to June 1st, after which we will fully report the names and amount each paid.

A MATERIALIST'S VIEW.

BY CHARLES KENT TENNEY.

WHAT are the causes which produce the infinite variety of movements and changes, commonly called phenomena, constantly going on in the universe?" are questions which from almost the dawn of reason have been agitating the minds of men. The theologian, totally ignoring



C. K. TENNEY.

the scientific solution without hesitancy, solves this intricate problem by promptly answering God, but gives no better reason for the answer than Faith. The agnostic, more modest, fully realizing the gravity of the question, and all that it implies, and not willing to base his judgment on the uncertainty of the slender fabric of faith, when there are so many demonstrated facts to negative the view, refuses to pass any judgment. The materialist seeks to apply reason to known facts, and from its application reaches the conclusion that all movements and changes are due to the action of matter on matter, and as such action will produce such results, insists there is

no occasion for seeking supernatural causes. The supernatural is no part of his creed, as known facts demonstrate with apparent certainly the correctness of his conclusions.

What is God. In the religious world, or more technically speaking, in the theological world, there are and have been countless conceptions, varying with each age and generation, and almost each individual. All these conceptions are based on faith, not demonstrated fact, and each depending upon the peculiar environments and times in which each generation or individual lived. The present conception of the advanced Christian is wholly unlike the Jewish Jehovah, or the God of the Pilgrim Fathers. It would certainly have astonished the Christian of a century ago to hear such an apostle of the true faith as the Rev. Dr. Lyman

Abbott say, as he has in the "Outlook," that God is an "Eternal Energy behind and pervading all things." Barring the use of the word "God" this is the doctrine of the ostracised and much-abused Infidel. There is, of course, much inconsistency in good Dr. Abbott's utterances, for he would have us yet believe that this "Eternal Energy" had an only begotten son, born of a virgin, who was crucified, and ascended bodily into heaven, and also would have us pray to this "Eternal Energy behind and present in all things," as though it were a personal being who would change the course of nature to gratify the personal desires of some insignificant petitioner for some trivial favor.

This Eternal Energy is the real basis of the materialist's belief. It is not a myth, or superstition, but a living reality. It is the force, which drives the universe, guides the planets and stars in their course, and makes man a reasoning, breathing being. All matter, from the most infinite atom to the greatest mass of combined atoms, is possessed of this energy or force. This energy is not a man, or anything like one, nor has it any central abiding place, but is everywhere and in everything. Why we know not, any more than we know why the rays of light are of different color. Neither is such knowledge essential. It is enough to know that it is so. The materialist feels the facts demonstrate this Eternal Energy is an ingredient of all matter, and the operation of matter upon matter produces all the effects we call the phenomena of nature, and there is therefore no necessity for any other cause.

It is now in our latitude Springtime. The snow and ice are gone, the gentle warm rains are falling, and the bleak, barren earth is wrapped in its mantle of green; the robins and meadow larks came with early spring and gathered the necessary material for their nests, and are now hatching their young. The wild ducks and geese are gone on their northern flight. The sap has started from the roots of trees and shrubs, which are now adorned with beautiful foliage, and soon, too, the house fly and mosquito will pester and annoy us. Why is this so? Is this change the act of a man called God, or the necessary result of the action of matter upon matter?

"Once more to meet the advancing sun
Earth puts her bridal glories on;
Once more beneath the summer moons
The whippoorwill her song attunes.

Once more the elements are rife
With countless forms of teeming life.
Life fills the air and fills the deeps;
Life through the quickened clod up-leaps."

—Eugene Field.

During the present springtime thousands of well-meaning Sunday school teachers will call the attention of our children to the wonderful changes that have taken place, and attribute the cause to the being they call God, and offer up prayers of thankfulness for this goodness in giving us the change. In but a few short months all this beauty and grandeur will be gone, and our part of earth will be again wrapped in ice and snow, and the bleak, cold winds of the North will take the place of the gentle ones now coming from the South.

"The footsteps of the summer fade
Far through the meadow and the glade,
And Autumn, laughing brown, and gay,
Comes dancing down the woodland way.
Her russet wand she waves, and, lo!
Forest and field and thicket glow
With treasure wondrous and untold,
A flooding tide of fairy gold.

Ah! foolish Winter—fast he flies
To clutch, with miser's hand, the prize;
Vainly he strips the branches bare—
The magic, treasures fade in air.
His eager, shivering fingers hold
No remnant of the fairy gold,
And, crouching sullenly, he grieves
O'er worthless heaps of withered leaves."

—Priscilla Leonard.

No praise will then be sung to this God for these changed conditions, and it will be set down as one of the mysterious ways He has of demonstrating his affections for us.

The materialist sees in all this no mystery, but simply the action of matter on matter, and but the inevitable result of the changed position of

matter to matter. From December 21st to March 21st the Northern Hemisphere has been in such a position with respect to the sun that its rays could not fall directly upon it. The Southern Hemisphere, which has been directly under its rays, and undergoing its summer season, as we approach that season, has as gradually receded from it, and soon will be coated with the ice and snow which we have lost. The action of the sun (matter) upon our earth (matter) warmed it and caused our vegetation to start its growth. As it started it took unto itself other matter, by forces of its own, transformed it into a part of itself, and grew and continues this process until the earth has changed its position with respect to the sun, and with the changed conditions, withers and dies. There is no mystery about this process, but it is the necessary result of the operation of matter (sun) upon matter (earth), under different positions and conditions with respect to each other. The Christian teacher says the rain falls because God so wills, and pretends to believe that prayers will prevent its excessive fall, or prevent a drought. The timid agnostic don't know. The materialist says this same sun causes the waters of the earth to evaporate in the shape of invisible gas, and being lighter than the atmosphere ascends, because it must, until it comes in contact with the cold, condenses because it must, and becoming heavier than the atmosphere falls to the earth, and there is no escape from this fall. And so, with every other phenomena of nature from the raging billows of the sea, the rolling thunder of the mid-summer storm, the upheaval of the earthquake or volcano, the gentle whisperings of the summer wind, or the delicate warble of the canary, are all alike due to natural, not supernatural causes.

The action of matter upon matter gave us and is constantly changing the topography of the earth, shaped the course of its waterways, gave us our glacial and geological epochs, elevated portions of the earth's surface and placed others beneath the sea. This action of matter on matter, with changing positions, and from the necessity of changed positions, changed conditions, causes the seed and all vegetable life to grow and develop into perfect fruit. It produces and perpetuates all life, animal and vegetable. This life is constantly taking to itself matter, otherwise it could not exist. That which is essential to it is retained until it is no longer needful, when it is thrown off and other matter taken in its place. It is like the exhaust steam of the engine. It must be renewed by new or the machine fails. If the parts become disordered, or out of harmony with each other, and the needed matter can no longer have the proper effect, life

ceases from necessity. There is no mystery about it. The prayers of a weeping nation in the agony of despair have gone forth from every corner of our land to spare the lives of two of our beloved and revered Presidents, but how futile the efforts in the restoration of the harmony of the body so ruthlessly disarranged by the cruel bullet of the assassin. But for this disarrangement they would have lived. There is no part of the human body that is not made up of matter here upon this earth and this enters into every living thing. If alcohol be taken into the system the effect is intoxication, varying in degree according to the amount taken, and the condition of the body receiving it. The materialist says this intoxication is the effect of matter operation upon matter, but from the theological line of reasoning, this intoxication is the direct act of God. Why the alcohol produces this particular effect, we do not know, but knowing it, the prudent man abstains from its excessive use. Neither is it necessary that we should know. Its effect is all we need to know. The "why" this action of matter upon matter produces such results is what causes the agnostic to suspend judgment. "Why does it do so?" he asks, and assigns as a reason for refusing to let go of the old superstition of a personal God. No one can answer why certain causes produce certain effects any more, than why our tastes differ. They differ because the effect is different on different men. The materialist simply knows that certain causes produce certain effects. Knowing this, why should he attribute it to unnatural and unnecessary causes, and not honestly admit that which his reason teaches him to be the cause.

Is the materialist too bold when he says he knows the cause, and that the present budding Spring is due to the changed position of earth to sun? Is he too bold when he says he knows that the continuance of his life is due to the food he consumes, and its effects upon his body, and but for this effect he could not live? Knowing the facts as they exist, knowing there is no necessity for any other or unnatural cause, his reason will not permit him to hold in abeyance his judgment, and he therefore does not hesitate to say that all phenomena of nature is due to the action of matter upon matter, and not to the action of the unnecessary and supernatural being called "God."

Madison, Wisconsin.

LITERARY DEPARTMENT

WHY BEN ADAM DON'T GO TO CHURCH.

BY WILLIAM QUIGLEY.



WM. QUIGLEY.

I HAVE a friend ; a friend in time of
need ;

And you may have, when willing to
return

Good will to all, regardless of the
creed—

Yet birth, and social state, you may
not spurn.

My friend discredits God ; but does not
know ;

Nor do I know ; but think there
surely is.

In this we disagree ; yet each may
sow

As best he may, and harvest what is
his.

If he is wrong (and God is strictly fair),
He'll reap his just reward and nothing more ;
Of good and ill will have his proper share,
When gathered on that everlasting shore.

If I am wrong, my wrong is great indeed ;
To teach the false must wrong my fellow man.
Dissensions based on faith will make us bleed ;
The world has bled enough on that great plan.

So here, with love to man, I drop the theme,
The truth of which no living mortal knows ;
However may we strive, in wake or dream,
'Tis one eternal blank, to friends and foes.

I love my friend, his friendship I esteem;
A kind and generous soul to these, and those;
And gives his best in love, to life's great stream;
'Tis from such noble souls true mercy flows.
McGregor, Iowa.

WE DO NOT KNOW.

BY BARTON PITTMAN.

(From the Magazine of Poetry.)

DOES death end all? The white and perfect peace
That kissed down the lids and calms the brow—
Is it the silence of the dreamless dust?
The goal of nothingness which all must reach?
Or is it but a sleep, in whose soft arms
The soul must nestle like a tired child,
Forget its broken toys and longings and
Arise in eagerness to greet the dawn?
Is death the king of terrors or is it
Our strongest proof that loves rules o'er the world?
We do not know.

We do not know—yet deep in every heart
There radiates a hope not to be cramped
Into the narrow limits of a creed,
A hope which strives through myth and allegory,
Through the grotesque religions long outgrown,
As well as through the worship of to-day,
To voice that which our intuition feels.
It tells us that the discords of this life
Are but the windings of a harmony
Too pure and deep for us to understand,
That we, ourselves, are deathless, that beyond
Each goal there lies a high goal—is this
The earthly echo of transcendent truth?
Or is it born of man's own egotism?
We do not know.

We do not know—the saddest, truest words
E'er spoken by the lips of mortal man,

The Alpha and Omega of all thought,
 The answer to the questions whence and whither,
 As asked beside the cradle and the tomb.
 So from the ark of individual life
 The dove of hope flies forth, but fluttering back
 She bears not in her beak the olive branch.
 Our noblest thoughts leap skyward; there they strive
 To pierce some small Achilles-point and pass
 Beyond the veil of doubt, but as they fall
 Again to earth, we only feel at last
 We do not know.

REPLY TO W. J. DEAN.

BY JOHN MADDOCK.

I ACCEPT the criticism of Mr. Dean as both friendly and honest. I understand perfectly how one person can honestly differ from another. Different combines must express themselves differently. This is the science which is going to make "peace on earth and good will among men." The insanity of Christianity, which has taught that all men can see things alike and therefore will be damned if they don't, will be superseded by the sanity of pure science. Any critic can say what he pleases to me, and I shall not be offended. The trouble with Darwin, Haeckel and others is, they did not go down deep enough; their reasoning is too superficial. Let Mr. Dean put a fish in a shallow lake without water enough to cover it, and he will soon find that gill breathing will end and so will the life of the fish. What is the reason that environments are not changing jelly fish to fish, fish to reptiles, reptiles to birds, and birds to mammals, now, if they were the creative forces? The lion has lived longer than the horse, and has tramped the ground longer; why has its feet not turned into hoofs? Why do not fish in dried up lakes turn into reptiles now? How could cattle get their horns, teeth, eyes, tongues, nose, ears, limbs, feet, tails and digestive and other functional organs by use? How can a dog get its tail by wagging it before it has one. Where did reason ever know of anything being used before it was made to use? Did printing come by using type before type was made? To say so would be just as logical as to say that everything which gives life, form and character to animals came by use. Darwin was puzzled to see that organs, that had become useless, did not disappear. Which shall we follow, the assumptions of Darwin or reason? As I said before, Darwin, Haeckel and others did not go down deep enough; they did not know of the subtle artificer that resides in matter, and so they tried to give other reasons for the origin of species; and when they could not logically account for certain

things which antagonized their theories, they would say, it took so long to make the changes that they cannot be traced. To say that environments were the prime causes which originated and differentiated species is a baseless assumption pure and simple. Who will furnish the facts? Mr. Darwin, Haeckel and others do not; they only assert. But the proof is plain enough that all changes of form, color, disposition and stature do take place in the womb which is the workshop of the Great Dynamis. What environment of earth would create a flower unless there were a seed provided with a specific vital principle within it that will develop into the species that appears? Environments cannot make a pebble develop a daisy. Proper adjustments must obtain. Reason sees, everywhere, that there are no creations of man without intelligent adjustments and combinations; why, then, is reason to be sacrificed in the more wonderful combinations and evolutions of the Great Dynamis? If there is intelligence in one case there is in the other; to deny intelligence in nature is to indulge in blind belief, the very thing we are combatting in religion. There is as much intelligence shown in the combination of earth, rain, sun and seed to produce a flower as there is in the combine of paper, ink, type and press to produce this article in shape to be read. I did not say that the Great Dynamis created matter; I said it combined, endowed and evolved forms out of the universal womb—potential matter; so that I differ widely from "our orthodox friends." The Great Dynamis is IN the universal womb, not outside of it. I do not go any further back than potential, intelligent matter—there is no back. The wisdom of the creator is now manifest everywhere in the ingenious combinations which produce rocks, earth and animal and vegetable life; aye, and in joy and grief. The goodness will appear later. Do not be in too great a hurry. We will see a good reason for all that is painful now by and by, or else good men and women are nobler than the Great Dynamis. I have made up my mind to wait, not to rashly judge. "Bot flies, fleas, rattlesnakes, tarantulas, deadly microbes and poisonous plants," show a part of the work of inharmony which now exists. We cannot have a play without the actors, neither can we know the power and ingenuity of the Great Dynamis without manifestations of them. How could we know that it has power to put us in hell unless we learned it by experience? This is a fair question. To know this by experience, we must be in a world just like this. This is right reason. We are here for a purpose—education; because we are being educated. This is right reason, also. But don't forget that we are gradually ascending out of hell, and when the grand assembly is formed which is in the mind of Mr. Hosmer, and which has been in mine, lo! many years, we will be out of it altogether. We Freethinkers are not on the way to hell, as our "orthodox" brethren imagine; we are on the way out and they will soon find that we are more orthodox—correct than they are. We have got the key, now, to the whole scientific situation. Don't let a few bot-flies, fleas, rattlesnakes, etc., etc., bother you: they will all be exterminated shortly along with the venom of Ec-

clesiasticism, which is decreasing as science increases. But to return to my subject: The "useless" organs referred to by Mr. Dean have been very useful to the minds of those who grasped them for a little comfort and for a refutation of Darwin's doctrine that such things come and go by use and disuse. There is nothing in nature but what has a significance. Don't imagine that a hot climate will turn human skin black. Where is the evidence? India is just as hot as Africa and yet the people in India are not as black as those in Africa. External conditions affect organisms in regard to survival and extinction, but never to change type. If it is the environment that controls, why do not the fit perish as well as the unfit? Because there is that in some organisms which defies the environment; the Great Dynamis makes the difference. One man can be tempted to drink by environmental invitation; another cannot. The difference is in the combine of the organism; if environments were bad, all would have to tumble. Mr. Huxley was a great hair-splitter. Are mills made to grind flour, or are they made because they can grind flour? Is a man made to talk, or is he made because he can talk? Mills are made because they can grind flour, but flour cannot be made without mills. The mills are wise adaptations to an end. Cats were made because they can catch mice well; but mice could not be caught without some wise adaptation to that end, hence cats were wisely made to catch mice. Huxley is credited with saying, "When a stone is thrown up in the air it will come down; we cannot affirm that it must come down." When we say a thing will be done, we know that it cannot be done without a cause, hence what is caused must be done. But it does not matter what Huxley said the must is clearly revealed in the falling of a stone; it cannot stay up in the air. This truth is greater than the authority of Huxley. The earth was made to hold together, not because it can hold together. The material of which the earth is made must hold together or else there would not be any earth. Mr. Huxley's logic is poor. It is easy to see that Mr. Dean does not understand me, or else he would not say that my Great Dynamis is no improvement on our old conceptions—simply a change of terms. The old conception was that God made man and left him to work out his own salvation. The idea which I am presenting is that the Great Dynamis is in man and by the law of evolution it is gradually developing him; that the works of nature cannot be left to go alone, no more than a house can go on building alone. There is the same relation between the Great Dynamis and its work as between man and his work. When a man stops building, the house gets no further on—same with man, he cannot outstrip the evolutionary forces; so that I offer "a brand new up-to-date First cause" of all forms and conditions. Of the universe, there could not be a first cause, because something cannot come from nothing; this is well exemplified in the turning of an electric switch or the pressing of a button. If no dynamo was running, no light or power could be obtained. Permit me now to say that the grand assembly—don't call it church—so beautifully depicted by Mr. Hosmer, will

surely come to pass. The nucleus is already in the United States. I have had a letter from a reader of Mr. Green's Magazine to that effect. I have been hopeful of this for twenty-seven years. I was in hopes that the Cincinnati congress would inaugurate the much needed era, and so was Dr. Bowles; that is why I made the long journey, sick as I was. Adverse circumstances forbade. I do not blame the people who were there. It was simply a case of unfitness that no one could help. But heart will respond to heart when hearts are turned to the right note. When people begin to understand that all mankind were born out of the great universal womb, differentiated as they are, and that all the antagonism which has existed between the various sects has been to cut away error so that the truth could be laid bare, and that each sect has had a place which it must fill; then will come sweet charity and respect and love will take the place of hate. How many are ready to join with Mr. Hosmer in starting out at once to try to turn this world of sorrow into one of joy? Christians are now placed where they cannot call Freethinkers infidels any more; let us treat them better than they have treated us.

I forgot to mention about the fishes in Mammoth Cave. No one knows whether they ever had any eyes. This should first be proved before it can be said that their eyes were atrophied because of disuse. It is more likely that the fishes were adapted to the dark cave. Darwin's theory of use and disuse does not fit with rock and plants. One tree does not give more shade than another because it uses its branches. The different kinds of rocks did not come by use. How could a bird's wing come by use, or a fish's fin? I say very kindly, would it not be much better for Mr. Hoover and Mr. Dean to try to refute me by natural truth rather than by the authority of so-called scientific men? When questions of deep interest come up in the Catholic Church the Pope is appealed to for their solution. Darwin, Haeckel, Huxley and such men are not our popes. Nature is our pope, and reason our guide. Darwin's arguments are very weak in many cases. He argues how the ostrich made its wings smaller and its legs bigger by use and disuse, but he is silent as to how it got its legs and wings to use. If his theory were true they would have no wings at all, and their legs would get so big that they could not lift them. His logic amounts to this: Legs and wings were used before they were born, so that they could be used.

Minneapolis, Minn.

TO BE OR NOT TO BE.

BY C. W. CLARK.

NO doubt the movement toward the founding of Secular Sunday schools, so earnestly advocated by Mrs. Davis, Mr. Green and others, and for which Mrs. Blivens is so zealously and ably working, has the sympathy of all true Liberals, but there are several reasons why the plan cannot yet be carried out to any great extent. The first difficulty lies in

the fact that the Liberals (including in that term all who are opposed to church methods, and infidel to church dogmas) though a mighty host in the aggregate, are so impartially distributed throughout the superstitious mass that, except in large towns, hardly enough could be got together to make a beginning, at least of those willing to go on record as active opponents of the church. Were all Freethinkers of the latter class, the outlook would be better—ten times better—for the scheme, and here lies the greatest difficulty; for the proportion of "speak-easy" Infidels to those outspoken and avowed is at least as bad as 16 to 1. The truth is that what we need, more than Sunday schools, is "sand." If any class of people on earth need a powerful evangelist of the John the Baptist sort, to wake them up and induce them to assert themselves, it is this immense body of unbelievers, who allow themselves to be cowed and browbeaten into a shamefaced silence and inaction that amounts to a quasi-alliance with the enemy. And if our Secular Sunday school advocates can supply this need, their cause is won—for every home will then be a school of the most efficient kind every day in the week. The family of the avowed Infidel, always ready to assert his principles and to defend them, is invariably a family to be proud of. Children reared in this atmosphere of honesty and self-respect, turn out intelligent, honest, self-reliant—"the salt of the earth." In hundreds of cases I have noted this has been the case—never otherwise. Look about you in any community, and you will find it the same. Far different is it with the fearful Freethinker, who goes about with a half-apologetic air, as though ashamed of his awful skepticism, and sorry that he cannot get rid of it. Even his children learn to despise his "good-Lord-good-devil" style, and grow so ashamed of his mental, inconsequent position that they are always looking for an opportunity to apologize for him, and they join the first church that offers, just to demonstrate that they at least are something.

Fanaticism has one power, or quality, that wisdom often lacks: the power of making men brave—even men who, without its "magic power," are but insignificant, cowardly excuses. Even a sickly woman, who imagines she has a mission, may unaided start out to convert the whole earth and make a very good beginning; though her entire stock in trade consists of a shattered nervous system and concomitant hallucinations. A little "thirty cent" preacher gets the notion that he has received a new gospel straight from some god, and he straightway proclaims it from the housetops—in the face of all, and in defiance of all. Though alone at the start, he soon has a little band around him as bold as himself. In proportion to its virulence the virus spreads, and behold! another "only true religion," with a "dead cinch" on the "only true god!" All because men prefer bravery and earnestness, even handicapped by lunacy, or sheer idiocy, to cowardice and indifference, though exploited by great sages and orators. Witness Demosthenes, whose eloquence fell flat after he had thrown away his shield and sword in order to run faster from the fight. The truth is, that the notion that people—even pious people—"respect you more" for

not standing up for your ideals, is all moonshine. My neighbors may fear me more, and love me less for the uncompromising stand I invariably take, but they respect that stand all right. They would not send me to Congress, however, for fear I might head off some of the Lord's schemes, I mean pious schemes, but would send instead a man ready to "work for Jesus," i. e., church people, such as a certain United States Senator who recently advised an Iowa lady to conquer her scruples and join some church anyhow. "It will make things pleasanter for you," he said. "Your neighbors will respect you more." "But what of my own self-respect?" she counter-questioned. "What if my conscience rebels at playing the hypocrite to win the good opinion of my neighbors?" When statesmen show such moral turpitude, is it any wonder that one should be found capable of trickily coupling the names (by inference) of such men as Tyndall, Huxley, Spencer, Darwin, etc., and even that of the noble Ingersoll with the infamous one of Czolgosz, and inviting a great audience, in a great city, to condemn the lot as being part and parcel of the one gang? Such appeals to religious prejudice are all too common among politicians, though, in justice it should be noted that the great newspapers are nowadays comparatively free from them.

But to resume: I started out to say that it is better to be fish, flesh, or fowl, that pickled guyascutis.

That the man who tries to ride two horses is liable to fall between them.

That figs do not grow on last year's mullein stalks.

That the Freethinker is the only slave speaker and doer—all the others whoop it up for their side.

And, that an honest man is the noblest work of God—unless he is dishonest merely "to be in the fashion," in which case he is no nobler than the sheep that follows its leader over the highest panel of the fence, or the woman who "wears" birds in her hat.

809 West 3d Street, Des Moines, Iowa.

A GOOD WORD FOR THE MAGAZINE.*

BY E. A. FITCH.

Editor of Free Thought Magazine:

I HAVE been thinking of writing something for your Magazine ever since I commenced taking it, but every number comes filled with so many good things, so many well-written articles from many intelligent and progressive contributors, that I can hardly find time to express, though very inadequately, my appreciation of the same. I have thought there would be a "lull." But still they come right straight from the fertile, throbbing brains of our brothers and sisters of the disenthralled

*This letter should have been published in the April Magazine.

"Freethinkers' Band." They do not possess that quality so much prized by "orthodoxy"—that of "sameness"—but they do manifest an individuality more natural and more pleasing to me.

Take, for example, your last issue, the February number, the first article by Mrs. Myra E. Withec, entitled "Free Thought." It spoke my mind so well and was so admirably written that I wished Marconi's wireless telegraphy was sufficiently developed and its promised privileges available, that I might send my hearty congratulations and sincere thanks to this talented and free thinking aureoled lady of St. Paul. Then the discussion between the two masters in the realm of Thought and Reason, Maddock and Hoover, was read and reread with interested admiration, scarcely knowing at the finish which had the advantage. It was a "battle royal" of two well-trained, well-equipped intellects, and, for one, I congratulate the Free Thought Magazine upon having been the medium for the display of such brilliant mental pyrotechnics. The articles by Profs. Greenhill and Rush on Astronomy, the science that was first to confront and confound the cosmology of theology—the science that immortalized Copernicus and Kepler and Gallileo and remains a standing and striking contradiction of the crude and illogical theories of superstition at the present day—should be of profound interest to all who are out of the darkness of Supernaturalism and into the white light of the Sciences. In the editorial department is told what kind of a "Great Revival" is needed, and the Religion that shall make its followers adopt the creed of the man, our friends of the pulpit are pleased to reproachfully call "the notorious Thomas Paine," viz., "The world is my country and to do good is my religion."

But why discriminate where all is so good. The question is not one of quality but one of quantity. As I have intimated before, it is the originality, the individuality of the different articles that lends them a charm and shows as nothing else can what mental freedom and unfettered thought will do. Where these conditions obtain men and women stand for something—they cannot be ciphers—they are "characters."

Now, Mr. Editor, I must close with one suggestion which forces itself upon me more and more as the Free Thought Magazine grows better and better: Make it twice as large as it now is, or let it come twice as often, or both, and let your "loyal to truth" subscribers pay for it accordingly. That they will be more than willing, I believe.

SOUL ILLUMINATION, THE GREATEST NEED OF THE WORLD.

BY MRS. HORTENSE MALCOME PHELPS.

A GREAT many students of advanced thought are beginning to see that something else is needed besides school education, and college training, to complete the work, and fit up men and women for useful lives, for this world and in the world to come. Education is good, but soul-development is also necessary



for the completion of mankind. If the time is ripe for soul-unfoldment, and we do not improve the opportunity, there is delay in our progress, which means time lost, and we are the losers. Jesus, in conversing with Nicodemus, calls soul-illumination the second birth, and how we must become as little children in order to receive it, or we can in no wise enter the kingdom of heaven. Jesus intended to teach that we could enter the kingdom of heaven while we live on earth, right here and now, which is heaven.

MRS. HORTENSE MALCOME PHELPS. Buddha, the blessed one, said, Self has disappeared and mirth has taken its abode in me, having obtained this higher birth I have found the truth, my self having crossed the stream, can help others to cross. It can be seen that soul illumination and a second birth was taught a great many hundred years before Jesus' message to Nicodemus.

A student in search of this beautiful philosophy, and is ready for such, finds him or her self desiring this soul illumination more than any being else on earth; they prize it more than gold or costly array; yea, more than friends.

When we find this faith that leads to the glad city of peace, we feel

we have given up the world, so to speak, or live in both worlds in the same time. We will have our own languages to describe our position in the Infinite Whole; we will enjoy the beauties of nature and everything that is good. We may only call this a beginning on Divine things, and we will find that our desires are of a different character, and it will be impossible for us to like soul or undevelopment; our attraction will be towards those that are spiritual, and we will be in love with everything that is pure, and clean. We will soon find ourselves abhorring the thoughts of killing what we may eat, for the ground produces us abundance.

If we progress in the path of Divine things we will be led to do all we can to redeem our race from old barbarian customs and forms of the dark ages, and we will hail the day when freedom of speech and practical spirituality will take the place of sectarianism, bigotry, and formal Christianity.

Soul illumination is reflected in the face of its possessor, and it casts a soothing influence on the body, and the seed of immortality is sown. Blessed state, regenerated souls flow together and represent streams of water flowing to the ocean, and thus represents the kingdom of God on earth as in heaven.

Lily Dale, N. Y.

SUNDAY SCHOOL HEALTH LESSON, N. 2. — DIGESTION.

BY ELIZA MOWRY BLIVEN.

Most health is due to moderate eating,
 Most sickness is due to errors in eating,
 Most wisdom is due to thinking and eating,
 Most folly is due to drinking and eating.
 What, how much, and when you eat,
 Makes good and smart, or cross, dull, weak.

FOR LITTLE ONES.

Provide a bag of soft leather, rubber, or stout, firm cloth. Put in pieces of bread, vegetables, meat, fruit, and a little water. Have children keep squeezing it, to mash and mix into even paste. Have each recite one sentence.

Such squeezing, three times every day, would soon wear holes through the bag. If chopped fine, this would mash easier. My stomach is a stout bag, that has to squeeze up my food without fingers. I must chew food fine, and not fill my stomach very full, so it will not wear out. More water would make this paste thin as cream. My stomach and intestines have thousands of fine holes, that creamed-food squeezes through, into fine

tubes. Those tubes carry my food into the blood-vessels, which carry it everywhere to make me grow.

MIDDLE CLASS.

Each pupil prepare one topic, from their Physiology, to recite Sunday, so everybody can understand it.

Describe the teeth, esophagus, stomach, intestines, lacteals, thoracic-duct, portal-vein, saliva, gastric-juice.

After each recitation, older ones should add whatever needed, that was left out. Have a physiology, chart, or black-board drawing, to show each organ to any not familiar therewith.

DYSPEPSIA (ADULTS).

Each sick spell from eating more than you can digest, weakens the stomach. An undigested mass ferments, making a poison as injurious as intoxicants.

Over-eating, rapid eating, rich foods, great variety, eating between meals, excess of sweets, eating heartily when tired, stimulants, condiments, strong tea, tobacco, etc., cause indigestion or dyspepsia. Half-digested or innutritious foods make poor, clogging blood, which breeds most diseases.

Tight clothing crowds the stomach, diminishing its muscular digesting movements. Loose clothing allows deep breathing, which helps these muscular movements.

Out-of-doors work, housework, physical exercises, massage, whatever makes lively circulation, helps digest food, because then all parts use up nutrition, and demand more. Excessive work, study, excitement, or anger, or insufficient sleep, leaves insufficient vitality for tissue-building; then nutrition clogs in the veins, and the stomach becomes too sluggish to digest anything.

Remedy for Dyspepsia.—Eat nothing for twenty-four hours; drink warm water. Then eat only plain, nutritious foods; only two or three kinds at a meal; avoid sweetened foods; allow five hours for digesting and stomach-rest between meals. Eat light suppers, and whenever tired, and in moderation at all times, chewing thoroughly.

Brooklyn, Conn.

SOME WAYS OF HELPING.

BY ELIZA MOWRY BLIVEN.

SOME readers of Free Thought Magazine, who would like to help promote right thinking and doing, are so environed by orthodox beliefs, bigotry, scientific ignorance, or brain-injuring vices, that if you say what you would like to, you would be shunned, talked against, lose friends, custom, etc.

We are socially interdependent creatures, and our happiness and prosperity depends on the good-will of our neighbors. How can we keep their good-will and also promote wiser thinking and right doing? Do not rant against the Bible, nor Christians' failings. Are Freethinkers perfect? The Bible has considerable excellent morality. When asked to become a Christian, answer gently; mention some Bible deeds which are glaringly bad; judging therefrom, the supernatural parts may all be untrue; so you cannot conscientiously be a Christian.

We should praise good deeds, morality, temperance, industry, etc., and live exemplary lives. This wins respect. We need literature to distribute, free from religion, to encourage good habits. Write such for the newspapers. Select beneficial reading to loan, thus guiding thinking and choices.

I have had the following printed on 1,000 cheap cards:

OUR FIVE COMMANDMENTS.

1. Learn to do right, and help others to.
2. Doing anything that harms ourselves is wrong.
3. Search out the CAUSES of good and evil, for wisdom to choose the beneficial.
4. Right choices are virtues, and bring Nature's rewards of health, prosperity, and happiness.
5. Wrong choices bring Nature's punishments of diseases, poverty, or miseries.

Three are my composition; but the last two are from Otto Wettstein's writings. 1, Is our moral law; 2, What is wrong; 3, What is right; 4, Rewards; 5, Punishments.

Help distribute these cards. Ask that the card be kept where it will be seen every day; to help them be thoughtful for others; willing to do our duties; more self-controlled, gentle, etc.; and more interested in the causes, so as to avoid evils, diseases, troubles of every kind. Ask teachers to have their pupils learn and practice them.

I think most well-meaning people will favor this. But so many are prejudiced against the name "Freethinkers," that this new movement may "take" better if we invite the people to become "Do Right Helpers." Thus we may gradually lead people to adopt something more beneficial than the Bible.

Copy off these "Commandments" to distribute, or send me 3 cents for ten cards, or 12 cents for fifty. I want to make a collection of maxims,

stanzas and lessons, for use in schools, in place of the Bible, to promote "Character-building." Help, by sending me short selections, etc., suitable for children to learn.

Brooklyn, Conn.

AN ADDRESS DELIVERED AT THE FUNERAL OF A. J. WARNER.

BY C. W. STEWART.

THE accompanying address was delivered at the funeral of A. J. Warner, of Lowell, Benton County, Ark., Jan. 15, 1902.

Mrs. Marian Warner.

FUNERAL ADDRESS.

Kind Friends: Nearly two years ago Mr. Warner wrote me requesting that, in case of his death, it was his desire that I should deliver an address at his funeral, and I gave him my promise to do so if I was within reach, and I am here to-day to fulfill that promise.



A. J. WARNER.

I will preface what I have to say by reading William Cullen Bryant's "Thanatopsis," which means a view of death—also a few lines penned by our deceased brother, which he requested to be read.

(The poem was then read here.)

Andrew J. Warner, who now lies dead before us, was born near Dayton, Ohio, on the 12th day of November, 1823, and died January 14, 1902. His age, therefore, was 78 years, two months and two days. In his early youth Mr. Warner was a Christian. At 18 he became a Deist, and at 30 years of age he was compelled to dead before us, was born near Dayton, Ohio, on the 12th day of November, 1823, and died Jan. 14, 1902. His age, therefore, was 78 years, two months and two days. In his early youth Mr. Warner was a Christian. At 18 he became a Deist, and at 30 years of age he was compelled to abandon Deism, from the force of evidence, and to accept Materialism, in which faith he continued to the end of his life. He believed that all systems of religion in the world are impositions upon mankind. For religion he would substitute morality and general intelligence. He denied the existence of spirits or immaterial substances, and held that nothing

but matter (and its properties) exists. He believed that the universe is self-existent, eternal and without limit in extent. Being eternal it could not have been created. And being without limit in extent there can be nothing above or outside of the universe. He believed that, from necessity, the universe possesses Inherent Power to regulate and maintain itself. He believed in the theory of evolution and that man is a natural product of the earth; and that when he dies he simply goes back to Mother Earth to resume the same state or condition he was thousands of years before he was born. He believed that all right actions contribute to man's happiness, and all wrong actions to his sorrow and woe, here and during this life's existence. And that, as a social being, he is accountable to himself and fellow man only for his conduct. When dead all accountability ends.

Mr. Warner was fully aware that, according to the faith of orthodox Christians, their God would eternally punish him in a lake of fire and brimstone, for expressing his honest opinion; but for all that he was determined to be honest and speak the truth, regardless of consequences.

Our brother who lies before us to-day, wrapped in unconscious slumber, has rounded out the span of life beyond the allotted three score years and ten, and in all those years he has been faithful and true to each and every obligation. He was a faithful citizen, husband, father and friend; and, above all else, he was faithful to his convictions of truth.

Though differing widely from his neighbors concerning religion, your presence here to-day is an evidence of the respect you held for him as a man. And, after all, is this not the highest object in life? Is it not better to differ from the majority and be honest and true to ourselves than, for the sake of passing smoothly through life, to profess and pretend to believe something we do not believe?

And what has mere belief ever accomplished for the human race? Science has accomplished nearly all that has been achieved for the benefit of man, and science is knowledge of nature and her immutable laws. Our brother was a student of nature, and tried to obtain an interpretation of the hidden meaning of natural phenomena by studying them.

Many people ask, "Is life worth living?" This is not the important question. The all-important question is this, Is life worth living well? The true value of a life is found in its usefulness, and in this did our departed brother excel. I know of no one who more fully met the requirements of the poem just read than he. Truly did he "So live that when the summons came to join the innumerable caravan that wanders in the pale realm of thought, he could wrap the drapery of his couch about him and lie down to pleasant dreams."

It matters not whether his belief was the correct one or not. There is no place in this vast universe where honesty and truth and justice and

right are not worthy qualities, and these were the ruling principles of his life.

Our aim should be to cultivate a brotherly toleration—to agree to disagree concerning those things that are beyond the knowledge of mortals; to try to realize the good old hymn which looks forward to the time—

“When each shall feel his brother’s woe,
And with him share a part,
When sorrow flows from eye to eye,
And joy from heart to heart.”

This it is to realize the noblest manhood and womanhood. This it is to bring about the brotherhood of the human race. So that at last love shall rule supreme in every heart.

I leave this thought with you and ask you to consider these things with the hope that the example of our brother may have its influence upon us all.

At the grave the following extract from a funeral address by B. F. Underwood was read:

“Our worthy brother was worn out by age and illness, when death kindly came to his relief, touching his weary heart and taking him from the empire of the living to the silent realm wherein he will rest forevermore. We are now about to commit our dead to the care of Mother Earth, in whose bosom he will sleep the quiet, unbroken, everlasting sleep of death.

“Suns will rise and set, moons will wax and wane, generations will come and go, empires will flourish and decay, bringing hopes and fears, joys and sorrows, suffering and death to all who live, and the millions yet to be—for these are the common lot and heritage of man—but no vicissitude of earth, no event of time, will ever disturb our brother’s rest or wake him from his dreamless sleep; for his career is finished, his conscious life ended; he belongs now to that vast realm whose monarch permits no sound, not ever a whisper or a sigh, to break the deep silence that reigns supreme throughout his wide domain.

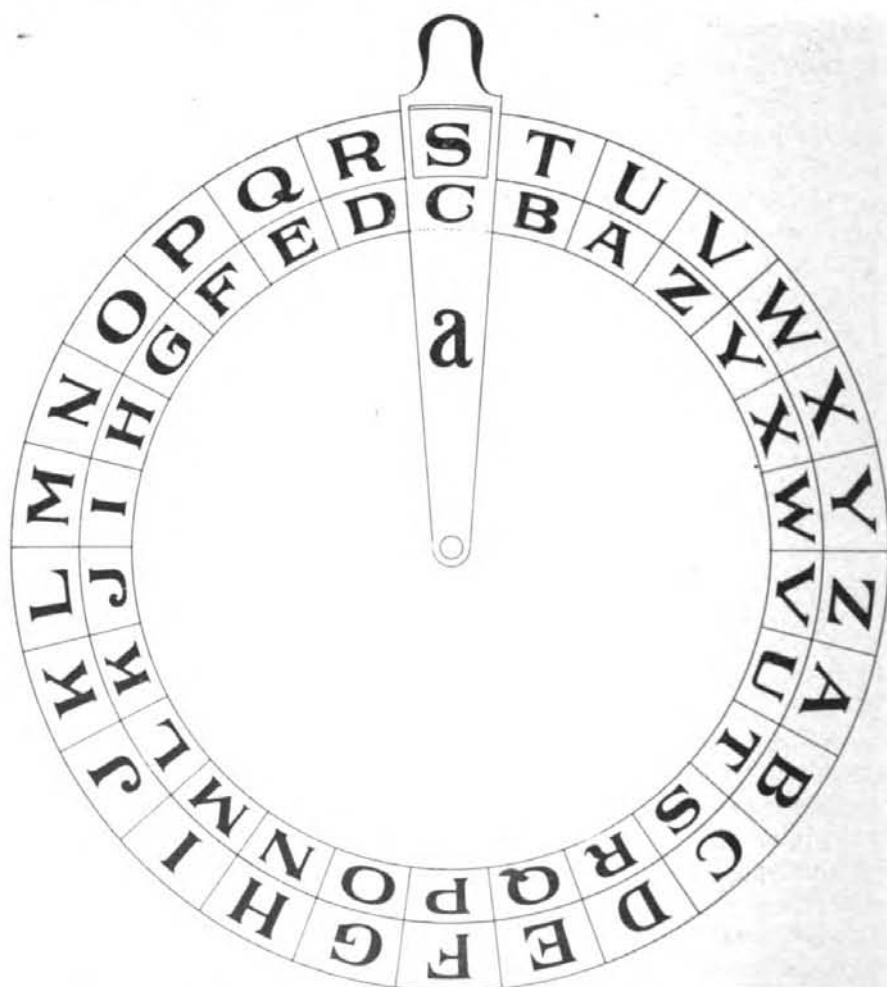
“What though the storm of winter sweeps wildly over him, or the lightning’s flash, and the thunders roll above his narrow home; what though the tramp of armies and the roar of battle shake his grave, or the earthquake sinks him deeper in the bosom of Mother Earth; what though the globe itself waxing old, dissolves and passes into the great mausoleum of worlds, as our brother, growing old, died “to mix forever with the elements” of earth—the great mausoleum of man—he will heed not, he will hear not, he will feel not these conflicts and commotions; the convulsions of Nature, even a world’s dissolution, will be no more to him than the decay of a flower on his grave, or the mouldering of the marble that marks his burial place.

"The influence of his character and of his long and useful life will remain with us and be a legacy to the living of all ages as long as the race of man endures. Brother, farewell. Careful hands and loving hearts will guard and deck thy grave, and keep thy monument whole and thy memory green."

HOW CIPHER MESSAGES ARE SENT AND READ.

BY PROF. JAMES A. GREENHILL.

WHEN sending messages in the army, it is necessary to use a cipher so that unauthorized persons cannot read them. A "keyword" and "letter" is agreed upon by the several Generals, and any one ignorant of



these two factors is unable to read the message. The instrument used, which we illustrate, is called the "cipher wheel." It consists of an outer

circle, round which the letters of the alphabet are placed in the usual order, and an inner circle having the letters in the reversed order. The disc upon which the latter are inscribed is pivoted at its center; the arm *a* is fixed to this disc at any letter chosen by the Generals arbitrarily. Let us suppose for a little amusement and practice that we choose for a keyword "spring" and for a secret-letter "c," and the message to be sent, "We will defend our rights." First write the message and under it the keyword repeated as many times as it is necessary, letter under letter, so:

WE WILL DEFEND
S P R I N G S P R I N G

OUR RIGHT S message
S P R I N G S P R I N G word.

Now, in order to take the cipher from the word, set "c," the chosen secret letter, on the inner wheel, to the first letter of the word, which is S on the outer wheel, and at the first letter of the message, which is W, on the outer wheel, we find the first letter of the cipher Y, on the inner wheel (see the illustration). Now set C on the inner circle wheel, to the second letter of the word, P, on the outer wheel, and at the second letter of the message, E, on the outer wheel, we find the second letter of the cipher, N, on the inner wheel. Continue in like manner for the whole message, and you will find the cryptogram or cipher to be: Y N X C E X R N O G C F G X C T H C N Y B.

To take the message from the cipher, set C as in the former case to S, and at the first letter Y of the cipher, is W, the first letter of the message. Next set C to P, the second letter of the keyword, and at the second letter of the cipher, N, is E, the second letter of the message. Continue in like manner through the cipher. I am satisfied that any one with brain sufficiently developed to be able to appreciate reading the articles in this Magazine will be fully able to understand the above, and as an interesting experiment, I give the following cryptogram, or cipher, consisting of twenty-four letters—four words—to see how many of those who overlooked donation day will be able to solve the problem, and send the solution to Bro. Green before the 15th of May, so that he can publish the names of his many friends in the Magazine for June. The following is the cipher: M E R Z B Q Q O O C C F R D G K W A G E N C K P.

Clinton, Iowa, April 12, 1902.

A WORD FROM DR. YORK.

FRIEND GREEN: Please find enclosed our little donation to the Magazine, and only wish it ten times more—as the Magazine richly deserves. Your editorial comments on "Agnostic Churches" hits me in the right spot. You are quite right when you say, "The day for successful itinerant lecturing is among the things of the past." And as a living

monument of thirty years' experience in the lecture field, I can fully endorse what you have said in behalf of future work in the Free Thought field. For twenty years of our work we had more calls than we could fill. But a great change in the evolution of mind has taken place. Now we are saddened by the uniform reply to our letters, about as follows: "Dear Doctor: We would be pleased to have you come, but we can't guarantee anything to pay expenses," and not being able to meet hall rent, hotel bills and advertising myself, the work falters, and our people scatter out and take in all of the fads, with free admission.

As a matter of principle, it seems hardly right that, after thirty years' hard and faithful service, with such compensation as to make it impossible to lay by anything for the wet days of old age, and then, like the "old, wornout horse, to be hauled away to the common." Why, even Christians are more just to their old preachers than Liberalism. But let it all pass. The light seems breaking and the dawning in the distance to my mind is "Agnostic Churches; or, the People's Church." We are in hearty accord with Dr. J. E. Roberts' plan to organize such church, and we of San Francisco are moving in the matter. We will write to Bro. Roberts for any suggestions in that direction. And by the time this letter gets in print we hope to have the "People's Church" on deck in our city, and we feel confident that such churches as contemplated by Bro. Roberts will do a thousandfold more good for the cause of truth than can be done by an appeal at the ballot box by political methods.

Bro. Green, boom the "Agnostic Church," with its grand motto of "DEEDS AND NOT CREEDS COUNT HERE." Yours for a fact,
Dr. J. L. York.

A NEW CATECHISM.

BY T. J. BOWLES, M. D.

(From the Blue Grass Blade.)

A SHORT time ago I ordered a copy of Dr. Mangasarian's Catechism—it is a little book of 188 pages, consisting of sixteen chapters of questions and answers, and as President of the National Liberal Party, after a careful examination of the book, I pronounce it without reserve or hesitation the most important contribution to Free Thought literature that has been made since the beginning of the twentieth century.

It is just what every Freethinker in the world needs, and I recommend that every member of the National Liberal Party provide themselves immediately with a copy of this invaluable little book.

On all the great questions that divide Orthodox Religionists from Freethinkers the writer is so clear and luminous, so logical and fair, that it is impossible for any mind, no matter how hopelessly prejudiced, to rise from a careful reading of this little book without feeling ashamed that he ever belonged to an orthodox church.

If this little book could find its way into every home in the United States it would do more to promote the happiness of our struggling and sorrowing people than all the priests in Christendom have ever done, from the days of Melchizedek down to Sam Jones and Talmage. I therefore feel it to be my duty to recommend this little book to every Freethinker in the world, and to advise them to aid all they possibly can to circulate it among their friends and acquaintances, for by so doing I can assure you that you will give a new impetus to the religion of science and humanity, and contribute a telling blow at the life of superstition, and besides this, after you have read the book you will rejoice as never before that you are free from the awful bondage of orthodox religion. To make the world happier should be our constant aim, and this noble aspiration can never be realized in full fruition, until the dogmas of revealed religion are completely eradicated from the brain of civilized men.

MISSIONARIES AND MISIONS.

BY C. H. MATHEWS.

Editor Free Thought Magazine:

FRANK CARPENTER, a lively correspondent, well known to newspaper readers, writing from Apia, Samoa, says:

"I understand that the London Missionary Society is doing much good through all parts of Samoa. It has been working here for almost three generations, and it now claims 27,000 converts. There are also Roman Catholic missionaries on some of the islands, and altogether the people are religious. It seems to me that the average morality among the natives of many of the islands of the Pacific is far higher than among the foreigners. It is the foreigners who bring in the whisky, and the average trader is not a man to be respected."

It is understood that the same vessels that carry out the missionaries carry out the whisky, and the influence of the Christian religion so far has been powerless to restrain the natives from drinking the whisky.

The missionary societies have been working there, proselyting for three generations, nearly one hundred years; and have only made twenty-seven thousand converts, or less than one convert for each day that they have been at work. This is not encouraging for the cause of Christianity.

Now, if they would do as the missionaries in China do, give each attendant at Sunday school a small copper coin, it would be a strong incentive to the spread of the gospel.

Carpenter says: "I like the Samoa girls, and I think Uncle Sam has added to his gallery of American beauties by the acquisition of Tutilla and Manua. Tutilla is noted for its pretty girls. The Samoa women have beautiful forms. They are straighter than the statue of Venus in the Capitoline Museum in Rome, and they are as plump and as well-formed as the Venus de Medeci. They have a rich chestnut brown com-

plexion, large, soulful eyes, which are full of smiles, and luxuriant black hair, which they often bleach to a bright red by the use of lime and other things. The Samoans are a cleanly people. They are always bathing, both men and women. They swim together in the surf and splash one another, acting more like boys than men and women."

From the description given by Carpenter, "pretty, plump girls, with large, soulful eyes," that must certainly offer a wide field for missionary enterprise. We shall expect to see a general rush for the islands during the year 1902. Why not?

New Philadelphia, Ohio.

MISSIONARIES AND MISSIONS.

Carpenter says: "I like the Samoa girls, and I think Uncle Sam has CHEAP MAGAZINES FOR MISSIONARY PURPOSES.

OR the next sixty days, or until July 1st, we will send this Magazine to clubs of six NEW SUBSCRIBERS, all at the same postoffice, for \$3.00. Remember, they must be persons who have never before taken the Magazine.

Is there not one hundred persons in the United States and Canada who will pay three dollars to have this Magazine sent for a year to six of their most intelligent neighbors?

Is there not another hundred who will devote a day in procuring that number of their intelligent neighbors to pay each fifty cents for this Magazine for one year? We will see.

EDITORIAL DEPARTMENT.

HORACE GREELEY GREEN—OBITUARY.

HORACE GREELEY GREEN, whose portrait is the frontispiece of this number of this Magazine, was born in Syracuse, N. Y., the 19th day of August, 1869, and died in Chicago the 5th day of April, 1902. He was the only child of the editor of this Magazine by his present wife, and has been for the last eight years the business manager of the Free Thought Magazine.

When about four years old Horace went with his parents to Salamanca, N. Y. There he attended the common school, after which he was a student of the High School from which he graduated. While attending school he was engaged in selling newspapers; he had the whole business in that town—had three or four young lads, whom he called his “kids,” to circulate his papers, and when he and his parents moved to Buffalo his parents were surprised to learn he had a bank account in one of the Salamanca banks, of over one hundred dollars, that he had saved in his newspaper trade. When he got to Buffalo he took a part of this money to pay the expense of going through the Buffalo Commercial College, from which he graduated.

At that time Robert Gunn, a very worthy man, was the general superintendent of the Buffalo car shops of the Erie Railroad, and, being in want of a bookkeeper, and having known Horace in Salamanca, while a boy, for a number of years, and having great admiration for him, requested him to accept the position at quite a large salary. It was quite an undertaking for a boy, only about twenty years of age, but he succeeded admirably, and Mr. Gunn often said to us that he filled the position better than any one he had ever had before. Said he was the most accurate accountant he ever knew.

When we decided to remove the Magazine from Buffalo to Chicago, we expected to leave Horace behind, as we could not afford to pay him a salary, but, as he had always lived with his parents, he did not like that, and he said to us one day: “Father, I do not like to see you and mother, at your time of life, go alone to Chicago. I believe I will go with you and help you on the Magazine.” And we soon after entered into a written agreement that provided that if he would go to Chicago and become our

business manager, he should have the Magazine when we, by old age, sickness, or death, was compelled to give it up, and that has been his inspiration from the first, and a more faithful and competent agent never lived. He loved the Magazine and any one that was its friend was his friend, and its enemies were his enemies. And the Free Thought Magazine owes its continued existence to the judicious and persevering labors of H. G. Green. He was also a great help to the editorial department. We depended largely on his judgment as to what to publish and what not to publish, and we never made a mistake if we took his opinion, and often found we had erred when we did not follow his advice. As an instance of his love for the Magazine, and his quick perception, we will state that the day but one before he died the April number came to our home. We did not think to speak to him about it, as he was so very low, but as we went to his bedside he said: "Will you hand me a copy of the April Magazine? I want to look at it." As he took it in his hands, and turned to the frontispiece, he said in an instant: "You have made a great blunder here; you call this the 'Liberty party;' it should be the 'Liberal party.'" We had looked for half an hour and had not perceived the error.

He had a very painful sickness for some three months, but he bore his pain with great courage, and about the only thing that seemed to give him trouble was that he was not able to help us on the Magazine.

The day before his death the doctors advised that he be taken to the hospital to have an operation performed, but he was so enfeebled that he could not withstand the operation, and in fact never but once seemed to have a realization of what had taken place. While we were sitting by the side of his bed, when he was seemingly in an unconscious state, all at once he opened his eyes and looked around, and we said to him: "Do you know me?" "Yes," said he; "it is pa." And then we inquired: "What shall I say for you to ma?" His reply was clear and distinct: "Tell ma I am all right." That communication we conveyed to his mother, who was in poor health, and it has been a great consolation to her. It was a satisfaction to us to see him at sleep after the "operation," even if it was seemingly the sleep of death—a sleep that the learned physicians had been unable to give our suffering boy during the three days previous.

His funeral was held at our home on the 7th of April, and the good Freethinkers of Chicago and our very good neighbors assisted in the services, and his body was laid at rest in the beautiful Rosehill Cemetery of Chicago. The pallbearers were the following well-known Freethinkers:

E. C. Reichwald, J. E. Hosmer, Geo. B. Wheeler, Robert N. Reeves, Frederick Dahlstrom and Charles D. Stewart.

Addresses were made at the funeral by Judge C. B. Waite, Prof. J. E. Hosmer and Robert N. Reeves, which we here publish. We present them in the order in which they were given:

ADDRESS OF PROF. HOSMER.

Dear Friends: We are incomplete creatures of evolution. We measure things by the little measure of judgment we have had evolved in us; and our emotions, our joys and sorrows, are very largely children of the customs and habits and influences of the past. But we are as we are, whether what we think to-day is right, whether the way we love and rejoice in love, whether our sorrows and ways of expressing them are for the best, or whether our race will some time be better or not, it remains that we now feel sad when we realize that those who have been our companions, those who have shared our joys and sorrows, our successes and our failures, will never be with us again. And yet we sorrow not as the early and superstitious races sorrowed, nor as the lower races of men of to-day. Our sorrow is only for the separation. We want our loved ones with us. They have become a part of us. The things that please us and make life worth living, we want them to share, and when we have trouble we miss that particular kind of sympathy and help that we have grown into and on which we have learned to depend. We are perfectly satisfied that they do not suffer any more. We know well enough that this dear one, as well as all the millions of others who have toiled and struggled and fought and gone down in the battle of life, is at rest. He will never sorrow again as we now sorrow. His work is done, but it may be that his battle for liberty of thought in the world's unequal fight will be a much larger factor in the future than any of us now realize, in bringing conditions to those who will live after us that will make life, and even death, grander and more beautiful in every way. Not many even of our own people know of the patient years of self-sacrificing and careful Free Thought record-keeping that his mind conceived and his patient, skillful hands executed. But the silent influence of that work will go on while he is as one at perfect rest in an undisturbed sleep. We do not mourn as those who fear a cruel and exacting judgment day to reward us for belief and condemn us for our mistakes. We rejoice that we have the liberty to think and express our thoughts and that we have the liberty to help save others from the awful punishment of fear and the sorrow that comes from the unstable, uncertain and mixed theories of arbitrary rewards and punishments. These dear parents did not want their boy to go; they may wish many, many times that he could be here again as he was; they are sad that they will be obliged to live on without his help, but they know that the time will soon come when their sorrow will all cease—when they, too, will have no desire nor wish, nor work, nor thought. Like he is now,

they will then, never be sad again—their work all done. Yes, we all will rest. Some of us Freethinkers may still have a relic of heathen fear, but no one will suffer, nor fear, after the silver cord of life is once broken, but if, as many think, we are to live on in another state, if there be justice and right in realms beyond the skies, a loving, omnipotent ruler could do no just act outside of helping all to a better and a happier life. And so we hope, not as some hope, but with a more unselfish and a wiser hope, that all is certainly well with the one who has gone—that all will be well with those who mourn when they, too, cease to continue the processes and changes we call life—that it will be well, even in death, with each member of the whole human race; be it an eternal sleep as we most earnestly believe, though we do not pretend to positively know, or be it the entering into a new life where a loving parent waits to welcome and instruct his children in the ways of goodness and truth. So our hope is a hope of unselfishness—a reasonable hope. But hope is not the only comfort. We are not led nor driven to the feet of a master, there to cry “Thy will be done,” but we are drawn closer together; and our help and sympathy and love for these aged parents will give them strength to bear their loss much better than pointing them to a foreign and unnatural comforter, known as divine love.

It is a consolation to know that the loved one was a worker in bringing about this higher and better condition that he hoped for and that we still work for—a condition that will soon come when all men have learned the great lessons of universal mental liberty. It is a consolation to know that, with Robert Ingersoll, he could say:

“The simple truth is what we ask,
Not the ideal.
We’ve set ourselves the noble task
To find the real.”

One who but a few short days ago was the light of my life has also gone, and how true were the words she often sang:

“Roses bloom and then they wither;
Cheeks are bright, then fade away;
Forms of light are wafted hither,
Then like visions hurry by.”

Yes, we are learning the great lesson—we as individuals and as a race are getting into harmony with the eternal, universal changes of nature—we are learning to know that we are as we must be, and that we all must undergo the same changes. This will teach us to love our fellowmen more and the happy religion of truth and brotherly love will the sooner save all mankind.

During the few weeks I have been here I have learned much of the noble self-sacrifice of this son and of his parents for him, and for the cause they so much loved. How beautifully his work with theirs has demonstrated that—

"The hands that help are better far
Than lips that pray.
Love is the ever gleaming star
That leads the way."

And so, sleep on, dear one, with the others who had gone before. We will do our work as best we can and we, too, will go to sleep, in the pure, sofe, white folds of nature's substance, rocked in our earth cradle to the music of the spheres while the years of eternity roll.

ADDRESS OF JUDGE WAITE.

In all the history of the world, from the times of the ancient nations of India, Persia, Egypt and Chaldea, down through all the ages, filial affection and filial devotion and the performance of filial duty, have ever been considered among the greatest of virtues.

This virtue was exemplified, in a notable degree, by the one whose untimely death has brought us together to-day. He was here, assisting his parents in their declining years, aiding his father in the important work in which he had been so long engaged. He had given up a lucrative position in the East, and had come here to assist his father for nothing, have the satisfaction of seeing him succeed, and the consciousness of knowing that he was aiding in a work beneficial to mankind. Though I had known Mr. Green, Senior, for twenty years, I had but a slight acquaintance with the deceased. When I have seen him here from time to time, he seemed to me to be performing his duty, quietly, carefully, and conscientiously. What impressed me was that when most men of his age, for he was but little past thirty, would, with a restless ambition, be determined to see what they could do for themselves toward getting started in the world, he was willing to cast his lot with his parents, and spend his time in making that lot for them less hard than it would otherwise be. Truly he honored his father and his mother, though his days were not long upon the land.

Afflicted with a disease which required a surgical operation, he was unable to survive the effect of it. His father at this crisis, when it was understood the son could not long survive, sat anxiously by his bedside, seeking recognition. The recognition was given. "What," asked the tearful parent, "shall I say to your mother?" "Say to her," was the reply, "that I am all right." He was even then in the valley and shadow of death; and is it to be supposed he was not aware of it? This message he intended, in my opinion, as an announcement that he was not afraid to die. He had tried to do his duty, and he knew nothing of any angry God who would call him to account for the exact manner in which he had performed it.

It may be expected by some that I will, on this occasion, make some reference to the future. What I may say on that subject will be my own, but I believe, also, it will express the views of Mr. and Mrs. Green, and those entertained by their son, when living.

We do not say we never expect to see him again, in any other form of existence. We say, simply, we do not know. We are willing Nature should shroud the solemn mysteries of the future in her own way. She has drawn a veil before them, and we do not believe that veil has even been penetrated by any mortal being.

I do not say there is no hope of another life, but I do not hold out a hope based upon a so-called revelation, in which I do not believe.

Now, turning our attention from the past and future to the present, there is something to be impressed upon the minds of the Freethinkers present. Here, on this occasion, seeing that our brother is deprived of this assistance upon which he depended, we should make a resolve to stand by him; to hold up his hands in the work in which he is engaged. For many years he has carried the banner of Free Thought steadily forward; he has bravely fought the fight for physical and intellectual liberty.

Let us see to it, that nothing that we can do shall be lacking to sustain him in his noble endeavor.

(At the close of these remarks Mr. Green arose and said he fully concurred in the views concerning futurity, which had just been expressed. --C. B. W.)

THE ADDRESS OF ROBERT N. REEVES.

We have gathered here to-day to pay our farewell tribute to a friend. Death at all times and under all circumstances is sad. Whether the life of the one gone has been a life of happiness or whether it has been a life of sorrow, we feel that if it were in our power we would again call that life into existence. If the life departed has been a life of sadness, we grieve because of the hope within us that had the dead lived, the future perhaps would have been full of that happiness which the past denied. If the life has been a life of happiness, we mourn that such a life should so soon have been brought to an untimely end. The death of the one who rests to-day so silently before us was particularly sad. He was a young man who had just reached that period in life when prospects are brightest, when the future seems to hold out its hand of welcome, and when Death, if it comes, strikes its severest blow alike to parents and to friends. I did not know our friend and comrade so long, perhaps, as did some of you. But in the five or six years that I knew him, and from the occasional conversations I had with him, I learned to know something of the good qualities that went to make up his character. I found him to be a quiet, intelligent, unassuming man, patient and kind to those he came in contact with, sincere in his opinions, and, above all things, holding in highest regard the counsel of his father and his mother; seeking day by day to make life easier and happier for them. It was for those qualities I respected him. It is for those qualities I now mourn him, and with you all unite in those expressions of sympathy which are due to his grief-stricken parents in this their great bereavement.

At the grave Prof. Hosmer make some very appropriate remarks.

PAINE AND VOLTAIRE.

THESE were two of the most remarkable men in the history of the world. And their celebrity is due to their writings. The influence of these writings upon the world has illustrated the maxim, "The pen is mightier than the sword." Paine was a soldier in our Revolutionary war, and held various offices in the infancy of our government. But these things alone would never have given him distinction; while the official positions which he held in France during the French Revolution were owing entirely to his splendid defense of that revolution against the attack which Burke had made upon it in England.

It was "Common Sense" and "The Crisis" which gave him his fame in this country; his "Rights of Man," written in England, which made him the idol of the French people, and his "Age of Reason," written in prison, which made him famous throughout the world.

In the case of Voltaire, it may be said it was absolutely nothing but his pen which gave him such commanding influence over the world, an influence which has remained, unchallenged, for nearly two hundred years. He wrote incessantly during a long life, illuminating with his genius nearly every department of literature, and many branches of science, while as a philosopher he had but few equals in any country.

In his writings he was wonderfully prolific. Think of over seventy volumes, of some 500 pages each. And suffering from disease the greater part of the time. In his correspondence in prose and verse, we find frequent reference to his maladies, extending through some forty years or more. During the latter part of the time, these references are truly pathetic. He calls himself "the invalid of Ferney," the "feeble old man of Switzerland," etc., etc. He even goes so far, in the last few years of his life, as to speak of himself as sending forth a voice from the tomb.

It is difficult to compare the writings of these men, and still more difficult to compare the men themselves. They were exceedingly unlike, in themselves, and in their writings.

Voltaire was the more accomplished scholar, being not only well versed in history, but able to speak and write fluently in several languages; while Paine, as is well known, was obliged to deliver his celebrated speech against the execution of the King, in the English language, and have it translated, sentence by sentence, as delivered in the French Assembly.

Paine was somewhat bolder than Voltaire; somewhat less disposed to wink at the errors and follies of his time.

As writers, the characteristics of Voltaire were wit, felicity and clearness of expression, beauty of style, and versatility. The characteristic of Paine was power. The secret of this power lay partly in the construction of his sentences, but more in the ideas which they expressed. When Paine wrote he had something important to say, and something for the good of a people, or of his race. His reader recognizes him at once as a friend, and one to whom it is for his own interest to listen. And he does not listen in vain. He finds no difficulty in understanding what he reads, nor does it take him long to come to the conclusion that the writer's views are correct, and of the utmost importance.

Probably no writer ever had the faculty of constructing sentences of more epigrammatic power than those of Paine. In such sentences his works abound. Having clear ideas, well-generalized and methodically arranged, he gave expression to them with great force and clearness.

For instance, while he was obliged to admit, that at the time of his writing the French people still retained the monarchical form of government, he said—apparently as a sort of excuse for their so doing—that they placed the legislative ahead of the executive department of the government. "The law before the King." First, "*la loi*," then "*le roi*." "And this," said Paine, "also is in the natural order of things; because laws must have existence before they can have execution."

Again: "In reviewing the history of the English Government," said he, "its wars and its taxes, a bystander, not blinded by prejudice, nor warped by interest, would declare, that taxes were not raised to carry on wars, but that wars were raised to carry on taxes."

Again: "If those to whom power is delegated do well, they will be respected; if not, they will be despised; and with regard to those to whom no power is delegated, but who assume it, the rational world can know nothing of them."

Once more:

"A man deposits his right in the common stock of society, and takes the arm of society, of which he is a part, in preference and in addition to his own. Society grants him nothing. Every man is proprietor in society, and draws on the capital as a matter of right."

Writing against government by hereditary succession, he said:

"A single reflection will teach us that our ancestors, like ourselves, were but tenants for life in the great freehold of rights. The fee absolute was not in them, it is not in us; it belongs to the whole family of man

through all ages. If we think otherwise than this, we think either as slaves or as tyrants. As slaves, if we think that any former generation had a right to bind us; as tyrants, if we think that we have authority to bind the generations that are to follow."

"Man has no property in man, neither has one generation a property in the generations that are to follow."

It was such sentences as these that gave him his hold upon his fellow men. Every one felt at once that here was a man who was a friend of his race; a man who went to the bottom of things; who was not afraid to communicate to his fellow men what they had a right to know, and what was for their permanent welfare and happiness. C. B. W.

ALL SORTS.

—"Brother Highmore, are you contributing anything for the benefit of the heathen this year?"

"Yes, sir. I am having my washing done at a Chinese laundry."

—The photograph from which the frontispiece of this number was taken was made some ten years ago. We had no good photograph taken later than that, which we much regretted.

—A Michigan minister closed his remarks at a funeral by saying: "An opportunity will now be given to pass around the bier." He meant all right. —Los Angeles Times.

Deacon Grubbs (gloomily)—I don't know what's the matter with our church. We don't seem to get on.

James Lightly—Have you tried getting up a heresy trial yet?—Chicago News.

—Mrs. Tilford (of Sorosis)—It must have taken Daniel Webster a long time to compile the dictionary. Don't you think so? Tilford—Daniel! You mean Noah, don't you? Mrs. Tilford (tartly)

—Now don't be silly. Noah built the ark!—Brooklyn Life.

—Rev. Fiddle D. D.—Young man, can you tell me if there are saloons that keep open on Sundays in this neighborhood?

Erastus—No, sah, but I hab a little gin in mah pocket ef yo' needs it very bad.—Chicago American.

—No one need fear that owing to the death of our son this Magazine will be discontinued. We shall engage necessary help and continue its publication as before. As a matter of course our expenses have been greatly increased and we ask all our good friends to help extend the circulation of the Magazine.

—Wm. Camm, of Alexander, Ill., writes in a private letter:

I do not hold, with Mr. Kenyon, in the March Magazine, that the doctrine of immortality is pernicious. It is the belief that we can merit a happy immortality while neglecting our duty to our fellow-men is where the mischief comes in. "Those men come nearest to the gods who do all in their power to promote the wel-

fare of their fellowmen," said Cicero; and Eusebius, the great church historian, said that if the writings of Cicero had been read as they ought to have been we should not have needed the gospels (godspells).

—A second edition of Dr. Paul Carus' translation of Lao-Tze's "Tao 'Teh King" is announced from the press of the Open Court Publishing Company. Everything that author and publishers could furnish in the way of helps has been done to render the thought of this immortal "Canon on Reason and Virtue" accessible to English readers.

—Brother Shaw, of the Searchlight, is badly afflicted. Within a short time his son and his wife have passed away and left his home desolate. We heartily sympathize with him and hope the Liberals throughout the country, for whose principles he has so earnestly labored, will not forget him in this dark hour. Let Brother Shaw know, which will be a consolation to him, that he has not labored in vain.

—The *Philosopher* is a monthly journal published and edited by Charles F. Eldredge in Kansas City, Mo., at the yearly price of \$1.00. It is the official organ of "The Church of the World," of which Dr. J. E. Roberts is the established lecturer. The *Philosopher* is ably conducted and is a grand addition to the Free Thought publications, and should receive a generous support. We advise our readers to send 10 cents for a sample copy. Address Charles F. Eldredge, Beull Building, Kansas City, Mo.

The New York Sun has been profitably engaged in allowing the discussion of the immortality of the soul. A Mr. Michael Corcoran said that "we should be governed by logic" in discussing such a question. Replying to him a contributor remarked: "Some years ago the writer, while engaged in a game of baseball, was accidentally hit

on the head and knocked senseless." Where was the soul at that time? Was it knocked on the head, too? Here is a chance for the psychologists to answer.

—The Pope of Rome sees very clearly that his power is on the decline and he thinks that the world is on the way to a state of anarchy. But the old man need not worry; wherever he has the least influence, there will be found the most humane law and order. The best thing that he can do is to be resigned to the fact that the Christian church is slowly but surely losing its power in the world. Intelligence is a nidus in which it cannot hatch and propagate; the alleged fittest will not survive in it.

—McPherson, Kan., March 20.—The Rev. Granville Louthier, D. D., pastor of a local church, was served with papers at the Southwest Methodist Episcopal conference here to-day charging him with heresy, and setting forth that he would be tried at Arkansas City, Kan., on March 26. The Rev. Mr. Louthier is charged with being guilty "of disseminating doctrines contrary to and subversive of the doctrines of the Methodist Episcopal Church," and it is alleged that he is "atheistic and evolutionistic."

—We much regret to say that Prof. Hosmer did not get sufficient encouragement to warrant him in publishing the *Agnostic*. As to that, he requested us to publish the following statement:

I wish to thank the friends, through the Free Thought Magazine, who so kindly helped me in trying to establish "The Agnostic." Although we have met with another temporary defeat, I am glad no one, excepting myself, has lost financially, and I am sure that under present conditions it was better to stop before others were also involved.

I have sent back all the money paid in, and, if for any cause whatever, those

having subscribed have not received their full amount, I will deem it a great favor if they will notify me at once.

"The Agnostic" is dead, for the time being, but we still live.

—Now that the Boer war is about to end the people and some of the bishops of the Episcopal Church have resorted to praying for peace. Such answers to prayer can easily be obtained. Pray for the inevitable and the answer is sure. It appears to our "infidel" mind that those "eminent prelates" lack common sense. The time to pray for peace was when war was declared; then much suffering and bloodshed would have been averted—if the prayer was answered. The best way to avert war is not to seek to rob anyone of his rights. This is true Freethought doctrine.

—Dressed in the clothes he wore on the fiftieth anniversary of his marriage, Geo. Mehrer, 79 years old, turned on two gas jets yesterday and died. Two years ago his wife's life ended and since then he had been despondent. The suicide occurred at 622 Walnut street, where Mehrer and his wife had lived for many years.

Close beside the body was a note, written in German, in which the forgiveness of his daughter, Pauline, was asked. In the note the aged man said that often he had contemplated suicide, but had refrained for his daughter's sake. At last, the note continued, he could bear life no longer, as he was sure his dead wife "was waiting at the end of his journey."

This suicide was not caused by the reading "Ingersoll on Suicide," but by the belief in orthodox immortality.

—The Rev. Granville Louthier, D. D., is charged with heresy for saying that it was not a real serpent that tempted Eve. If he had declared that the whole Garden of Eden story is untrue he would have told all the truth. Is it not remarkable that "the only church of God" should judge people as heretics who tell the truth? This fact of his

tory clearly proves that said church is a defender of that which is false. Rev. Louthier has defied the Methodist conference and will remain true to his convictions. It was reported that when the committee stated that the ministerial credentials of Dr. Louthier should be taken away, half of the ministers in the conference sobbed; but the report did not state whether they mourned because they were losing a personal friend or because they saw that their fast decaying system had received another and severe crushing blow.

—Here is a short letter from a good (?) Christian lady:

Albion, Mich., April 4, 1902.
Free Thought Magazine:

Some time ago I write, asking you to send no more F. T. Magazines to my son, George Avann, Albion, Mich.

One came this morning. My fatherless boy is a minor, and I repeat my request. Please send no more Magazines to him at Albion.

He never receives them, and I don't wish them to come to my house.

He has not lived in Michigan since last October, and your paper is always thrown into the stove. Yours,

MRS. AVANN.

Albion, Mich., College.

Orthodoxy is evidently improving. In the "good old days" when orthodoxy had full sway they threw the publishers of Free Thought literature "into the stove" in this world and sent them to a hotter place than that in the next world; now they only throw Free Thought books into the stove—that gives them a little satisfaction.

—The Rev. Louis Richter was deposed from the ministry and excommunicated from the Presbyterian Church in Minneapolis, Minn., for preaching temperance instead of total abstinence. He held that the Scriptures taught temperance, but the Presbytery thought otherwise. Majority vote settled the question for his ex-

communication. Is it not ridiculous to call a book the Revealed Word of God when no theological question can be settled by it? The majority vote of a Presbytery is about as harmful to the excommunicated as a Pope's bull. How long will the Christian Church continue to make itself appear foolish before the eyes of enlightened humanity? Excommunication used to mean exclusion from the church which audaciously professed to hold the key of the kingdom of heaven. All that it means now is, exclusion from a rapidly decaying system of superstition and ignorance. We hope that the Rev. Ritchie will have sense enough to stay out.

—The following were the closing words of an oration delivered by Robert R. Stiles before the Clover Hill Literary Society of Shawnee County, Kansas:

Ingersoll was an explorer, a discoverer, a hero in a wild region among mountains with their perilous heights, their precipices, their canyons and chasms, their gulches and gorges.

His path was cut by the keen edged blade of his logic; through woods entangled with poisonous ivies of religious superstition, ignorance and bigotry, inhabited by the writhing, hissing, venomous reptiles of orthodoxy, whose wretched nature it has been to pervert reason, annihilate science, and suck the life blood from the body of justice and liberty, and whose sentinels were the vampires of creeds and dogmas.

He strived on unaffected by the clergy, their attacks, their selfishness, their insults, their animosity, on—on—on—regardless alike of ghosts, gods and devils, he ascended to the mountain heights, where he beheld the dawn of a new day, and where, with the pencil of reason, across the sky of justice he wrote the honest sentiments of millions.

—Is it an act of defiance to the foreigner and to Christianity that Prince Ching has authorized the dismissal of President W. A. P. Martin and all professors of the imperial university of

Pekin? Dr. Martin has been in China over fifty years and has been on intimate relations with the government and life of the empire. That he is one of the intellectual giants of our time is agreed by statesmen, educationists, scholars and literary critics.—Tribune.

It is very likely that the dismissal of President Martin is an act of self-defense on the part of Prince Ching. The Christians in China seem to think that they should have control of the whole country; and they attend too much to judicial and governmental affairs. This audacious Christian characteristic, the Chinese government officials begin to see, and they are determined to put a stop to it. A Christian is a Christian whether Protestant or Catholic, and he thinks he has a right to rule the earth—and heaven, too—above all else; that he is the only child of God and should do as he pleases.

—Dr. H. L. Willett of the University of Chicago delivered the fifth of a series of lectures on "The Life of Christ" before a large audience in the First Congregational Church of Evanston last night. The subject was "The Miracles of Jesus."

"The disinclination to accept the miraculous," said Dr. Willett, "is not surprising. So unique a series of events as the miracles reported in the New Testament is almost incomprehensible. No man should be blamed for declining to accept them. We have no right to say of any man that he is going beyond the proper bounds of thought if he declines to accept the miraculous element. The first question should be, 'Are the miracles what they purport to be?' and not 'What will be the result of rejecting them?'"

The lecturer defined miracles as "the normal activities of a perfect life in the domain of nature." After commenting on the progress of medical science, he said:

"There is no scientific proof to-day that any act of Jesus was unnatural. If Jesus lived the perfect life, if his perfect development gave him this miraculous power, is it not merely a question of

time until we, too, shall be doing what Jesus did?"

I wrote to Ellzur Wright some years ago asking him to assist in building up a Free Thought University. His reply in substance was: "All universities that are worthy of the name will be Free Thought Universities in a few years." It looks now as if Mr. Wright's prediction was to be realized.

—Daughter, don't let mother do it;

Do not let her slave and toil,
While you sit a useless idler,
Fearing your soft hands to soil;
Don't you see the heavy burdens
Daily she is wont to bear
Bring the lines upon her forehead,
Sprinkle silver in her hair?

Daughter, don't let mother do it.

Do not let her bake and broil
Through the long bright summer hours.
Share with her the heavy toll;
See, her eye has lost its brightness.
From the cheek the ruby glow,
And the step that once was buoyant
Now is feeble, weak, and slow.

Daughter, don't let mother do it,

She has cared for you so long;
Is it right the weak and feeble
Should be toiling for the strong?
Waken from your listless languor.
Seek her side to cheer and bless,
And your grief will be less bitter
When the sobs above her press.

Daughter, don't let mother do it.

You will never, never know
What was home without a mother,
Till that mother lieth low;
Low beneath the budding daisies,
Free from earthly care and pain,
To the home so sad without her
Never to return again.

—T. Harty, in the St. Louis Post-Dispatch.

—Bishop Fowler, of the Methodist Episcopal Church, who addressed a

had to go a mile to the spring, up hill class of young preachers at the Methodist conference, said: "If you should ask me to decide between the man with no religion and common sense and the man with religion and no common sense, I should take the man with common sense.—Chicago Tribune.

We are pleased to learn that a Methodist bishop has "common sense" enough to make such a statement.

—The following letter was recently sent to every priest in Chicago:

Reverend and Dear Sir:

We hereby notify you that the Rev. Jeremiah Crowley, whose public acts and utterances have given great scandal, to the detriment of religion, is in open rebellion to legitimate ecclesiastical authority. Therefore, any priest of the archdiocese of Chicago who assists him by moral or financial aid, or offers him encouragement of any kind whatsoever, is by that very fact suspended. Faithfully yours, P. A. FEEHAN.

Archbishop of Chicago.

FRANCIS J. BARRY, Chancellor.

Rev. Jeremiah Crowley's sole offense consisted in public denouncing certain priests for their drunkenness and licentiousness.

—A clergyman, a member of the faculty of a certain university in the South, was accustomed to going around visiting among the country folk, to talk and pray with them, and encourage them all he could. There was one poor "sister" on whom he called one day, and asked how she was getting along.

"Poo'ly—very poo'ly, suh! I'm all dwindled down to nothin'! Hard times, an' harder comin'; hard work, an' hand to mouth year in an' year out!" she replied, shaking her head and drawing her thin lips tighter.

"Maybe you don't have faith enough with your works. Perhaps—I'm afraid you are a weak sister," ventured the spiritual adviser.

"You'd be a weak sister, too, if you

an' down hill, three times a day, an' tote a pail o' water on your head an' a strappin' young 'un on your hip, an' have nothin' much to eat. You can eat fried chick'n ev'y day, wear broadcloth an' do nothin' all the time. You hain't got nothin' to make you weak," she retorted at length.

"Why, sister, you can remove mountains if you have faith enough," said the preacher, gently ignoring her thrust at the "cloth."

Looking him steadily in the face, she asked:

"Do you think if I pray to the Lord to take away that steep hill between here an' the spring that he'll do it?"

"Certainly—if you have faith that he will."

"Well, I'll try it to-night," she replied, emphatically.

A few days later she happened to meet the preacher, who asked her if she had prayed for the removal of the hill.

"Yes, I did," she replied, "an' the first thing I did next mornin' was to look out for it. It was still there, an' steep as ever, an' I know'd it would be there! The Bible tells 'bout the 'everlastin' hills.' Don't you reck'n the Lord thought I was a everlastin' fool?" she added, with a sniff of contempt.—Chicago Tribune.

—Robert R. Stiles, of Topeka, Kan., sends us the following statement from the Topeka Daily Capital:

F. W. Knapp, deputy United States marshal, says that the finding of the body of Anthony Neyer, three miles north of Healey, Lane County, Kan., on last Wednesday, closed one of the saddest epochs ever written in western Kansas history.

Mr. Neyer was a young farmer living near Carwood in the north part of Wichita County. He was a young man of good habits and was highly esteemed by all who knew him. Last winter during a series of Free Methodist revival meetings, which were held in that neighborhood, he was converted and became so greatly excited on the subject of religion that his mind became unbalanced and

for a time he was desperately vicious. He would jump through windows of his room, tear the furniture to pieces and strip the clothing from off his body. It took three strong men to keep him under control day and night, yet all of this time he was shouting praises to God and preaching salvation. He would neither eat nor sleep, saying that God would provide for his strength and maintenance. Through the kindness of the neighbors who took turns in caring for him, he was kept at home for a couple of weeks in order to ascertain whether his affliction was only temporary or permanent and just at the time when the probate judge was to hold his inquisition, he showed marked signs of improvement, and the inquisition was postponed to await further developments. His improvement continued until he had quite regained his former strength and health and was regarded as being over the trouble entirely.

To the surprise and sorrow of his many friends, however, on last Sunday morning his horse was found at a neighbor's house, saddled and bridled with its head drawn as far to the side as it was possible to draw it and the bridle reins securely tied to the saddle girth. After he had thus tied the animal he had brutally beaten its brains out with a fence post and left it dead. Upon this discovery the county was carefully and thoroughly scoured for him, but to no avail, and it was not until Wednesday that he was found nearly fifty miles away from home. When found his body, which was entirely stripped of clothing, lay face downward and had many cuts and bruises upon it, supposed to have been inflicted by barbed wire fences.

He stopped at a farm house just south of Healey for supper on last Monday evening and when he left that place he was properly clad. It is supposed that he froze to death Monday night. When his clothes were found his Bible lay beneath them.

His body was taken home and amid a most touching ceremony, interred in the Carwood cemetery.

This man was an honest Christian. No man can truly believe the orthodox religion and retain his reason. The reason so few go insane is they do not

really believe it. They may think they do, but they do not. According to that religion ninety-nine one-hundredths of the human race are to suffer the pains of hell forever and ever. Any one who can honestly believe that and retain his reason is a fiend.

—The following howl from the Rev. Dr. George, of Kansas City, we are sure, will be read with interest by our readers. We take it from a Kansas City Journal:

Agnosticism was vigorously attacked by the Rev. Dr. William P. George yesterday in a sermon devoted to the subject at the Westminster Congregational Church. Dr. George did not mince words. His sermon was full of ridicule, denunciation and invective. He declared the agnostic was either an ignoramus or a hypocrite and several times smote the Bible to emphasize his words. Many of his hottest shots were directed at an imaginary agnostic in the audience whom he addressed severely: "Now, Mr. Agnostic, now my audacious friend," and like expressions. Several times he joined his congregation in laughing at his thrusts of ridicule and finally when he called upon the members to hold up their hands and attest their faith in Christianity, the agnostic to the contrary notwithstanding, two-thirds of the hands went up.

"These know-nothings," he said, "pretend to convert the world to their ignorance, while we found schools, colleges and churches.

"The Voltaires, Gibbons, Diderots, Spencers, Huxleys and the Paines and Ingersolls and their doctrines have appeared to curse the moral world as plagues, smallpox and insanity have cursed the physical world. But Christianity is destined to survive the one as the human race survives the other.

"And so Kansas City is to be the center of the cult which is to pull down the Christian Church and the Christian religion. Perhaps," he continued, ironically, "this is part of a scheme to make Kansas City a good place to live in and to rear children in.

"We have never argued with these people, for to argue with them is to advertise them, and the ministers of Kansas City have agreed, by common consent,

to keep quiet and go on preaching the truth."

Referring to the banquet recently given to Dr. Roberts, Dr. George said:

"I was amused if I hadn't been saddened by that banquet the other night." He took up one speaker's toast, "Jesus, the Man," and pointed out nine errors in it. Summing them up, he exclaimed:

"These are agnostics who say they don't know. I believe them. They don't. I am surprised at the little they do know and the gross ignorance they universally display from their Great Two Roberts downwards to all the glib little whifflets of the shallow school."

He thought the speaker who responded to "The Devil," as a toast, perhaps knew more about his subject than the speaker who talked of "Jesus, the Man."

As to the agnostic's position on hell, he said:

"I don't worry about hell. If you're going that way it is perfectly natural to worry about it. I'm not going in that direction."

The minister who is said to be ready to renounce his church and become Dr. Roberts' assistant, was roundly denounced by Dr. George as "a hypocrite stealing the livery of heaven to serve the Devil in. If he is an unbeliever he ought not to be permitted to remain in the pulpit he now occupies."

The most comical thing in all this harangue is that "the ministers of Kansas City have agreed, by common consent, to keep quiet and go on preaching the truth."

—Those people who believe in special Providence we should think would have some trouble reconciling the following destruction of churches and the killing of church members and preachers. But they may say, "Whom God loveth he chasteneth."

Pittsburg, Pa., March 30.—(Special).—Just at the close of Easter services this morning a terrific wind, rain and hail storm burst upon Pittsburg and vicinity. One church was wrecked, the roof falling upon the congregation, starting a wild panic. More than a score were injured, and six of these probably will die. In another church the side was blown in, the stove overturned, and the cooler men-

bers of the congregation fought fire while trying to stop the panic. One boat was overturned in the river, more than forty houses were unroofed in this city and Alleghany, hundreds of factory chimneys were blown down, and great loss resulted.

Churches in towns in this district suffered more severely than any other class of property. The following list shows the churches wrecked and the number killed or seriously injured:

Knoxville (Pa.) Presbyterian, six fatally hurt.

Wellsburg (W. Va.) U. E., two dead, four fatally hurt.

Robinson's Run (Pa.) U. P., two fatally injured.

Greenville (Pa.) U. P., preacher fatally hurt.

McDonald (Pa.) U. P.

Braddock (Pa.) First Lutheran.

Braddock (Pa.) Parker Avenue U. P.

The most serious result of the storm was in Knoxville Presbyterian Church. Easter services were closing. The minister announced the closing anthem and the congregation arose. At that moment the storm struck. The chimney fell with a crash, the roof was torn loose, swayed a moment, and the panic-stricken worshippers struggled and fought in their efforts to reach the doors. Many were trampled under foot. An instant later the roof came crashing down into the auditorium, burying scores of men, women and children.

Adams, Joseph, aged 21, badly crushed.

Berry, Miss Ethel, aged 22, fatally hurt.

Byron, Fletcher, skull fractured; serious.

Jones, Evan, aged 22, serious wounds on head.

McKnight, Curtis Ray, aged 4 years, legs crushed, internal injuries; will die.

McNulty, Clarence, aged 17, badly crushed; may die.

Mechlin, Thomas, aged 18, arms and head cut.

Meyer, John, aged 17, head battered.

Phillips, Dr. R. J., aged 40, concussion of brain; may die.

Schmidt, Albert, aged 14, both arms broken, head cut.

Schultz, Mrs. Rachel, aged 35, arms broken.

Smith, David, aged 32, arms broken, head cut and battered; serious.

Dozens of men and women, on seeing the roof swaying above them, and watching the struggling crowds at the doors, dropped to their knees. Some crawled under the pews, and thus escaped serious injury. The ceiling, roof and parts of the walls came crashing down upon them. Slate, bricks, mortar and beams fell upon the unsheltered ones. Many of the 400 worshippers were sheltered under the gallery, and a part of the roof fell in such a manner as to protect those caught under it.

Meantime the rain was descending in torrents, and the wind, blowing fifty miles an hour, threatened every minute to crush in the walls and kill those pinned beneath the debris. The screams of the injured and the hysterical wails of women caught under the fallen timbers added to the confusion. A thick dust covered the wreckage, and under the protecting galleries and the fallen roof men and women fought to escape.

In the First Lutheran Church, Braddock, the wind tore a hole in the wall, upset a stove with a fire in it, and scattered the fire over the congregation. Cooler members of the congregation fought the fire and tried at the same time to quiet the panic.

Reports from scores of churches tell of panic-stricken congregations in all parts of the city and surrounding towns.

—"Teach me," sang the choir.

"Some melodious sonnet."

The soprano meanwhile stared

At the alto's ———.

The preacher read his text,

On "straining at a gnat."

And the alto eyed with scorn

The soprano's ———.

The preacher probed his theme.

Waxed eloquent upon it,

While Mrs. Upjohn gazed

At Mrs. Highmore's ———.

Beneath his oratory

Fair maidens spellbound sat.

But each can tell you all about

Her neighbor's ———.

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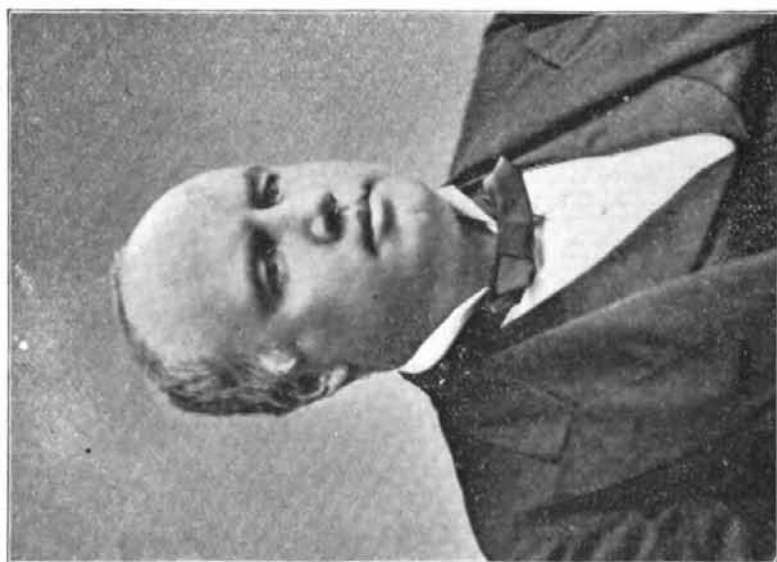
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A Trinity that Freethinkers Believe In.

FREE THOUGHT MAGAZINE

JUNE, 1902.

THE CHRIST IDOL.

BY MYRA E. WITHEE.

THERE is a vast difference between the recognition and defense of the man, Jesus, and the God, Jesus, or Christ idol.

In an article on "Free Thought and Jesus," in the April number of this magazine, the writer, Mr. Turrell, refers to some criticisms which appeared in an article of mine on Free Thought, in the February number, and says, "* * * You may deny inspiration of the Bible, denounce the atonement scheme, assail the churches and their dogmas, but the Christ idol you must treat with profound respect."



MYRA E. WITHEE.

Such defense as I have made of Jesus, I am ready to make of any other teacher who has made some effort, and some sacrifice for the betterment of the world. This is not the position of the Christ worshippers, and can hardly be called encouraging and upholding the Christ idol.

The writer above named makes mention also of the charges I presented against the church and says, "but I fail to see why they do not apply with equal if not greater force to the Christ whom she defends."

The reason they do not apply to the Christ whom I defend is because I defend the man Jesus, not the Christ idol.

It is true that one can select passages from the Gospels which will sustain the idea that Jesus taught some objectionable and unreasonable doctrines. But when we consider all that it is claimed he said, then we have quite a different view of the case.

It is hardly reasonable to believe that a man lived who said, "Blessed are the peace-makers," yet claimed that he came not to bring peace but a sword—Who said "Blessed are the merciful," yet stood ready to condemn the greater part of humanity to everlasting torment—Who said he would reward every man according to his works, yet taught the doctrine of forgiveness of sins, and salvation by faith; which, if true, would make it impossible for either the good or bad to receive their just deserts—Who disregarded many of the old laws, yet said, "Think not that I am come to destroy the law * * * but to fulfill." There is a question here, however, as to what law is referred to. We find in the same chapter that he states many of the laws of olden time, and gives altogether different ones in their stead. Therefore, it is unreasonable to believe that if Jesus made mention of a law which must be fulfilled, that he referred to the old Mosaic and Jewish laws. It is more reasonable to believe that he referred to the natural law of causation, which he could not have destroyed, if he would, and which must be fulfilled.

The Gospels furnish but slight evidence that Jesus taught kindness to the so-called lower animals; but according to John 21:25, the record of what Jesus did is very incomplete. The sentiment expressed in Matt. 9:13 and Matt. 12:7, "I will have mercy and not sacrifice," sheds a ray of light upon this question, and appears as evidence that Jesus condemned the sacrifices offered to Jehovah; and that his idea of God was one of love and mercy—such a God as appears to have spoken as stated in Hosea 6:6, "For I desired mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings."

When one takes into consideration all the sayings attributed to Jesus, and looks them over fairly and without prejudice, there appears plainly two characters; or, at least, two aspects of the one character. The one is Jesus the man—meek, loving, merciful; who recognized the sinfulness of the people among whom he lived, and who labored to arouse them to better ways, and did not hesitate at any self-sacrifice to accomplish his purpose. The other, is Jesus the God, a worker of miracles assuming power to forgive sins, and to take the believers to heaven and send the unbelievers to hell.

The former, Jesus the man, I believe to have had a real existence, and believe his life and teachings were such as to entitle him to respect. The latter, I believe to be a creation of the church, or Bible makers. Is it asked "why do I credit Jesus with the good, and charge the church with the bad?"

Because I know that the early Christian fathers were ignorant, cruel men—not such men as would give expression (without a prompter) to such sentiments as “Blessed are the merciful,” etc. But they were just such men as would say, “* * * but he that believeth not shall be damned.” “Depart from me, ye cursed, into everlasting fire,” etc. Their acts stand as condemnatory evidence against them. Their inventions of torture—the rack and the stake—such acts as literally tearing to pieces Hypatia. They were worshippers of Jehovah. Jehovah was created by such men, and fashioned after such, and Jesus has been made to appear like their cruel God, though in fact he was quite different.

When I think of the man Jesus—with his high ideals, laboring with such men as the early Christian fathers, trying to impress them with his pure thoughts, I cannot but feel that I would be an ingrate were I unwilling to recognize him, and acknowledge his efforts to do good; and if this is showing profound respect for the Christ idol then I shall continue so to do.

I feel grateful to all the teachers, who, free from any selfish motive, have stepped aside from the great throng, and willingly sacrificed such things as the multitudes crave, that they might contemplate life in its fullness, and find enlightenment for the sake of humanity. From such have come the loftiest sentiments the world has, and they may truly be called the world's saviors.

My religion (Buddhism) does not cause me to disregard truth and noble sentiment because they appear in some sacred book other than the Buddhists'; and were taught by a teacher other than Buddha. Truth is the same wherever it appears, whether it be in the Bible, the Vedas, the Buddhist sacred books, or the works of Voltaire or Ingersoll, or a Free Thought magazine.

Mr. Turrell denies that Jesus was or is a friend of the poor, or of humanity. Luke 14:13, “But when thou makest a feast call the poor, the maimed, the lame, the blind,” stands as proof that he was. Yet even this passage, and the one immediately preceding it, which is similar, have not escaped the iconoclast, but have been ridiculed, and the sentiments therein expressed been made to appear impracticable and ridiculous. A Free Thought writer, after quoting them, says: “What a glorious regulation is this? What truly divine etiquette! If you want some company at dinner, ignore your friends and relatives, and invite a lot of strangers, scallywags, vagabonds, cripples and blind men. They will enjoy it, and will not reciprocate the compliment.’ To this I would add, ‘Be careful

to keep watch of your spoons.' What sort of a being was it who issued such a festive pronouncement? Was he a God, a man of sense, a lunatic, or a feeble-minded person? As he was in the business of casting out devils, why did he not take an emetic himself?"

Now Jesus did not say invite "scallywags and vagabonds," but "call the poor, the maimed, the lame, the blind." Because one is poor and a cripple, is he necessarily a thief? Is the possession of gold, and the wearing of silk and broadcloth conducive to virtue? It appears plainly in Luke 14:13 that it was a feast Jesus had in mind when he spoke of giving a dinner,—not the frugal meal of the workingmen, but a gorgeous, sumptuous affair, that only the rich can afford.

We all know, or have some idea of what is meant by giving a dinner, or feast, by the rich. The company is composed of friends of the host and hostess. With few exceptions they are persons of wealth, who in turn give a feast, at which the host and hostess are guests, and thus the festivities are continued. The amount of edibles served is superfluous, and as a rule accompanied with intoxicating drinks, and the guests indulge without a thought of the hungry and starving.

Now supposing one of our millionaires of to-day should make a feast, and instead of inviting his rich friends (who are able to provide for themselves) should go out and invite a company composed of "the poor, the maimed, the lame and the blind," and should serve them with a good wholesome dinner, and should take the money that he would otherwise have spent for champagne for his friends, and buy them shoes and other wearing apparel—I ask in all candor, would such an act deserve ridicule? Would any humane person think of asking if the host were a lunatic, or a feeble-minded person, or suspect he had devils?

The person who gave such advice as is stated in Luke 14:13 must have been a friend of the poor, and I honor him as such. He was neither a lunatic, nor a feeble-minded person, nor had he devils.

Is this upholding the Christ idol? Did Colonel Ingersoll uphold this evil? In his lecture entitled, "What Shall We Do to Be Saved?" he recognizes the man Christ, and pays him homage. He also shed tears while listening to a sermon by Rev. Minot J. Savage and once told Dr. Savage that he had no objection to the kind of religion that he represented.

"Indeed," he said, "I am only clearing the ground and making way for the kind of work that you are trying to do." Unitarians regard Jesus

as representing the highest type of manhood, and preach constantly of his virtues.

The means adopted by some Free Thinkers are such as will cause many Christians, who are just entering upon broader fields of thought and breaking from the bonds of superstition, to rush back and hover under the wing of the church and sing "Rock of Ages." Their methods not only fail to accomplish the purpose desired (assuming their object to be to dispel error), but are actual hindrances to Free Thought.

A comically illustrated sacred book can but serve the same purpose as other comic literature—Puck, for instance. Such literature may, by provoking laughter, aid digestion, but is not an appeal to reason. Such literature will not ease the troubled soul that is calling for "Light, more Light." Neither will it attract those who have discovered, and appreciate, the truths in a religion, even though they recognize such truths to be intermingled with absurdities. He who loiters on the shore, making caricatures in the sand, and tossing up empty shells, declaring that of such is the bottom of the sea, disturbs not the inhabitants of the "mighty deep."

St. Paul, Minn.

SOME SUGGESTIONS FOR THE FOUNDATION OF A UNIVERSAL LANGUAGE.

BY C. B. WAITE.

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II.

Suppose a congress to be assembled composed of eminent philologists and linguists, representing the following ten languages :

English, French, Spanish, Portuguese, Italian, German, Dutch, Danish-Norwegian, Swedish, and Russian.

The assemblage thus convened, representing as it would, all the most important Indo-Germanic Languages, might well assume to act for the entire family in the formation of a common language. If some languages in the same family are omitted, it is because those languages, though of equal importance with some of those named in the foregoing list, do not harmonize with the ten languages to the same extent that the ten do with each other. The affinity though it exists, is not so apparent. This is particularly the case with the Modern Greek.

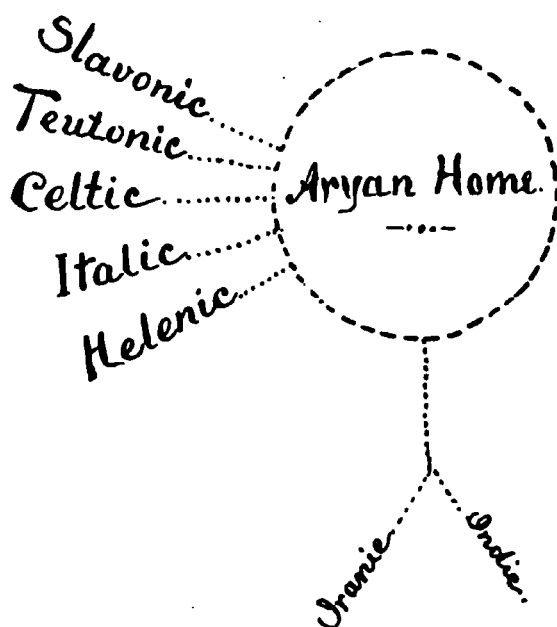
Those who use this language, might, in addition to it, be induced to adopt another, with such changes as they should choose to make. And so of those using the other unrepresented languages.

In regard to the other families, they would, at first, be spectators merely, of one of the most important movements of the century.

After a common Indo-Germanic language should have been formed, each of the other families could, should it think proper to do so, form a common language of its own ; after which, the thirteen or more families could send representatives to a congress, and frame what might truly be called a world-language.

All this being premised, I will now, for the benefit of the general reader, proceed to make clear the fact that the ten languages named do all belong to the Aryan or Indo-Germanic family.

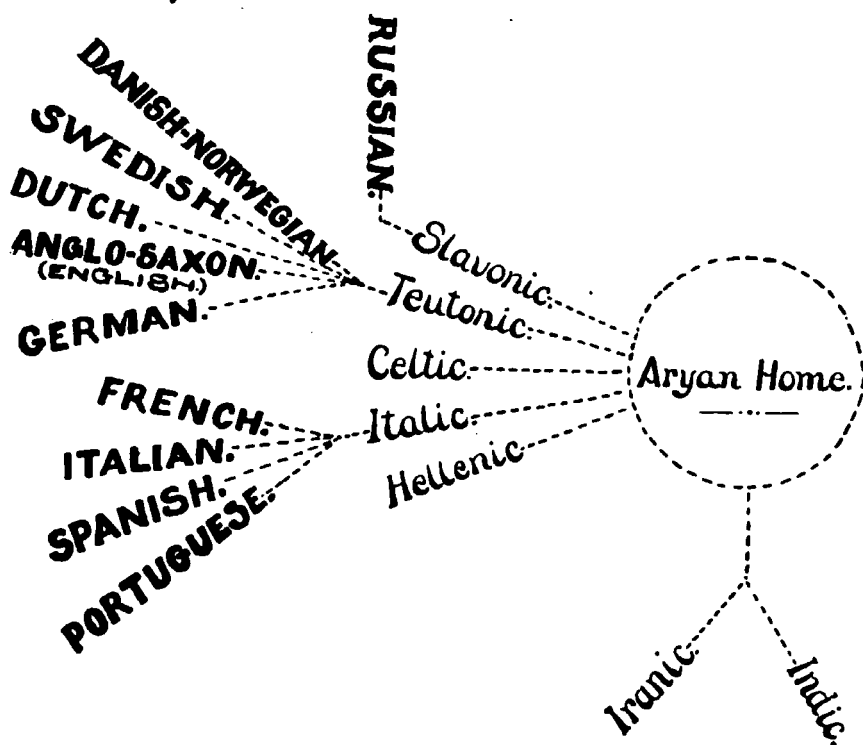
We will begin with the following simple diagram from Max Müller's "Biography of Words, and the Home of the Aryas." Thus :



The lines running north and west represent the peoples who swarmed out in that direction from their Aryan home somewhere in Asia. The lines below represent other dispersions.

Next, let us extend this diagram so as to show the ten languages which would be represented in the congress; thus:

from Max. Müller.



Where are we to go for these words? Where else than to the very languages already in common use by the ten peoples represented in the congress? The congress would represent not only the ten languages but the ten peoples using those languages; and simple justice to their constituents would require that the members should see to it that a language is not built up over the heads of the people, in disregard of their own words already in common use.

In the first place there is a large body of words, each of which has not only a like meaning, but nearly the same sound in every one of the ten languages, and this is manifestly the first place to go to for root words.

There are over a thousand words of this character in common use, every one homophonic in all of the ten languages.

When these words shall have been exhausted, the next source of supply would be those words which would similarly run through nine of the ten languages; then those which would run through eight; then seven; and so on down. Should this course be pursued, long before reaching the limit of a single language, the sources of supply for root words would be practically inexhaustible; since every list of words thus obtained would be larger than any previous one. The number of such words which would be found in a majority of these languages, could be counted by the tens of thousands.

This must be looked upon as nothing less than evidence of a desire on the part of these peoples to come together as nearly as possible in their modes of expression. They have been constantly reaching out toward each other, and adopting each other's words. That the words, many of them, are merely borrowed, makes the evidence so much the stronger. Why should they borrow words from other languages, except that they want a language in common with the people whose words they borrow? They were not obliged to borrow these words. They could easily manufacture from their own languages, words to express the meaning desired.

From the immense number of homophonic words in the ten languages named, we give the following as examples:

EXAMPLES OF WORDS IN COMMON USE

ENGLISH	FRENCH	SPANISH	PORTUGUESE	ITALIAN
Mother	mère	madre	madre	madre
Coffee	café	café	café	caffè
Sugar	sucre	azucar	assucar	zucchero
Tea	thé	te	cha	te
Cigar	cigare	cigarro	cigarro	sigaro
School	école	escuela	escola	scuola
Salt	sel	sal	sal	sale
Wine	vin	vino	vinho	vino
Fruit	fruit	fruto	fruto	frutto
Metal	métal	metal	metal	metallo
Family	famille	familia	familia	famiglia
Matter	matière	materia	materia	materia
Music	musique	musica	musica	musica
Nation	nation	nacion	nação	nazione
Religion	religion	religion	religião	religione
Rice	riz	arroz	arroz	riso
Anecdote	anecdote	anecdota	anecdota	aneddoto
Alcohol	alcool	alcohol	alcohol	alcool
Bible	bible	biblia	biblia	bibbia
To form	former	formar	formar	formare
To dance	danser	danzar	dançar	danzare
To march	marcher	marchar	marchar	marciare
To practise	pratiquer	practicar	praticar	praticare
To regulate	régler	regular	regular	regolare
Central	central	central	central	centrale
Circular	circulaire	circular	circular	circolare
Three	trois	tres	tres	tre
Six	six	seis	seis	sei
January	janvier	Enero	Janeiro	Gennaio
October	octobre	Octubre	Outubro	Ottobre

WHICH ARE HOMOPHONIC IN TEN LANGUAGES.

GERMAN	DUTCH	DANISH- NORWEGIAN	SWEDISH	RUSSIAN
mutter	moeder	moder	moder	mat'
kaffee	koffie	kaffe	kaffe	kofe
zucker	suiker	sukker	socker	sakhar
thee	thee	the	te	tchai
cigarre	sigaar	cigar	cigarr	sigara
schule	school	skole	skola	shkola
salz	zout	salt	salt	sol'
wein	wijn	vin	vin	vino
frucht	vrucht	frugt	frukt	frukt
metall	metaal	metal	metall	metall
familie	familie	familie	familj	familia
materie	materie	materie	materia	materia
musik	muziek	musik	musik	muzyka
nation	natie	nation	nation	natzia
religion	religie	religion	religion	religia
reis	rijst	ris	ris	ris
anekdote	anekdote	anekdote	anekdot	anekdot
alkohol	alcohol	alkohol	alkohol	alkogol'
bibel	bijbel	bibel	bibel	biblia
formen	vormen	forme	forma	formirovat'
tanzen	dansen	danse	dansa	tantzovat'
marschiren	marcheeren	marschere	marschera	marshirovat'
practiciren	praktizeeren	praktisere	praktisera	praktikovat'
regeln	regelen	regulere	reglera	regulirovat'
central	centraal	central	central	tzentral'nyi
circular	circulair	cirkulære	cirkulär	tzirkulyar
drei	drie	tre	tre	tri
sechs	zes	sex	sex	shest'
Januar	Januari	Januar	Januari	Yanvar'
October	October	Oktober	Oktober	Oktyabr'

The people having thus made an effort to come together in the mode of expressing their ideas, it is incumbent on their linguists to bring them together. This can be done by giving them a common language, based upon the principle above explained, and it can be done in no other way.

When you can give them, in a new language, words which they have been accustomed to all their lives, would it not be the height of folly to offer them words entirely new, or which not more than one in ten of those interested can understand? Yet this was precisely what was done when the Volapük was presented to the public of Europe and of this country.

The foregoing list was prepared without any reference to that language. A comparison of these words with the corresponding words of the Volapük will illustrate that system, and disclose some of its peculiarities, and will at the same time furnish some suggestions for the construction of a common Indo-Germanic language.

The list consists of 21 nouns, 5 verbs, 2 adjectives, and 2 numerals.

We will commence with the verbs:

In the Volapük, the infinitive ends invariably in "ön;" which is added to the root word: This ending is purely arbitrary. No one of the ten languages has it. Two of them have "en" and two have "ar." The others differ from these and from each other. Why Schleyer adopted "ön" for the infinitive it is difficult to understand, unless it was to show his independence of existing languages. But he could not afford to be independent of them. The fundamental principle of a new language must be, dependence upon existing languages.

The suffix "ön" is to be added to the root word. That, then, must first be obtained. Before getting the verb for "to form," the Volapükist must have the noun for "form." His word is "fom." This is sufficiently simple, but why was the "r" omitted? We have the syllable "form" in 9 of the 10 languages, and "vorm" in the other, while "fom" occurs in no one of them. The root word should have been "form," and the infinitive ending should have been "en" or "ar." But "ar" is preferable, because it has an analogy in "er" in French, and in "are" in Italian. Instead of "fomön," therefore, the verb should have been "formar." This would be recognized at once by a Spaniard or a Portuguese, would sound sufficiently well to the Italian, and not very badly to the Frenchman.

By a similar process, we get for the verb "to dance," "dansar," instead of the Volapük "danüdön," for to march, "marshar," instead of

"malekön," for "to practise," "praktisar," or "praktizar," instead of "plagön," and "reglar," or "regular," instead of "nomon," as the equivalent of the German "regeln."

In this last case, Schleyer first constructed a root word from the Latin "norma," "rule," striking out the "r" as he did in the word "form," and taking the syllable "nom" for the root word. Then from this he formed the verb "nomön," "to regulate." Thus he goes to a foreign language and gets a mutilated root word, instead of taking a syllable which is common to all the principal European languages. Is it strange that his language had to fail?

The Volapük adjective ending, "ik," is not objectionable, being homophonic with the adjective endings in some of the other languages. But there is no intimation that it was adopted for that reason.

In the case of the numerals, the homophonic principle was disregarded entirely. "Three" is "kil;" six is mäl. Certain syllables were taken for the numerals 1 to 9, thus: 1 bal, 2 tel, 3 kil, 4 fol, 5 lul, 6 mäl, 7 vel, 8 jöl, and 9 zül. Then to bal 1, was added s, making bals, 10. 20 would be "tels," 30 "kils," 40 "fols," etc. These were combined for the higher numbers. Thus 40 being "fols" and 3 being "kil," 43 is "folsekil." This is scientific, certainly. But is it any more scientific than "forty-three" in English, or "quaranta tre" in Italian? Any new system of numerals would differ from the systems of some of the other languages. But is that any reason why it should have nothing in common with any of them?

We come now to the nouns:

Of the 21 nouns in this list, the Volapük roots of 9, viz: "mot" for mother; "kaf" for coffee, "jul" for school—j having the sound of sh—"sal" for salt; "vin" for wine; "metal" for metal; "famül" for family; "rel" for religion; and "bib" for bible, are unobjectionable, except that by analogy, if "rel" is taken for religion, "kaf" for coffee, and "bib" for bible, then "met" should have been taken for metal, and "fam" for family.

But here, as in the case of the adjective endings, it is to be noticed that the homophonic character of these syllables is not given as a reason for taking them. The author of the Volapük is careful not to acknowledge any dependence upon existing languages. On the contrary, he expressly declares his independence of them. In a note to the Volapük grammar we have this singular announcement:

"It is not necessary to remark that the root words of the Volapük have nothing in common with the roots, properly speaking, of the languages from which they are borrowed."

Going back to the nouns in the list :

In "jueg," for sugar, the j having the sound of sh, the syllable would have been strictly scientific if the "e" had been omitted. Why it was inserted it is difficult to say, since it does not occur in that position in any one of the ten languages.

The same remark may be made with double force in regard to "tied" for tea ; there being here two superfluous letters.

In the word for cigar, the "ziga" is perfectly intelligible, though c or s would have been much better than z. But why was the "d" added, making the word "zigad?"

In "flug" for fruit, there is some excuse for the "l," owing to the difficulty experienced in some parts of Europe in pronouncing the letter "r." But what excuse is there for closing the syllable with the letter "g?" It is equally inexcusable to substitute the same final letter for the word music, making it "musig."

For the word nation, which has "nat" in seven languages, the Volapük has "net."

The Volapük for "matter" is "stöfin." This might do for a definition, but it cannot be called a root word, since but one of its letters is contained in the word "matter." In this word the syllable "mat" runs through every one of the ten languages, in precisely the same form. Nothing can be plainer, therefore, than that the root word for "matter" should have been "mat."

We now come to some words which were manufactured from the Volapük itself :

The word for rice is "leüd." "Le" is a prefix and "üd" a suffix in the Volapük. Each has several meanings. I have sought in vain to find a meaning which could be translated by the word "rice," nor is any light thrown upon it in the Volapük dictionary.

"Anecdote" is "konam." This word is involved in almost equal obscurity. It is divided thus : "kon-am." "Am" is a suffix, marking action ; as, "fomam" formation, from "fom," form ; and "finam" achievement, from "fin," end. "Kon" is a story. So we may guess that "konam" means a story with a point to it. This is, also, "konot."

Alcohol is "letikälin." This word is not easily analyzed. "Tikä" means "spirit, intelligence," and cannot be a constituent part of this word, unless the word "spirit" be used in a double sense.

In the names of the months we find a little relief. January is "balul," from "bal," 1, and "mul," month; and October is "balsul," from "bals," 10, and "mul," month.

In no one of the six words last mentioned, is there any homophonic analogy between the Volapük and any one of the ten languages.

The result of the entire analysis is, to bring us to the conclusion, that the author of the Volapük failed entirely to comprehend the true principle on which the root words of a common language should be constructed.

Before leaving the subject, we will illustrate it further by the example of a single word. We will take the word "thread." It runs thus:

English, "thread;" Danish-Norwegian, "traad;" Swedish, "tråd;" Dutch, "draad." French, "fil;" Italian, "filo;" Spanish, "hilo;" Portuguese, "fio." German, "faden;" Russian, "nitka." Now, here is a word with a like sound in four languages, and another word entirely different, but with a like sound in four other languages. Yet Professor Schleyer, ignoring these eight languages, and these eight peoples, took his root word from a single language. From the German "faden" he took "fad" as the root word for thread.

In order to have as short a word as possible, and one which would sound alike in as many languages as possible, the primitive or root word here should be "fil;" from the French "fil," Latin, "filum." From that as a root we have already many derivatives in English, thus; filament, filaceous, filar, file, filiform, filiferous, fillet, etc.

The three languages which affiliate with the English on the word "thread," have also several of these derivatives; so that the word "fil" would be more or less familiar to all of those four peoples, while it would be very familiar to the other four.

While "fad" as meaning "thread" might be recognized by a German, it would be a strange word to an Englishman or an American, to a Frenchman, a Spaniard, a Portuguese, an Italian, a Dutchman, a Dane or Norwegian, a Swede or a Russian.

Why did Prof. Schleyer go to any language for this root word? Why not take any syllable at random and call it thread? Because he

thought it important to take something that somebody would recognize ; something which to some people would sound familiar. The same reason would make it important that it should be familiar to as many people as possible.

It is sufficiently manifest that the problem of a universal language is yet to be solved. And it is equally plain that the first step in that solution is the formation of a common Indo-Germanic language.

This can only be done by co-operation on the part of those who are using the Indo-Germanic languages. As co-operation by all the nations and peoples using these languages, is scarcely to be expected, and perhaps not at first to be desired, it is obvious the first Congress should be composed of delegates representing either the languages named, or about the like number of the languages of the most enlightened nations of the world. Probably the ten languages named comprise more homophonic words than any other ten.

That the most enlightened nations should be included is too plain for argument. Professor Whitney has pointed out, that as in everything else, so in language, civilization tends to unity. "Every center of civilization," says he, "becomes also a center of integration; its influences make for unity of speech as of all other social institutions. Since culture has become incontestably the dominant power in human history, the unifying forces in language have also been stronger than the diversifying; and with culture at its full height, and spread equally to every land and race, one universal language, like one universal community, is not an absurdity or theoretic impossibility, but only a Utopian or millennial dream."

A universal language need not, however, wait for a universal community. Much has been done toward unifying the race since this statement was made ; and it is not too much to expect that ere long a universal language, instead of being a mere Utopian or millennial dream, will become a glorious realization.

LIKE OLIVER TWIST, AMERICAN STUDENTS ARE ASKING
FOR "MORE."

BY ELIZABETH CADY STANTON.

ONE of the crying evils in our schools, colleges and universities is the wretched system of feeding our growing boys and girls; students above all other classes need plenty of good, well-cooked food, and a happy state of mind when approaching the table.



ELIZABETH CADY STANTON.

It is bad enough to meet with constant experiences of tough meat, underdone or dried to a chip, half cooked, unsound vegetables, bitter coffee, sour bread and rancid butter, but even the dining-room which hungry boys and girls always approach with pleasure, is now not only robbed of all epicurean delights, but even of pleasant anticipations of good things to come.

To see our sons and daughters growing thin under this wretched system of feeding in all our institutions is a disgrace to those who have charge of that department of college life. Grown people do not fully appreciate how sad a disappointment an unsavory meal is to the healthy appetites of the young.

Dyspepsia is one of the common diseases among our literary classes, and the foundation for this prevalent ailment is laid in our schools and colleges; of what avail is a knowledge of art, science, philosophy and government, when health is seriously undermined?

A perfect understanding of the science of dietetics is of far more importance than etymology, as the former involves a knowledge of the laws of health and life, without which all other sciences are of little value.

It would be a great blessing if some of the large sums of money now being given to various colleges for buildings, libraries, gymnasiums and salaries, could be devoted to the benefit of the students, that the head

of the culinary department might no longer plead poverty as an excuse for starving our sons and daughters.

The manager in one of our colleges was heard to say not long since, in answer to a protest from some of the students about the very meager fare, "I feed you as well as I can afford to for the small price you pay."

The health of a growing generation of humanity is too serious a question for shortsighted economy; or such dishonest saving as has been reported from different institutions where the servants have been trained, in clearing the table, to empty milk left in the tumblers back into a pitcher, and to gather up the respectable pieces of meat, butter, vegetables and other viands, to be daintily re-dished and served up for the next meal.

We can readily imagine how the knowledge of all this must affect the appetites of even the most hungry guests subjected to such impositions.

I still remember my own experiences at Emma Willard's celebrated seminary at Troy, New York. After three years in that institution I suffered with dyspepsia for many months, and have never been able since to look with satisfaction at corned beef, liver, or bread pudding.

Now the time has arrived for a general protest against such outrages from all points.

We must show new honor to the culinary department, build more convenient and spacious kitchens, with more elaborate cooking apparatus and utensils; we must have choice domestic libraries on the art of cooking, and training schools for teachers of domestic science, who will give us a body of well-educated, moral, and scientific cooks.

One of our great needs at the present hour is to exalt and dignify this domestic department, that we may have far more thorough, conscientious managers than we have ever yet possessed.

I am rejoiced to find that one millionaire has at last given some thought to the subject of dietetics. Cecil Rhodes, in his late will, left a bequest of fifty thousand dollars for the improvement of the high table for resident Fellows and tutors, at Oriel College, Oxford.

May other rich men follow his example and extend their charity to all classes of students.

JESUS AND THE SO-CALLED GOSPELS.

BY JOHN MADDOCK.

IN his criticism of Mrs. Myra E. Withee, Mr. George W. Turrell opened up the way for a critical investigation of Jesus and the so-called gospels, contained in the New Testament. The intellectual world has now arrived at the point where Jesus of Nazareth has got to be vindicated and cleared from



JOHN MADDOCK.

against him or he must go down, never to rise again, along with all the fables and untruths which the Bible contains. Like the Ecclesiastics Mr. Turrell proceeds upon the assumption that the Bible is a book of truth and he seems to accept what it says as truth. He directly charges Jesus with all that is there said of him, just as if he knew that the record is true. It must be remembered that the four books, Matthew, Mark, Luke and John, have been randomly called "the four gospels," without due regard to what they contain. Strip them of what is devoted to the birth, life, arrest, trial, death, resurrection and ascension of Jesus, and what was said of him, and there

is not much left. There is no record that Jesus left one word that he wrote, but there is a good deal of evidence to show that "the early fathers" wrote a great deal about him that is not true, and this can be fully corroborated by the miraculous stories recorded of him. The Gadarene pig story is one in point; and there are others in connection with his birth, life, death, resurrection and ascension—all of which are falsehoods made to order by the exaggerators who wrote what are randomly called "the four gospels." To hold Jesus responsible for all that is recorded of him is to maintain that all those exaggerations are true; this, Mr. Turrell will not care to do. "Let us be honest"—with Jesus; we shall yet find that he was honest and true to all mankind. By the way, "the four gospels" were written it can easily be seen that the ideas contained therein did not come from the same mind; that some sayings are truthful and that others are not. For instance: "By their fruits ye shall know them;

men do not gather grapes of thorns nor figs of thistles." This referred to his good followers. Put this in contrast: "And these signs shall follow them that believe: 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 hurt them; they shall lay hands on the sick, and they shall recover." The former test is reasonable and true; the latter is nonsensical and false. There are many things of a like contradictory nature in those gospels, hence all of them cannot be logically attributed to Jesus. Mr. Turrell quotes: "If ye believe not that I am he ye shall die in your sins." Against this I will quote, "Many shall come in my name, saying I am Christ; and shall deceive many." The former infers that Jesus was the Christ; the latter, a flat denial. The former was written by one who believed that Jesus was the Christ; the latter, by one who told the truth. Jesus is not the Christ and the many who have testified that he is have deceived many and they themselves are deceived. The mind, out of which came all the beautiful sayings in "the four gospels," including the story of the woman taken in adultery, the parable of the lost sheep, etc., etc., was not the same at that which so harshly hurled bitter denunciations against the scribes and Pharisees and which declared, "He that believeth not shall be damned." Contrast these with the above: "The scribes and pharisees sit in Moses' seat: All whatsoever they bid you observe, that observe and do, but do ye not after their works, for they say and do not." "This is condemnation that light has come into the world." Jesus tolerated the scribes and pharisees as teachers, but he warned the people not to follow their actions, and he taught that the coming in of light is condemnation, which is true.

Mr. Turrell charges Jesus with being the author of the doctrine of atonement and forgiveness of sins, the atonement through blood, the murder of the innocent to save the guilty, the doctrine of eternal misery, the gospel of damnation and with teaching that the great majority are to be damned. As I said before, to charge Jesus with all this is to affirm that all of "the four gospels" is true. Would it not be much better to find out first if Jesus did teach what is assigned to him? We know, certainly, that some writers wrote falsely about Jesus, because they attributed things to him which are impossible and absurd. It is safe to say that the man who wrote the Gadarene pig story lied about him; the story of itself is enough to corroborate my statement. It is the same with the accounts of his walking upon the water, his feeding the five thousand with five barley loaves and two small fishes, his resurrection and ascension, his tempta-

tion by the devil and his appearance to his disciples after his death. These stories are positive proof that some writers lied about him. The question now is, did any of them tell the truth? Did Jesus speak as no other man ever spoke? There is good evidence to show that some one wrote truthfully and that Jesus did preach what no other man ever did. According to those truthful records, Jesus did not preach the doctrine of atonement and forgiveness of sins, the atonement through blood, the murder of the innocent to save the guilty, the doctrine of eternal misery nor that the great majority are to be damned. The testimony of three of the writers is, that he preached "the gospel of the Kingdom of God, showing that all mankind would be delivered by the leaven, or force, which works within, the process being evolutionary in character, as set forth in his simile of blade, ear and corn in the ear. Jesus, therefore, will rise from the grave of the myths and clouds which have obscured him so long and what he said will be verified by pure science—by the gospel of positive materialism which is embodied in positive Monism. No other teacher ever preached the gospel of the Kingdom of God; no other teacher ever recognized God as Jesus did nor made Him sovereign ruler in all His works. Every intelligent Freethinker knows how the Bible was compiled. All the manuscripts relating to what took place and what was assumed in the apostolic age were gathered up by the Catholic Church; and as its dogmas were based upon legends and fables, it is likely, as a case of natural selection, that the manuscripts containing more of the teachings of Jesus, than those which were preserved, were thrown away. The Catholic Church made the Bible, hence we must expect to find in it such fabulous stories as it contains. As the Catholic Church would not select the Westminster Confession of Faith, now, so would it not, then, select the teachings of Jesus in preference to the legends which it adopted at the time of its inauguration. The little truth concerning Jesus, which we find in the New Testament, no doubt, got put in because it was not understood. Mr. Turrell did well to say that the Christian Church was founded upon the "reputed" teachings of Jesus, because he was not its founder. We must not forget that many a "scientist" never used a hoe nor worked at manual labor any other way, and were dependent upon others for support. The mission of Jesus was to "bear witness to the truth" and he was unfortunate enough to get into an environment which was unsuited. Truly enough, he was not of this world; this world is not ready yet to receive the truth which he preached. If he did not say, "The world is my country, to do good my religion," he taught its equivalent in telling his hearers to love all men,

not their brethren only. If Jesus said and taught all that is written of him I would have to join with Mr. Turrell in exposing him; but as I know, positively, that some of the writers of the New Testament lied about him, I have to be careful what I attribute to him. I know that the devil did not take Jesus to the top of a high mountain and show him all the kingdoms of the world; that Jesus did not walk upon the water, nor rise from the dead and ascend into heaven and sit upon the right hand of God, etc., etc. Words were put into his mouth upon all of these occasions, and it is reasonable to believe that he was made to say, by those who wanted to use his name for effect, many things which he did not. Jesus cannot logically be connected with the Christian Church, and if he was to come to-day preaching "the gospel of the Kingdom of God," not a Christian church door would open to him. The only place he could get to air his views would be (so far as my experience leads me) in a Free Thought periodical like the Free Thought Magazine. According to the New Testament, Jesus was tried in a Roman court, by Pontius Pilate; and no fault could be found in him. He is on trial now before the bar of science, and the result will be the same. I will undertake his defense and I respectfully call upon Mr. Turrell to corroborate all the charges which he has made against him. No man can be his own witness, not even Jesus; there must be corroboration.

I am not taking this stand for the special purpose of refuting Mr. Turrell, but to set Jesus right before the intelligence of the twentieth century. "There is nothing covered that shall not be revealed." This is one saying attributed to Jesus which will be verified. In the discussion of this profound subject, I do not draw the line at Mr. Turrell. Any one is at liberty to take the part of accuser. We have abundant proof that some of the writers of the New Testament lied about Jesus; there is good, valid evidence that some of them told the truth. Let the truth come out.

Minneapolis, Minn.

THE FOUNDING OF THIS REPUBLIC.

BY B. F. UNDERWOOD.

THE Declaration of American Independence which launched upon the ocean of national life the great republic of North America, was a clean cut charter of human rights; a proclamation of human freedom; a manifesto of political manhood, and an avowal of confidence in a people's mental and moral maturity and capacity for self government; an announce-



B. F. UNDERWOOD.

ment of an experiment in supreme self sovereignty, in government of the people, by the people, for the people; an announcement to the world of a departure from governmental methods and practices of the past, of a determination to substitute for the doctrines of kings to rule by divine commission the right of the people to govern themselves in independence and in freedom from royal and prelatial authority.

Of this immortal manifesto, Buckle, the historian, wrote that it should be hung up in the nursery of every king and inscribed upon the porch of every royal castle.

BEGINNING OF OUR GOVERNMENT.

The establishment of this government was an announcement to the world of the fixed purpose of the people to separate the church from the state, and to leave each to sustain itself without violence to conscience, or to the rights of religious freedom; it was an announcement to the world that a people, realizing their fitness for self-rule, were ready and determined to take the reins of government in their own hands, and to maintain order and to protect life and property without demanding allegiance to the pretended political agent of Deity in the person of a king, or to ecclesiastical authority in the form of an established church.

Radical and revolutionary were the steps taken by the founders of this Republic. Theirs was the first successful effort made to establish a government, separate from and independent of an ecclesiastical authority back of and controlling the secular power.

CHURCH AND STATE.

The system of church and state extends far back into pagan antiquity. It was the system of the Roman empire. It was retained and transformed under Constantine, transmitted through the ages of Christian faith, and it prevails over most of Christendom even to-day. Our revolutionary fathers, in laying deep and broad the foundations of this nation, were the first to depart from that hoary-headed and hateful system. That step was a marvelous advance and it is one of the indications of the sagacity, wisdom and superior character of the men, the results of whose work have come down to us as a blessed inheritance.

The diversity of belief which prevailed among the people contributed happily to the result. The states in adopting their constitutions, still retained, some more than others, the connection between church and state, remnants of which unfortunately still exist.

REMARKABLE MEN.

A more remarkable group of men has not appeared in human history than that which gave to the world the American government. They were men whose commanding abilities and determined spirit fitted them for the work of founding a free government in the new world. Washington, renowned for his wisdom, integrity, sagacity and patriotism; Franklin, the sage, scientist and diplomat; Jefferson, the scholar and statesman, the political leader, the defender of popular government, of ready pen; Adams, the thoroughly equipped champion of freedom, of courageous spirit and ready tongue—these are a few of the names of those remarkable men.

AMERICANS DID NOT WISH SEPARATION.

It should be understood that the American people desired reconciliation. They did not wish to separate from Great Britain. In their petitions sent to the king as late as the fall of 1775, there were assurances of a desire to remain royal subjects of Great Britain, and a request only that the colonies be relieved of burdensome taxes, and placed back where they were in 1769. Even when the British ministry had decided to increase the garrison of Boston to 10,000 men; when later in April, 1775, Pitcairn met Parker on the green at Lexington; when in the summer of 1775 the king refused to receive a petition brought from congress to London, and even, when on October 31, news reached Philadelphia that British ships had burned the town of Portland and that King George had hired four generals and 20,000 mercenaries to teach obedience to his American subjects, the American people did not wish for independence.

They remembered that Englishmen had fought for them and with them against France, and, accustomed to honor the king, many could not bear to think of disloyalty to him, and feared, moreover, that independence would prove but the beginning of social and moral decadence and dishonor.

.. .. .
AGAINST REBELLION.

Much of the best moral sentiment was against resistance to British authority. When I visited Canada some years ago, I read an inscription on a tombstone to the effect that it commemorated a loyal subject of Great Britain, who, rather than be a traitor to his king and country, fled from the portion of the colonies ruled by rebels and made his home and died among the loyal Canadians. Many similar inscriptions can be seen in old Canadian burial grounds.

Even Washington, when in July, 1775, he took command of the army, "abhorred the idea of independence." As late as April, 1775, Jefferson said, "I never heard a whisper of a disposition to separate from the mother country." In March, the same year, Franklin said that "no American, drunk or sober, thought of independence."

THE MARCH OF EVENTS.

But the march of events was inevitably toward a definite step for independence on the part of the leaders.

October 18, 1775, in the *Pennsylvania Journal*, appeared an article which said: "I hesitate not for a moment to believe that the Almighty will finally separate America from Great Britain. Call it independence or what you will, if it is the cause of God and humanity, it will go on."

The author was Thomas Paine.

This article showed a sentiment, which, though not yet general, and publicly expressed by but few, was evidently growing.

January 10, 1775, from the pen of the same author who wrote the words just quoted, appeared the famous pamphlet called "Common Sense," which in a style marked by directness, clearness and simple eloquence, exposed the absurdity of hereditary government, defended the right of the people to govern themselves, and appealed to them to renounce allegiance to the "Royal Brute of Great Britain" and to establish "the free and independent states of America."

COMMON SENSE.

This pamphlet, which some publishers to whom it was offered refused to publish, had an effect which was wonderful in extending and deepening the sentiment in favor of independence. In April, fully a hundred and

twenty thousand copies were in circulation. It was read and discussed from Maine to the Carolinas. The demand for the work was not greater than the swiftness with which it carried conviction. Many of those who were still hopeful of redress of grievances and of reconciliation, regarded the appearance of the pamphlet and the spread of the desire for independence as extremely unfortunate, but the growing strength of the sentiment bore down all opposition. June 8th, Richard Henry Lee introduced in the continental congress a resolution that "these United Colonies are, and of right ought to be independent states." On the 12th of June a committee of five members, of whom three were Jefferson, Franklin and Adams, was appointed to consider the manner of the declaration. The paper was penned by Jefferson, and reported to Congress and adopted, with but little alteration, July 4th.

The pamphlet which contributed so largely to create the sentiment for independence was signed "Common Sense," the name of the writer being withheld, and it was commonly ascribed to Franklin. "How could you," said a lady who was against independence, "speak of his majesty as 'The Royal Brute of Great Britain?'"

"Madam," replied the diplomat, "had it been I, I should never have so dishonored the brute."

CRISES NO. I.

The name of the author of the pamphlet was not generally known until after the evacuation of New York by Washington's army in December of the same year, when a paper called the "Crisis," appeared in the form of a letter of advice to Lord Howe, beginning: "These are the times that try men's souls," and which Washington ordered to be read before every corporal's guard of his dispirited army before it crossed the Delaware. The author of "Common Sense," while the members of congress were signing the Declaration of Independence, had enlisted in the army, joining the command of General Lee and during his service writing on a drumhead by the flickering light of a torch, those burning words which encouraged the drooping spirits of the continental army. The opening words of the Crisis No. 1 were as follows: "These are the times that try men's souls. The summer soldier and the sunshine patriot will, in a crisis like this, shrink from the service of his country, but he who stands it now deserves the thanks of men and women. Tyranny, like hell, is hard to conquer, but the harder the conflict the more glorious the victory."

Such was the spirit in which appeal was made to American soldiers

at the inception of the American Revolution which resulted in the establishment of this Republic, the best that the sun has ever shone upon. May it not be destroyed by selfishness and greed, embodied in class legislation and repression and spoliation of the many for the benefit of the few, as were destroyed those earlier republics whose skeletons now lie bleaching on the shores of time.

THE GARDEN OF EDEN—A WONDERFUL DISCOVERY.

BY THOMAS ALLEN.

PROFESSOR PAUL HAUPT, of the Johns Hopkins University, assisted in the translations by Professor Edward Harper, of Chicago, has elaborated recently discovered Babylonian tablets with the following result: The Babylonian myths on which the Hebraic story in the



THOMAS ALLEN.

Bible is founded, are immensely older than it. That story, the professor says, is wrong. Two rivers, the Euphrates and Tigris, can be easily identified, but the Bible says they have a common source, which they have not, and the other two rivers are missing; there is nothing in the region where four rivers have one source, nor anything which can possibly be identified as such. The ancient Babylonian legends, the professor says, constantly make mention of a Paradise, but it is not at the source, but at the mouth of two or four rivers. To begin with, he says, there is no place in the region where four rivers flow into the sea, but the shore of the Persian Gulf may have been thousands of years ago sev-

eral hundred miles further north, and if that were so, then the mouths of these two rivers would be united, and so the mouth of two of the rivers would be accounted for. Two other rivers can be found, namely, the Kercha and the Karun; they both flow into the Tigris, but by moving the north shore of the Persian Gulf several hundred miles north they would flow into it, instead of being only tributaries to the Tigris and the Eu-

phrates. Here, then, the professor has found the four rivers and made them flow into the sea, at a few hundred miles north of the Persian Gulf, but probably several hundred miles apart. This, then, he says, is the Babylonian Paradise. We have all heard the story of Mahomet, who said, if the mountain cannot come to me, I can go to the mountain. In like manner, the professor finds that the rivers could not get to the sea, but the sea, very kindly went to the rivers, only a few hundred miles away. The professor may be excused for removing the sea, because he had the example of Moses, or whoever wrote the book of Genesis. He says the Jews always conceived God as dwelling in the north, but as the mouths of the two rivers were south of Palestine he, Moses, substituted source for mouth, so removing Paradise to somewhere north of Mesopotamia. Archeologists have never been able to find any indications of the Garden of Eden, in the northern region, to which Moses removed it, so the professor says they must now look for relics of it about where the mouths of the rivers are now, or once were. It is pleasing to contemplate the amount of rejoicing into which the "Christian World" will plunge, when it appreciates the full value of this profound scholar's find. But what relics does the professor expect would be found? The fig leaves which Eve wore were very perishable, but then they may have been preserved by a miracle, so that the relics the professor speaks of may be identified in the same manner as the true cross of Christ found by the Empress Helena identified itself by restoring to life every dead person touched by it. Now we hope these relic hunters will be very particular about the fig leaves; we do not know how many Eve may have worn, but as the climate was warm, and there were no "peeping Toms" about, there may have been very few, perhaps only one. We read also of coats of skins; if Adam had a fur coat for himself and a fig leaf for his wife, he would be very much like some of our modern husbands. Then there is the flaming sword; if it was flaming then perhaps it has been flaming ever since; it would be a very brilliant relic for some ecclesiastic museum.

The following extract from an unpublished work by Thomas Allen, is offered as a substitute for the above :



The Buddhists, the Brahmins, and kindred religions constitute nearly half of the population of the world. They tell us that the cross symbolizes the traditions of happy abode of their primeval ancestors. What better picture, or more significant character, in the whole range of symbolism, could have been selected for the purpose than a circle and a cross, the

circle to denote the disc of the sun, the source, the producer and sustainer of all life, when associated with water, which was signified by the cross, which represented four rivers, flowing towards the four quarters of the earth. Taken together they would therefore represent the vivifying and productive powers of nature, hence fertility, beauty, plenty and happiness, resurrection and continuous life. Plato, in his description of Atlantis, uses this symbol in describing it, showing that he intends to describe it as a land of plenteousness and beauty, and Moses, who was modern, compared with this symbol, was doubtless familiar with its universal signification; he introduces it into his Adam and Eve story as the four rivers which flowed in different directions, or as we should now say, to the four quarters of the earth. With this explanation we can readily see why they were introduced into the narrative, and also why our "wise men," who have so earnestly searched for the location of the Garden of Eden, and the four rivers, never could find it or them; yet they continually appear in the religions of the Scandinavians, the Chinese, the Tartars, the Singalese, the Thibetans, the Hindoos and the Buddhists. In all the nations of antiquity, religion was closely associated with astronomy, and this same symbol is still the astronomic sign for the earth, but, like everything else which has come to us through Christianity, it is shorn of all its truth and beauty. Instead of representing merely the earth, as it now does, it originally stood for the sun-favored and well-watered earth, consequently the prolific, the beautiful and the happy earth, equivalent to the Garden of Eden and Paradise. Even in those remote ages the extraordinary sanctity attached to this symbol justified any amount of expenditure incurred in its exhibition and preservation. The marvelous rock-hewn caves and the magnificent temples of India; the great temple also excavated in the living rock at Mitzla in Central America, all exhibit the most stupendous labor and skill expended in honor of and for the preservation for future generations of this noble and expressive symbol.

LITERARY DEPARTMENT

OUT OF NOTHING.

ROBERT R. STILES.



R. R. STILES.

IN the beginning there was nothing,
Not even fog nor mist.
The Lord himself created,
And then he did exist.

Then he straightway out of nothing,
Made a thousand things, they say.
Without the moon and sun to shine,
He had the night and day.

He made the world, which once they
said,
Was as flat as flat could be.
But since the church is losing ground,
'Tis kind o' round, you see.

'Twas into man that they say he put
The last bit of nothing he had.

And this man was such an ungrateful one,
And turned out to be so bad.

Out of this man he took a rib,
And in a way that I do not perceive,
Out of this rib he made a woman,
Who went by the name of Eve.

The Garden of Eden to Adam he gave,
As a place for his abode.
To dress this garden was Adam's work,
And keep it all well hoed.

But scarce had he the work began,
When a most terrible thing took place,
For which the Lord did damn the man,
And met him face to face.

The story does not stand to reason,
And sounds very much like a fake,
How Eve while out strolling one day,
Was charmed by a talkative snake.

This snake stood on the end of his tail,
Where I suppose snakes always would,
Had it not been that this first snake
At arguing was so good.

Whether I've made my point or not,
I wish right here to tell,
That unless we believe this foolish stuff,
Destined are we to hell.

314 East 8th Street, Topeka, Kan.

OUR THANKS TO MR. REICHWALD.

A LETTER similar to the following was written by Secretary Reichwald, soon after the funeral of our son, and sent to each of the Liberal journals, for which we desire here to especially thank Mr. Reichwald:

DEATH OF H. L. GREEN'S SON.

To the Editor of the Truth Seeker:

H. G. Green, business manager of the Free Thought Magazine, was buried to-day at Rose Hill cemetery. The funeral services were brief and simple. J. E. Hosmer delivered a short address, followed by Judge Waite and Robert N. Reeves. The pallbearers were Charles D. Stewart, Frederick Dahlstrom, George B. Wheeler, J. E. Hosmer, Robert N. Reeves, and E. C. Reichwald.

I have known Mr. Green ever since he moved to Chicago from Buffalo, about eight years ago. He was an honorable young man, and sacrificed much for his father and mother. He was about thirty-two years of age, and unmarried. At the time of their removal to Chicago he gave up a good situation in Buffalo so that he might assist his father in publishing the Magazine.

Such a loss at this time is truly sad for Mr. and Mrs. Green, considering their advanced years. In behalf of the Liberals of America I extend to the bereaved parents our heartfelt sympathy.

E. C. Reichwald,
Secretary A. S. U. & F. F.

Chicago, April 7th.

HENRY F. WEHREND—OBITUARY.

BY H. G. SCHARFENBERG, DAVENPORT, IOWA.

HENRY F. WEHREND, well-known Liberal and Freethinker, died February 11th, 1902, at 4: 15 o'clock a. m., at his residence, 1103 Twelfth street, Moline, Ill., after a brief illness.

Born in Lensahn, Germany, August 4th, 1865, America had been Mr.



HENRY F. WEHREND.

Wehrend's home since June, 1869, when he with his parents emigrated to Linn County, Iowa. Fourteen months later his father, Mr. Detlef Wehrend, died, and in the fall of 1871, the mother and family moved to Davenport, Iowa, and there the deceased received part of his education in the public and German schools. In February, 1880, the family moved to Moline, Ill., and the deceased for a short time found employment with Deere & Mansur Co., and then accepted a position in the wood department of the Moline Plow Co., with Mr. Wallace Mace. After he had worked for Mr. Mace for some years in this company, he became contractor of the harrow department, and a little later was promoted as foreman of the

wood shop, which position he held uninterruptedly up to January, 1897. On June 13th, 1896, Mr. Wehrend married Miss Ella Orr, of Moline, Ill. In January, 1897, he with his wife started the Crystal Steam Laundry at 1222 Third avenue, which has been conducted by them ever since.

Mr. Wehrend was closely identified with the volunteer fire companies when they existed in Moline, and on numerous occasions braved the dangers of the devouring flames. He was also a member of two local lodges of Moline, viz., the Red Men and Knights of Pythias.

Besides his mother, Mrs. Henrietta M. Wehrend, at home, and his wife, he leaves to mourn his death three sisters and one brother. They are Mrs. Mary Meier, of Avoca, Iowa; Mrs. Emma Scharfenberg, of Davenport, Iowa; Miss Lillie Wehrend, teacher at Glenwood, Iowa; and Ernest Wehrend, of Moline.

In the death of Henry F. Wehrend we have lost another friend to the noble cause of Free Thought, as well as a friend to man. Colonel Robert G. Ingersoll and Thomas Paine were his idols, and the pictures of these two great men adorned the walls of his library.

He was a firm believer in the true philosophy of life and nature. He liked to live with the people; he liked freedom; ready to live the humblest life rather than give up the integrity and independence of his being. He was a man of action—a doer with big brain and heart. Many a time have I heard him say, when we talked of the dangers of the volunteer firemen, to whom he belonged, “I know there is great danger, but somebody has to face the perils to save property as well as life from the consuming flames, and it may as well be I, for I consider it a duty.” He believed in this earth; that this earth could be made beautiful. He did not believe in waiting for a heaven hereafter. He wanted happiness now, real, human happiness on the fair bosom of this beloved mother earth. An honest and an outspoken man he always admired. Within his heart there was only goodness, and he never would attempt to do that which his conscience did not sanction or applaud. Where he had one weakness he had a thousand virtues. His motive always was to do good; to help and assist, not only his own family and relatives, but friends and even strangers.

He would rather give than take, and in the matter of charity he always had an open hand—for want and suffering he could not see. He did not ask who are the destitute and what the cause, but with willing heart and hand he freely gave alms. If all those whom he has helped in some way could have come to his funeral and cast a last sad look upon his mild and gentle face, he would have been surrounded by a congregation of a multitude.

His grief-stricken family and relatives, yes, and his countless friends, mourn his death. In the memory of all friends and all those near and dear to him that he left, his virtues and deeds will live on and on, and to that time when all are summoned to that eternal sleep, which the dead now is sleeping.

Of the departed Henry F. Wehrend can be truthfully said that he was a good and generous son, a kind and helping brother, a loyal, loving husband, a true and noble friend, and a manly and an honest man.

With Robert Burns, the great Scotch bard, the following verse to Robert Aikens is very appropriate and applicable here:

"Know thou, O stranger to the fame
Of this much lov'd much honour'd name,
(For none that knew him need be told)
A warmer heart death ne'er made cold."

ADDRESS BY SHERMAN W. SEARLE, EDITOR DAVENPORT (IA.) LEADER.

Dear Friends: Henry F. Wehrend is dead. The devoted husband, the dutiful, loving son, the kind and generous brother is gone. Just as manhood was in bloom—with every faculty as its best—the Grim Reaper struck him down. The protection of his strong right arm has been taken from those he loved; to those whose happiness and prosperity his life was devoted, his words of cheer and good counsel are ended forever. And still, death must come to us all. Who is there here that has not felt the awful sorrow—who does not know what it is to have the family circle broken. Just as life seems brightest—when every ray of the morning sun is a golden shaft of hope; when every one of nature's flowers is an inspiration for some loving, joyous thought or deed—the shadows fall; every note that told of a joy is turned to a moan. Death has come.

No words that I may speak can allay the pain or soften the heart-ache. There is nothing that can fill the place made vacant, for here the light of a home went out, and the sombre drapings of sorrow, sweet testimonials of undying love, must fill their sad office. And yet, when the heart is bowed with its grief, there comes, like the flutter of the wings of a dove, a consciousness that gilds the ever-present clouds with a golden lining. It is the knowledge that the life just ended was a noble one; that his every act was manly, and that purest motives and holiest aspirations were the fountains from which he drank the sparkling mead of love. What comfort to know that he did his duty without fear of punishment or hope of reward—punishment other than that which nature gives, and reward aside from requited love and devotion—what a solace to know that his every noble act and deed was prompted by his generous heart; that manhood—true manhood, the highest mark to which we may aspire—was his guiding star, and that, unerringly he followed in that narrow path with no stings or stains to mar his memory.

How much there is to such a life! On every hand are the weak and unprotected; here is want and there is woe. Every path of life must fall within the shadow of some distress, and to see such manly men give helping hand to the weak; lift up the fallen; heal the wounds caused

by want and despair, creates an abiding faith in the brotherhood of man and renews the hope for better conditions in this world.

The presence of these sorrowing friends; their tear-dimmed eyes; this bank of beautiful flowers—their sweet fragrance—mute testimonials of love and tender sympathy, speak more eloquently than tongue can utter. They tell of a wife's fond devotion; of a mother's undying love; of a sister's and brother's pure affection. They tell of the good he has done; of the kind words of comfort and cheer he has spoken; of the hearts he has soothed, and of the sunshine he has scattered along the pathway of his brief life.

To-day, we lay away his remains, and yet he lives—he lives in the hearts of those he has loved and left. He will be to them a memory as sacred as life itself. While at noontide came the night, he lived long enough to show what a manly life may be.

WE OUGHT TO GIVE THE CHINESE SOULS A REST.

(From Hearst's Chicago American.)

WE won't let the Chinese come to this country, and we are quite right. We don't want them here. And they would be unhappy if they came, since the proud-spirited American, when he loses his job to a Chinese, breaks the Chinese gentleman's skull.

The Chinese don't want our missionaries or our religion, but we insist on sending them, and, when the Chinese get ugly, bayonets and clubs back up the devoted work of the missionaries.

Just now there is fresh trouble in China. New outbursts of assassination occur because a missionary is accused of gouging out the eyes of a native boy.

Of course, this accusation is a hideous falsehood. It is as false as the still more hideous accusations which Christians make in Austria against Jews whose success they envy.

But the fact that the charge against the missionary is false does not settle the matter.

The real question is this: If we forbid the Chinese to come here and save an American dollar, what right have we to go out there and save a Chinese soul?

Haven't they a right to their own religion and to their own way of thinking? If we shut them out of our own COUNTRY, must it not seem to them rather puzzling to insist on dragging them into our HEAVEN?

If we think them unfit to associate with us now, can we expect them to believe that we really want them to associate with us in Paradise?

The unhappy people of China have just been treated to a visitation of European "civilization."

One perfectly truthful man with a conscience describes some of the things that he saw in China while our troops were there.

A number of soldiers from Germany pursued some unhappy women, guilty of no crime, into their homes.

They ran to the top floor, jumped from the roof, and lay in the street, with their legs broken, but not dead.

They besought the Chinese who passed to kill them at once and save them from the soldiers.

It is pleasant to be able to add that the passing Chinese did kill them, as requested, and put them out of their misery.

These scenes were repeated all over China.

It would be monstrous to compare with brutal soldiers the missionaries who go out with religious enthusiasm to save the Chinese from eternal perdition.

These missionaries are devoted men. They are inspired by the highest motives.

But just for a second take the Chinese view of the case.

Suppose a horde of Chinese soldiers should rush into the United States, murder men and destroy women, telling us that we had the wrong kind of government.

Suppose they were accompanied and followed by a collection of earnest Chinese priests, who came to tell us that we have the wrong kind of a God.

Should we not be a little suspicious of these priests who came with the soldiers?

Can we wonder if the brother or father of these Chinese women who jumped from the roof has a rather hostile feeling toward all kinds of Europeans, including preachers?

Would it not be a good idea, just for the present, to keep our missionaries out of China, and let them stick to their own religion and their heaven?

It would seem to be time enough to share our heaven with them when we get ready to give them a share of our earthly home.

THE SANTA BARBARA MISSION AND ITS "SACRED GARDEN."

BY WALTER COLLINS.

IN accordance with my usual custom of investigating everything of a religious nature, that time and opportunity offers, I visited the Santa Barbara Mission, the best preserved of the Spanish missions and one of the oldest, being now 116 years old, and is distinguished by having had continuous services there ever since it was built. While it is not the province of this article to give a detailed description, I trust a few random observations may be interesting.



WALTER COLLINS.

The site is on a knoll, just back of the town and among the foothills of the Santa Ynez mountains, has an unpronounceable Spanish name (with a religious meaning, of course), and overlooks the town, is surrounded by a ten-foot stone wall. The buildings form three sides of a square, in the center of which is the "sacred garden," of which more later on. The material used is "adobe," or sun-dried brick, part of the walls are veneered with sandstone, the walls are eight feet thick and forty feet high, mud-colored, but whitewashed in front. It was be-

gun in 1786 under the direction of the Franciscan fathers, who held a despotic power over the Indians and a few whites, until 1822, when the Mexican government gave the Indians their liberty and suspended the revenues of the priests, and in 1833 secularized the churches and a year later threw open to settlement their rich lands. That was the death-knell of the California missions, all were deserted, plundered, and partly destroyed, excepting Santa Barbara, where a few of the faithful remained. From being wealthy, aristocratic, domineering and inquisitorial, it then became relegated to an ordinary parish church, and is now merely a monument of former glory (?) and a profitable toll-gate for a steady stream of tourists. Even the Lord showed his displeasure of their high-handed doings in their palmy days, by visiting it with earthquakes several times, but since their power has been broken, not a tremor disturbs the even tenor of their ways.

The chapel is the north L, and is about 125 feet long, 25 feet wide, with very high ceilings and exposed girders, each one hewn from a single tree, on each side a sub-chapel to form a cross. The interior walls are

decorated with religious daubs of the crucifixion, the ascension, Christ blessing little children, etc., interspersed with artistic designs that resemble Yuma baskets and Navajo blankets. The altar is quite plain, but has the perpetual lights, the inevitable "Jesus on a stock," and the usual papalistic funny-bugs. The monks who have charge of Adam's inanimate brother, this fortified pile of the dust of the earth, are a sleek lot, dressed in coarse brown gowns, whose full faces and rotund figures give the lie to the life of asceticism and self-denial they are supposed to lead. The Mission is an ocean landmark, and the chief attraction of the town, and is the unfailing pilgrimage of all strangers, erstwhile, "tenderfeet" (a term like the mission, that has outlived its usefulness, if it ever had any), for whose kindly donations of 25 cents and upwards the monks are ever ready to show them the curiosities and points of interest in and about the buildings and grounds. The chapel is surmounted by two bell towers, with steps leading thereto, from whence a fine view can be had of the Santa Ynez mountains, 6,000 feet high and only two or three miles away, bold, rugged and forbidding; turning from them, we have a glorious contrast in the beautiful town of Santa Barbara on the sloping hillsides at our feet, home-like and inviting. the surrounding landscape dotted with orchards, vines and fig trees, bounded by twenty miles of shore line,

"Where the land and waters meet,"

and beyond, looming up like majestic sentinels of the great ocean, are the Channel Islands, really mountain-tops poking up through the water, once thickly populated by happy and peaceful Indians, who fished and hunted and pursued their peaceful way, "until the white man came," when ostensibly to civilize them, the "holy fathers" removed them to the mainland, impressed them in their service, and in one short century have so successfully civilized them that not one remains. The only remnant of a once happy, healthy and powerful race are a few sorry specimens of disease-infected mongrels, that's a shame to the Indian and the white man's disgrace. A sad, sad commentary on the boasted civilization of the Christian church. They were held in semi-captivity and were veritable slaves, as the following routine, that they were compelled to observe, will show: "At sunrise, the Angelus bell, then all must attend mass, then breakfast, then work till eleven, dinner and siesta till two, work till the Angelus bell at sunset, then supper, then mass, then dancing and games." But I doubt if poor "Lo" danced much, after working from sunrise till two hours after sunset. They tilled the ground and built the missions (but the monks take the credit for it), bringing the timbers used in the construction from across the mountains, sometimes forty miles away, the large timbers were morticed, and the small held in place by rawhide thongs, as nails were not to be had.

From the commanding view of the bell tower, only, can the sinful eye of woman behold the "sacred garden," the holy of holies of the Santa Barbara mission, a sort of agricultural ark of the covenant, that is damnation to the feminine touch. For one hundred years it was the boast

of the Franciscan fathers, that the garden had never been profaned by the foot of a woman, but on President Harrison's Western tour, pressure was brought to bear on them to allow Mrs. Harrison the unheard of privilege of visiting the sacred garden, which was granted, and while outsiders were led to believe that absolution from Rome had to be obtained for the sacrilege, I am informed by a resident that absolution, in the shape of a twenty-dollar gold piece, paid in advance, is what did the business. But that's not selling a principle for money? Oh, no! Nor risking the awful wrath of God, and bringing earthquakes and famine on the peaceful Barbarenos, for a price? Not at all. The twenty dollars was simply to pay for the holy water and soft soap necessary for the total effacement of all traces of the unhallowed footprints of despised woman. The idea of the mother of the human race being inferior to a monk? The woman was contaminated, not the garden. A holy garden? Was there ever such essence of nonsense? Is one garden purer than another? And can any ground be holy that's trod by a priest? Perhaps God and his night-gowned saints are afraid of such disastrous consequences that followed the advent of woman in the Garden of Eden? And with some degree of reason, too, for surely there are snakes and devils wherever there are priests.

Gardens seem to play an important part in Christian mythology, for besides the Garden of Eden there is the Garden of Gethsemane, one raised hell, and the other blood. But as this is supposed to be a vegetarian garden, without any zoological annex, I don't see why it is considered sacred; is there anything holy about a tomato or a turnip? Or does this priestly potato patch raise religious radishes, orthodox onions, or sanctified squash? If that's the case, some enterprising seedsman will give them another twenty dollars for a load of sacred soil and start a trinity truck farm, and then perhaps we'll behold an alliterated list of inspired novelities, such as:

Anointed Artichokes,	Christian Carrots,
Pontifical Parsnips,	Catholic Cucumbers,
Sacred Salsify,	Crucified Cabbage,
Brotherly Beets,	Benediction Beans,
Righteous Rutabagas,	Gospel Gooseberries,
Pious Pumpkins,	Monastery Muskmelons,
Ecclesiastical Egg plants.	

And cornstalks that cross themselves, and sunflowers that bend the knee. All bearing the holy water, which is a copyrighted guarantee that they were grown in consecrated ground, fertilized from the Divine dung-hill, irrigated with holy water and resurrected by righteousness. Buy your virgin vegetables from the holy huckster and be assured of eternal life.

After leaving the tower, with its fine views and ridiculous suggestions, we form a procession of high hats and holiness and visit the graveyard, which may also be termed a holy garden, for it is planted nearly

full of dead monks, but cannot be considered quite as holy as its neighbor, for it has been polluted by the burial of a few nuns, as if to mock the holy brethren by giving them woman's companionship after they're dead. How successful a crop this garden will raise I cannot say, for their harvest is to be announced by the angel Gabriel, who hasn't broken the silence yet. One grave here, at least, contains a martyr, who was called to his heavenly home by a bullet, fired by a crazy brother who was jealous of him; his excuse was that the deceased "was too fat to be a monk." Returning to the chapel, I took off my hat to the unknown god and sat for a few moments on a redwood mercy seat and watched a few poor deluded people pay homage to the Great Brute of the Hebrews and took my leave in sorrow, with pity and disgust.

Los Angeles, Cal.

THE TWO WAYS.

BY ALBERT P. LEWIS.

MANY are the paths pursued in search of happiness. When each can—within the bounds of reason—partake of every cup of joy without robbing anyone else, we can call ourselves civilized. Most every human being has his, or her, special brand of pleasure; but the most demoralizing is the religious or emotional. Orthodox religion is a combination of shattered nerves and diseased brains, the former overworked and the latter decaying from lack of use.



ALBERT P. LEWIS.

Those who attend revival meetings, who shout and pray the loudest, will be found at all the funerals, executions, sensational murder trials, and indulging in everything that excites their emotional natures. Music, to such persons, brings forth the worst instead of the best from within them; their reading is of the morbid or immoral; they crave the unhealthy, and affect to despise the free, natural, thoughtful disciples of true happiness. The laughing face, the twinkling eyes filled with humor's kindly light, seems hateful to them; they say: "God will get square with you in the next world, for being so funny in this." Not being able to see themselves as others see them, they cannot realize they are having as good a time according to the light given them, only in a different way.

No one is wholly free from superstition's clutch—except the "Agnos-

tics." Spiritualists, Theosophists, Christian Scientists and many others, have only changed their names and still are children of the night. The Great Dynamis is only another name for God; something that cannot be proved or disproved. Its defenders only succeed in giving us an exhaustive and exhausting, so-called, scientific exposition of nothing.

An ancient egg by any other name would smell as rank.

"Misguided man," the parson said,
 "Listen to me and be led
 From the broad and happy way,
 From the fields and flowers away
 To the parched, the desert land,
 Where no joy your soul will damn.
 Listen to me and you will
 Flee away and drink your fill
 From the cup of selfish bliss
 And wash away the carnal kiss,
 Mother, wife, your children; all,
 Forsake together or you fall.
 Pleasures of this world are cursed,
 Heavenly pleasures they are blest,
 Fly from those that you love best!
 Trust in me, I'll do the rest!
 Shut your eyes and take my hand
 And you will reach the promised land."

4 Randlett Place, Boston.

VARIOUS SUBJECTS DISCUSSED.

BY ELIZA MOWRY BLIVEN.

SUNDAY SCHOOL HEALTH LESSON FOR CHILDREN, NO. 3.—BREATHING.

WHICH can breathe in the most air? He can make best blood, become strongest, and keep warm in cold weather, if he eats right. Who can say that?

(Show the lungs of any animal or fowl.) Our lungs are like this, full of holes for air, and blood-vessels. Show how far your lungs reach.

Fire will not burn, if drafts and pipe are closed tight. Wood and air, uniting, make fire. To keep us warm food and air unite inside our bodies.

What can an engine do? Fire makes the engine go. So our heat makes our blood and machinery go, digesting, growing, studying, playing.

To have big lungs, straighten back, wear loose clothes, breathe much out-doors air.

MIDDLE CLASS PHYSIOLOGY TOPICS.

Describe trachea; larynx; bronchial-tubes; lung-cells; pulmonary

circulation; oxygen, carbon; carbonic-acid gas; exchange between blood and air; ventilation; deep-breathing exercises; effects on lung capacity of corsets, bending over, laziness.

FUEL AND AIR.

We build a fire of coal or wood,
To keep us warm and cook our food;
Where carbon joins with oxygen,
There heat and change and force begin.

We use the force to bake and boil;
To melt the ores, and run the mill;
For engine's steam, and iron horse,
Carbon and oxygen make force.

We eat the sugar, starch, and fat,
And breathe the air to mix with that;
There carbon joins with oxygen;
There heat and change and force begin.

And with this force and food and drink,
We grow, enjoy, and work, and think.
Where carbon joins with oxygen
The heat and change and force begin.

Carbonic-acid-gas comes in
When carbon joins with oxygen;
This gas and smoke and ashes leave;
'Tis oxygen we need to breathe.

Fermenting cider, rum, and gin,
There carbon joins with oxygen;
But used-up force is worthless drink,
To help men grow and work and think.

FOR ADULTS.

Fire, lights and breathing soon use up the oxygen in a closed room, and fill it with life-destroying carbonic-acid gas. Neither fire, animals nor people can live without a continuous supply of oxygen.

Inhaling oxygen is vitality-making. Exhaling is blood-purifying, carrying out used-up material. Narrow, thin chest and small waist means weak vitality and foul disease-producing blood. Medicine-relief is transient, whipping-up circulation or benumbing nerve-pain. Out-doors oxygen purifies, and with right food, repairs.

Willing, energetic out-doors work, in loose clothing, increases circulation, calling for more air; the deeper, fuller breathing increases lung-

capacity, cleanses blood, supplies more oxygen for heat, force, tissue-building, and removing waste.

TO WOULD-BE CO-WORKERS.

Is oxygen the mainspring of air, water, heat, all chemical activities, life and intelligence, growth and decay?

Thorough study and teaching of Physiology, Chemistry, and kindred sciences, should supplant theology, gods, and immortality humbugging; this would build common-sense morality, temperance, health, happiness, industry and wisdom.

Freethinkers' ignorance of Science prevents this. Help search out and teach Causes.

OUR FIVE COMMANDMENTS.

1. Learn to do right and help others to.
2. Doing anything that harms ourselves or others is wrong.
3. Search out the Causes of good and evil for wisdom to choose the beneficial.
4. Right choices are virtues, and bring Nature's rewards of health, prosperity and happiness.
5. WRONG CHOICES BRING NATURE'S PUNISHMENTS OF DISEASES, POVERTY OR MISERIES.

FREETHINKERS' TICKET FOR HEAVEN.

Right thinking frees from follies, and makes us "Do Right Helpers." Heaven is the happiness we get from right living. Learn our Commandments; say and use them every day; get others to: 1, Is our moral law; 2, what is wrong; 3, what is right; 4, rewards; 5, punishments.

Self-respect, self-protection; self-control; industry, honesty, cheerfulness, kindness, and promotion of justice, temperance, peace, health, wisdom and happiness are virtues.

ANARCHY AND FREE LOVE.

I have received another letter and batch of papers advocating Anarchy and Free Love. I questioned, "Should I throw the whole into the fire?" but concluded to answer as follows, and request the same printed in "Free Thought Magazine" to open some eyes and diminish the misleadings by such "snakes in the grass."

LETTER SENT TO J. H. STEFFER.

In the February and April Free Thought Magazine I have stated my opinion of those who call themselves Freethinkers, but want freedom to be as mean as they choose. I see you are of that class. You are against government, marriage, religion, and morality. I believe in government, marriage, and morality, and am against religion because its teachings prevent the other three from making the improvement that is needed in each, for the development of worth, health, wisdom and happiness.

The class called Free-lovers want the freedom to deceive and ruin as

many women as they choose, and not have to support them and their children. Free-lovers would make miserable slaves of all women; Christians, too often, make a slave of one woman. But I believe, when women become voters, they will evolve enough common sense to have the marriage laws so changed that no man can have but one wife, and must treat her as an equal or go without any.

Marriage should be by a judge, and not by a minister, and should be a business contract for life. The promise to obey has done women much harm; and the Bible teachings that woman is inferior to man has kept us enslaved and ignorant. But the home is the right kind of institution, though it has not been evolved yet so as to maintain harmony and happiness. With more cultivation of moral Free Thought, there will be better home-training, and more care in selection of a life-companion, resulting in justice and harmony after marriage. Neither should be a slave to the other. Self-respect and self-protection are as necessary as loving and serving.

Free-love is the biggest devil man ever invented; and "Lucifer" is the most devilish paper I ever received. Free-love would fill the world with flirtations, hypocrisy, passion, jealousy, hate and murder; destroy all home-life, and proper care and instruction of children, ruin the health of both men and women, and make hell everywhere.

Free Thought should make deep thinkers, who search out the causes of evils, and thereby free themselves and others from follies that harm either themselves or others.

Free-love, free-hate, free-drinking, free-eating, and full freedom of any quality, are all wrong. Every quality should be kept in such control that we thoroughly and always regard others' welfare equally with our own welfare; we should cultivate the self-control and justice that never allows ourselves to indulge in the harmful.

Nature binds us by many a law, and our attempts at freedom, therefrom, brings harm, disease, and death. Likewise Society binds us; for we must refrain from injuring our fellow-men, if we would share in their friendship, and reciprocity of work and deeds. Morality is the highest code of Social Laws, to promote mutually beneficial living. The Christian Code has fallen short in the tests of experience. So Freethinkers (deep-thinkers) must promulgate and secure the adoption of a better code.

My list of virtues (see Freethinkers' Ticket for Heaven) leaves out several qualities that Christians advocate, and brings forward several they do not regard.

But it is so useless to try to reform Anarchists, Free-lovers, and distributors of their misleading literature, that I want no further correspondence with such. They ought to be served like President McKinley's murderer.

ANOTHER PRIZE.

W. Y. Buck, of Bristol, Conn., writes: "I heartily endorse the Sunday

School article in April Free Thought Magazine. The way to eradicate superstition, etc., is by educating the young." He offers a prize of an elegant case of the very best silver-plated ware, consisting of six teaspoons, one gold-bowl berry spoon, and one gold-tined meat fork (see Free Thought Magazine for May, 1901, page 288). This prize is for the teacher securing the largest attendance of scholars between June 1 and next January.

John Nelson, of Port Blakeley, Washington, has sent me a dollar to be used in furthering Freethinkers' Sunday School work.

If you cannot teach yourself, do you not know some bright person that is capable of making a successful teacher, whom you could coax into undertaking such a school or class, and you help secure the attendance?

If half a dozen were determined to each start a beneficial Freethinkers' Sunday School, the prizes offered would act as a stimulus to try and rank first. A little rivalry gives lively, bewitching interest to most any work, and helps success. If you can not secure a suitable teacher, try a Mutual Helpers' Class. If you are a lone Freethinker, lend your Magazine with the Lessons marked, to a different family each week.

Please report to me every attempt.

CONSOLATION.

—Mrs. B. J. Campbell, of Westfield, Wis., a most intelligent Free Thought woman, who, for many years, has been a good friend to this Magazine, sends us the following poem, which it will be well for mourners to study. It has much more consolation for the bereaved in it than any orthodox sermon. It is entitled:

A VOICE FROM THE DEPARTED.

You think my house is narrow,
My bed so cold and deep;
You turn away in sorrow,
With aching eyes, to weep.
My house is warm and boundless,
There's room for you and all;
And fears and tears are groundless,
I lie in spacious hall.

Here rustling robe of ranting priest
And slanderous tongue are still,
Nor friend nor foe on west nor east,
Can work me good nor ill.

Then quit that useless grieving,
So sweetly I can sleep;
Mourn not, be wise, believing,
My slumber's calm and deep.

Return to love and pleasure,
Be happy while you may;
O, take life's fullest measure,
'Too soon will close the day.

Then cease regrets and sorrow,
I am not lonely here,
Dear comrades soon to follow,
And friends already near.

Then back, go back to the wakeful earth,
I've only gone ahead;
You'll soon be with me, heart of worth,
Your chamber near my bed.

Thus sleeping, sleeping ever,
All tears for us must cease;
And side by side, together,
O let us rest in peace.

EDITORIAL DEPARTMENT.

B. F. UNDERWOOD'S PRAYER.

MR. EDITOR: I wrote you last week that we were favored with a visit from Mr. B. F. Underwood. The first two evenings were spent in a debate with Rev. Mr. Taylor. On the first evening, Mr. Taylor opened with a prayer. On the second evening, Mr. Underwood did the same, and here is his prayer, which, I think, is altogether too good to be lost. Yours truly,
T. S. Sanders.

Thou incomprehensible being, power, or essence, said to exist and be the author of nature, called by different names—Brahma, Jehovah, Lord, Jupiter, Allah—worshipped as a negro in Africa, as an Indian by the untutored savage of America, and by the mass of Christians as a Caucasian seated on a throne, with a crown on his head and a scepter in his hand, and angels all around, chanting his praises, and ministering to his wants, believed among the more thoughtful of the worshippers to be something of which no correct conception can be formed, and recognized by us unregenerate Infidels only as the aggregate of the forces of nature, inherent in and inseparable from matter, constituting the soul of the universe—that which

“Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees”—

whatever thou art, we make no attempt to extol thy name, for if but half as great and good as many of thy worshippers profess to believe, thou canst not be pleased with the flatteries or praises of men. We make no attempt to give thee information, for they who claim to be in special communication with thee, declare that thou knowest all things, even the innermost secrets of the heart of man. We do not ask for any special favor for our opponent, for he has already told thee what he wants, and he is supposed to know his own needs better than we can set them forth. We ask no special favors for ourself, because, in the first place, it does not comport with our notions of fair play to invoke thine aid in an intellectual contest with a gentleman who has come here for a contest with US and not WITH THEE; in the second place, we think we can sustain our position in this debate with no other assistance than afforded by the silent but powerful aids which lie on the table before us; and in the third place, however much either of us might desire special help from THEE,

we do not believe thou wouldst interfere to give one the slightest advantage over the other.

But a few years ago, our beloved country (this is not for thy information) was suffering all the horrors of civil war, and our hearts were saddened by the sight of "States dissevered," discordant, belligerent and drenched in fraternal blood. Millions of prayers went up from pulpit, fireside and tented field, both North and South, entreating thee to interpose—stop the terrible strife between brothers, and stay the effusion of blood. But the sanguinary contest continued without any intervention by thee, and was brought to a close only when the South had been exhausted in resources, and was no longer able to offer resistance to the armies of the Union. How, then, can we expect thee to interfere in a comparatively insignificant contest like this between our friend and ourself?

We realize the fact that the intellectual work of the debate must be done by the DISPUTANTS, and we think it unwise for either of us to look to THEE for victory. Whether "Providence is on the side of the strongest battalions" or not, we notice that they generally win, and without regard to the right and justice of the cause, in defense of which they fight. We have not forgotten that the patriot army of Hungary was overwhelmed and defeated by the powerful and disciplined hosts of perjured Austria. "Trust in God and keep your powder dry," said Cromwell to his soldiers. As we are satisfied that in physical warfare more depends upon the quality and conditions of ammunition than upon mere "trust in God," so in an intellectual contest like this we believe that acquaintance with the subject and power and skill in presenting arguments, are more important than "reliance on thee." Fred Douglass said he prayed for fifteen years, but the answer most certainly answered in his case was the prayer he made with his legs when he ran away from bondage. An amiable, but evidently visionary individual, frequently called thy son, and believed by many to be "God manifest in the flesh," is reported to have said that with faith to the amount of a grain of mustard seed men could remove mountains. Now, we are satisfied from observation and experience that with a mountain of faith we should fail to remove even a grain of mustard seed, unless adequate physical force were applied.

We cannot help noticing that CHRISTIANS have but little faith in thine interposition in practical affairs. Having built a church and dedicated it to thee, they are not content with asking thee to save it from the thunderbolt of heaven. Just like us "unconverted sinners," when we put

up a building for business purposes, they go to the expense of attaching lightning rods to their houses of worship.

Had we any faith in the efficacy of prayer, there are many favors we might solicit; but since we are certain that we can obtain nothing by addresses to thee which would not come just as surely without prayers, we close these prayerful remarks to turn our attention to our opponent, and the important subject under consideration. Amen.

NOTE.

(It has been some time since this debate took place at Westfield, Pa., but we think this prayer by B. F. Underwood is good enough to appear in the pages of this Magazine at this late day. We are indebted for this prayer to S. B. Kenyon, Janesville, Wis.—Editor.

WORDS OF SYMPATHY.

SINCE the death of our beloved son we have received a great number of sympathetic letters from all parts of the country, from our Free-thought friends, that have been very consoling to the feelings of Mrs. Green and myself—letters filled with the Religion of Humanity, letters that we shall keep in our memory to the day of our death. We commenced to acknowledge these letters by mail, but there were so many of them that we have not the time to spare to do so, therefore we wish here to thank every one who has sent one of these missives of sympathy and love intended to bind up our broken and bleeding hearts. We wish our space would permit us to publish each one of these letters, in full, but all we can do is to publish short extracts from a few of them.

And in the first place we wish to thank the publishers of the following named Liberal papers for publishing notices of our bereavement, containing words of sympathy: "The Truth Seeker," "The Boston Investigator," "The Torch of Reason," "The Searchlight," "Secular Thought," "The Blue Grass Blade," "The Progressive Thinker," and "The Philosophical Journal."

EXTRACTS FROM LETTERS.

President Wakeman, of the Liberal University, writes:

I have just received, through the kindness of Mr. Reichwald, the sad notice of the death of your son. I hasten to send you, on behalf of myself and your many friends here connected with the university, our heartfelt sympathy and sense of the great loss which has befallen you, and your sorrow-stricken wife—the mother!—to whom words will be in vain! When I was last with you I was pleased to become better acquainted with your departed one, and learned to appreciate what he was doing

for you and the cause we have had for so many years at heart. Well! We are both now well along in years, and know that they necessarily mean affliction. You as the elder can hardly need consolation from me. But we both know better than to trust to illusions: We know that Truth only can heal the wounds she makes, and that the mind, heart, soul and life that trusts to and invests itself in the Great Cause is consoled as well as saved by it.

That your life, consecrated and made more tender and appreciative by grief, may have yet many sunny years in which to harvest and sow the seeds of your fruitful life, is the wish and hope of, sincerely yours,

T. B. Wakeman.

B. F. Underwood writes:

I did not learn of your son's death until yesterday when I read the notice of it in *Secular Thought*, published at Toronto. I am sorry to learn of the fatal result of his illness, of which you wrote me some time ago. I had hoped in spite of the seriousness of his case, that his youth and strength would carry him through the crisis, and that you would long have him with you to help you in your work. I remember young Green, with whom I talked many times. He always impressed me as an intelligent, kind-hearted and courteous young man, attentive to his duties and always thoughtful in regard to those who called at your office. His services to you were invaluable, and you, I fear, will find it difficult to get along without his encouragement and help. Mrs. Underwood joins me in heartfelt sympathy to you and to Mrs. Green in this great sorrow, which nothing can entirely obliterate, and which time only can alleviate.

Helen H. Gardener writes:

First of all let me offer to you and Mrs. Green my sincere sympathy in your sorrow and loss. I remember your son very well, as a little fellow whose bright face and pleasant ways attracted me greatly years ago. I never saw him but the once—during that convention of Liberals and others at Lilly Dale, I think it was. All that was so long ago and I have had such a full and crowded life in so many different directions that it seems as if it must have been in some former life—a century or so ago. But I think that was the time and place that I saw and talked a number of times with your boy and he is one of the real and fixed memories I still have of that time. I thought then that you and Mrs. Green had a boy you could well be proud of and happy in, and I am more than glad that he gave you all your hopes and hearts asked him for. The memory of that will always help and comfort you and would be to him, I know, the happiest and dearest possession of his short but useful life. For I remember one talk I had with him as a little fellow, and he seemed more deeply intent upon the thought that he should do you credit as a leader in Free Thought than any other thing. But the bodily loss of so rich

and dear a presence is all the harder to bear. I can only reach out to you my hand and say again, I think of and sympathize with you both.

Lucy N. Colman writes:

Dear Friends, Mr. and Mrs. Green—On opening the "Truth Seeker" of this week, I was shocked to see a notice of the death of your son, and I have been trying to think what to say to you that will give you any comfort.

I can think of nothing save the remembrance of him which you will never lose.

I lost my only child at, perhaps, your son's age. I was a widow and without brothers or sister. I lived through the shock and you will, but the world has never been quite the same to me. I have often thought that if Mr. Green should die and Mrs. Green be left, that dear good son would be her support and consolation. Accept my real sorrow for you both and try to bear your loss heroically, knowing that such is the order of life.

Mrs. Myra E. Withee writes:

I have just learned of the death of your son. I had not the pleasure of his acquaintance, but from what I had read of him I know he must have been a great comfort to you, and will be greatly missed.

I wish I might say something to comfort, but having passed through like experiences myself, I know full well the inefficacy of words, at such a time, to soothe.

I sincerely hope you will be strong, and make the effort which it is so necessary to make at such a time to feel reconciled to the inevitable.

You have the heartfelt sympathy of Mr. Withee and I in this hour of great bereavement.

Elizabeth Smyth Miller writes:

Not hearing from you I feared you were ill or that some trouble had fallen upon you, and now comes the news of your very deep affliction! My heart is pained for you both and goes out to you in sincere sympathy.

Enclosed find \$10 to aid you a little.

Josephine K. Henry writes:

I am just in receipt of yours of April 11th, bearing the sad news of the death of your only son. As Capt. Henry and myself have passed through a like affliction, we can and do most sincerely sympathize with you. The vulture Grief has ever preyed upon my heart since my only child, a son 22 years old, who was on the staff of the Chicago Inter Ocean, was killed in a railroad accident near that city, so I know the deepest grief that can come into a woman's life. I have concluded, dear friends, that the dead alone are to be envied—surely, the living are not. There will be a little solace in the thought that the dear one who has

laid the burden down can never suffer as you do now. I extend the deepest sympathy to you both in this great bereavement.

Susan H. Wixon writes:

I was shocked to learn through the Truth Seeker of the death of your beloved son. Love all in all. Ah, these separations, these partings! How hard they are to bear, only those know who, by experience, have realized the loss of their dearest and best.

I wish I might say some word to lighten your burden of grief and make it less hard to carry. But words are powerless in the day of bereavement, and all we can do is to offer our heartfelt sympathy, and say: "We know it all, for we, too, have passed under the rod."

Time alone is the great healer, and by and by you will be able to speak his name without the falling tear, and, perhaps, to say, "It is well."

Dear friends, I know you will try to bear this great sorrow with serenity and philosophy. I know the heartache and heartbreak of parting with those near and dearer than aught else on earth and because I know so well, my tears mingle with yours to-day in tender regard and sympathy.

John Maddock writes:

I can deeply sympathize with you as I have been there four times myself in the loss of children. About a year ago I lost a beautiful daughter, just in the prime of womanhood and just as good as they are made. But my fatalistic idea of things helped me to stand up. I am able to brace up to the inevitable pretty well; indeed, I have had so much trouble, various ways, that I don't notice that which goes against me very much. I am glad that Mrs. Green bears up so well. Your son is better off, anyway. As Bobbie Burns says: "Life's a gift no' worth receivin'." Everything is made to antagonize us, with little streaks of sunshine now and then. Still, with all the trouble that I have passed through (and I have suffered horribly) yet there is something buoys me up and I have asked the question and answered it as follows:

Why trust in nature when she's so unkind?

Why bow before her cross and calmly wait?

Because there's something in me that is strong,

Which makes me hope, and trust her with my fate.

Elmina Drake Slenker writes:

I have just received the Free Thought Magazine with the sad news of the death of thy son. Having only so lately lost my own only son, I know too well what a void in life it makes and I feel for you—the father and mother who so loved him and whom he so loved and revered. I've never written much to thee or him since our business transactions closed

of his publishing the "Little Freethinker," but I have cared for you all the same and read every issue of the magazine with appreciation.

D. A. Blodgett writes:

In your great bereavement and irreparable loss, I extend to you my heartfelt sympathy and I enclose my check for \$25 to assist you in paying your additional expenses.

Harry Hoover writes:

No one can look upon the bright, kind and intelligent face of Horace Greely Green and not feel a keen pang of regret that the light of his eye was so untimely quenched and his promising life brought to a premature close. His death alone would disprove the existence of a Heavenly Father. But knowing, as we do, that Nature bears no malice, but treats impartially all her creatures, we bow to the inevitable and bear as best we may our bereavements. You and Mrs. Green have my heartfelt sympathy.

C. F. Blakslee writes:

You and Mrs. Green have my sympathy. It is hard for you. From the likeness in the magazine, I know your son was manly, noble and good. Accept my check for \$25 to aid you a little in this trying hour.

Dr. Edward Montgomery writes:

I have just opened the May number of the Magazine, and realizing its sad burthen my heartfelt sympathy went out to share your grief in this to you inconsolable bereavement.

What solace could there be to aged, loving parents for the loss of their only son, their dutiful boy, full of promise and high intent, the heir to their strenuous endeavor in the great cause of liberation from debasing superstition?

The keenest sting in this inconsolable grief would be the belief that an almighty will had ruthlessly inflicted this senseless blow.

But amid the multitudinous, ever-threatening dangers of insentient nature the precious victory of life over death, with its precarious tenure of human affection and human aspiration, is to be deemed a wondrous boon, renewed only from day to day.

G. Lincoln writes:

I most sincerely sympathize with your family in your great bereavement. Enclosed find P. O. order for \$5.00 to assist you in defraying the expenses consequent upon the sickness and death of your son.

Judge Parish B. Ladd writes:

This is the third (your son) among my friends, the second Freethinker, whose dear friends left behind, with whom I have so recently been called on to express my heartfelt sympathies. In your case it is a

double loss; the loss of a son and a fellow-worker in a good cause. With us Freethinkers all is gone, and our only consolation lies in the fact that we, too, will soon know time no more. In one sense nature is cruel; in another, she promises eternal rest, for who would care to live always? I, too, nearly twenty-five years ago, was called on to part with one of my two children, a boy 15 years old, who was drowned.

N. F. Griswold writes:

I hope that your friends appreciate the great work you have done for their cause and will show it by promptly coming to your relief in the great loss of such a dear and noble son, who has spent his life in filial love, and in the cause of humanity. I enclose my check for \$25 to aid you.

We have grand and touching letters from the following friends that space will not allow us to publish, and others are coming in every mail, for which we most heartily thank the writers: Archibald Hopkins, Judge of the Court of Claims, Washington, D. C.; Rev. George Chaney, Editor of "The Interpreter;" A. B. Stebbins, of Canisteo, formerly Secretary of the New York State Freethinkers' Association; H. G. Scharrenberg, Davenport, Iowa; E. D. Northrup, our long-time friend, of Ellicottville, N. Y.; D. B. Stedman, our much-valued contributor, of Springfield, Mass.; Mrs. Flora A. Burtis, our fifty years ago student and now the generous Free Thought woman, of Wayne, Mich.; John Wolf, our cherished friend, of Mt. Morris, Ill., who writes: "Tell Mrs. Green, dear mother, that I am very sorry for her;" Mrs. C. K. Smith, our worthy lady contributor, of San Diego, Cal.; Emily J. Cones, of East Lynn, Mo., for many years a stanch friend of this Magazine; C. P. Farrell, the well-known publisher of Col. Ingersoll's works; John Van Denburgh, of Milwaukee, for fifty years an earnest worker for Free Thought; A. C. Fisher, of New Haven, Conn., one of our valued contributors; Mrs. B. J. Campbell, of Westfield, Wis., whose very good letter we wish we could publish; G. O. Roberts, of Denison, Ohio, who wields an able pen for Free Thought; F. L. Taylor, of Rocky Mount, Va., whose contributions add interest to our pages; E. A. Fitch, of Wilmington, Vt., another able and valuable contributor; Carl Burrell, of Leencook, N. H., the Secretary of the New Hampshire Freethinkers' Association; R. C. Curtis, our most valued friend, of Chicago, Ill.; S. W. Hiller, of Philadelphia, Pa., a noble champion of Free Thought; W. H. Boyd Mackey, of Cambridge, Mass., one of the ablest Free Thought writers in this country; Prof. James A. Greenhill, for years our special friend; Dr. Wetmore, of Buffalo, the veteran Freethinker, and life-long acquaintance and friend of Col. Ingersoll; and

last but not least, Dr. Englehart, of Mt. Clemons, Mich., who has a national reputation as a Freethinker. We regret to say there are many who have sent us sympathetic letters, who, as we before said, we have not space to name.

ACKNOWLEDGMENT OF MONEY CONTRIBUTED TO AID THIS MAGAZINE.

DONATION DAY, 1902.

D. A. Blodgett, \$13; Elizabeth Smith Miller, \$10; G. T. White, \$10; a Minnesota friend, \$10; C. B. Waite, \$10.

Five dollars each—An Iowa friend, Nelson Crane, M. M. Shellabarger, Dr. M. M. Mangasarian, G. A. Bosworth.

Three dollars each—Mrs. C. Schofield, Maj. J. A. Armstrong, J. S. Buck, T. B. Englehart, M. D.; Dr. S. W. Wetmore, Chris. Mars, Lyman J. Holcomb, C. K. Tenney.

Two dollars each—John Helm, J. S. Curtis, W. W. Dunbar, Frederick Yepsen, O. P. Loomis, R. C. Curtis, Dr. J. D. De Veling, John Wolf.

One dollars each—J. J. Thornton, Geo. W. Turner, C. J. Steinbush, Mrs. W. B. Lewis, Mrs. L. A. Stevens, Eliza W. Haines, Wels Peterson, Mrs. Caroline Caldwell, Richard Allen, A. Kimball, A. O. Divine, Soloman Kaufman, Frederick Frommel, O. F. King, Stephen Smercheck, G. B. Wheeler, John Rhodes, L. P. Maxom, A. S. Allison, E. C. Maynard, Mrs. E. S. Kent, Mrs. Louis Eysenbach, John P. Smith, Josephine K. Henry, Henry Goldberg, D. B. Stedman, W. J. Dean, Dr. J. L. York, H. G. Scarfenberg, Frederick Dahlestrum, James Farrell, J. W. Thornton, H. J. Swindler, J. B. Thornton, S. F. Benson, A. Sandgren, John H. Taylor, Geo. J. Mosier, James Robinson, Mrs. D. Jane Mosier.

Fifty cents each—T. J. Lewis, Peter Stewart, John Fay, M. R. Cheney, Robert Stewart, A. W. Anderson, A. A. Snow, Emely E. Johnes, C. S. Phelps, S. M. Ingalls, James McGinnis, F. H. Nichols, Mrs. Anna Boyle, Geo. Johnson, Joseph Haigh, A. J. Moser, A. F. Crane, Mrs. Rhoda V. Glover, A. F. Hardenbraf, A. Bralmont, John Vaile, John W. Chapman, Elisha Crawford, A. J. Irwin, Mr. and Mrs. Carlton Chaney, Marian Kent, Mrs. D. Jane Mosier, Chris. Mars.

A. B. Stebbins, \$4.50; W. T. Ryan, 25 cents; J. F. Proster, 75 cents; Flora A. Burtis, \$1.50; J. T. Houser, 25 cents; M. B. Hall, 25 cents; Walter C. Wright, 25 cents; C. H. Mathews, 10 cents; J. J. Hill, 75

cents; A. Goodnow, 20 cents; A. H. Powers, 25 cents; J. A. Hallman, \$1.25; Mrs. S. G. Hodge, 25 cents. Total, \$180.05.

These acknowledgments are made up to April 10th, 1902. Moneys contributed to the "Donation Day" fund after that date will be acknowledged in the July magazine.

ADDITIONAL CONTRIBUTIONS.

The following contributions have been made to the sustaining fund since Jan. 1st, 1902, that have not been acknowledged:

Guy C. Irvin, \$50; N. F. Griswald, \$25; Elizabeth Smith Miller, \$10; Jane C. Hitz, \$5; D. A. Blodgett, \$25; C. F. Blakslee, \$25; D. K. Tenney, \$10; J. V. Barbarka, \$10; G. Lincoln, \$5. Total, \$165.

Our books have been very poorly kept since our son became sick, and we may have failed to report above all contributions that have been made. We will be thankful to anyone who will notify us of an error. We most sincerely thank our good friends for their contributions.

ALL SORTS.

—Reader, have you a copy of the "New Catechism?"

—We still send the New Catechism to any person obtaining a new subscriber.

—We are still taking clubs of six new subscribers at the same postoffice for three dollars.

—Judge Walte's "History of Christianity" is the premium we offer for four new subscribers.

—Remember, we will present a copy of the "New Catechism" to anyone procuring us a new subscriber for the magazine.

—We hope our friends will all renew their subscriptions when their time is out and save us the trouble and expense of notifying them.

—The July Magazine will contain the ablest and most radical article that Judge Ladd has written. "Evidence

Touching the Nonpersonalism of the Hero of Gospel Legends."

—Sunday School Teacher—I know you are a good little boy and go to Sunday school.

Little Boy—Den I must do it in me sleep.—Chicago American.

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

—Ella Wheeler Wilcox.

—"Can you tell me in what condition Job was at the end of his life?" asked the Sunday school teacher.

"Dead," promptly replied the youngster at the foot of the class.—Chicago Daily News.

—Archbishop Corrigan issued a special dispensation allowing people to eat meat at the dinner given to Prince Henry in New York, while visiting there. That was very kind, indeed.

Without that dispensation every mother's son who ate meat would have been required to do penance, else serve for a time in purgatory.

—Little Elmer—The preacher says there is no marrying in heaven. I wonder why?

Little Elsie—I guess it's because only women and little girls go there.—Chicago Daily News.

—Couldn't Live Without It.—Cahill—Religion is a great thing, Dennis—a foine thing!

Casey—To be sure ut is; Oi get into more folghts about religion than anything ilse!—Puck.

—It is disheartening to note that Senators are careless about arriving at the Capitol in time for the chaplain's prayer. Some of them distinctly need it.—The Washington Star.

Bad as the Senators are, we think they would be made worse by prayer.

—Mrs. Binks—Headache, this morning, eh? Humph! What caused that? Mr. Binks—I—er—don't know, exactly, but I remember I had a sort of a rush of blood from holding my head down during that long prayer Sunday before last.

—"This is tough luck," said Ham, mournfully, as he leaned out over the side of the ark.

"What's wrong now?" queried Shem.

"Why, all this water to fish in," replied Ham, "and only two fishin' worms on board."—Ohio State Journal.

—Gambler (at foot of stairway)—Want to try your luck a bit? Nice little game going on up-stairs.

Indignant citizen—Sir, I am a church worker.

Capper (becoming interested)—Mebby that's a better graft than this. How do you work 'em?

—Helen H. Gardener, our gifted editorial contributor, was recently mar-

ried to Lieutenant Colonel Day of the United States Army. The July Magazine will contain an account of the marriage, likenesses of Mrs. Gardener and Col. Day and some very interesting reminiscences of the married couple.

—Weary Willie—Say, Tatters, how 'ud you like ter be a angel?

Tired Tatters—Nay, nay, Weary. Not me.

Weary Willie—'Cos why, Tatters?

Tired Tatters—'Cos den I'd have wings an' it 'ud be to much like work a-flappin' 'em all de time.

—John Maddock, our esteemed contributor, has sent us a small pamphlet with the following title, "A Catechism of Positive Scientific Monism in Refutation of the Negative Monism of Prof. Ernest Hackel." Address Mr. Maddock, at 1947 Lincoln street, Minneapolis, Minn., with two 2-cent postage stamps for a copy.

—The third edition of the "New Catechism" is out and is selling faster than ever before. We repeat, what we have before said, that it is the most important Free Thought publication that has appeared since Paine's Age of Reason was published. We are now selling our third hundred and each purchaser is pleased with it.

—The town of St. Pierre on the Island of Martinique, was sunk by an earthquake on the morning of May 8th, and the reports say nearly every inhabitant, men, women and children, numbering some 40,000, were killed. According to orthodoxy, God was the author of this great disaster, and yet they call him a "loving father."

—Rev. Andrew P. Stout, of Sheridan, Indiana, has sent us a pamphlet of his entitled, "Creeds Outgrown." It is a most valuable production and shows that Rev. Mr. Stout is on his way to the land of mental liberty—that in fact

he has got there already. The price is 20 cents, and is well worth that sum. The reader is advised to send to Mr. Stout for the pamphlet.

—The editor of "The Christian Endeavor World" complains that hell is not preached enough. We think the editor is far behind the times. The great majority of people do not now believe in hell and conservative preachers consequently do not preach that doctrine because it has a tendency to drive people away from church, thus seriously interfering with the gate receipts.

—Robert R. Stiles, of Topeka, Kan., has presented us with a large quantity of most beautiful "Ingersoll buttons," to be worn on the lapel of the coat, and requested us to sell them for the benefit of this magazine. The price is 20 cents. Reader, send us ten 2-cent stamps and we will mail you one. It is a fine likeness of Colonel Ingersoll, and an attractive ornament.

—A writer in the *Arena* mentions an establishment in one of the Eastern States where, a few years ago, women were paid 36 cents a dozen for making shirts, and it was one of the rules that the day's labor should open and close with prayer.

They probably repeated that portion of the Lord's prayer that asks the Lord to give them their daily bread, as their Christian employers did not give them enough to purchase it.

—Upon what a slender thread the salvation of a Christian soul hangs! If a man was accidentally buried alive and he should awake and say a few cuss words at finding himself cooped up alive, he would be lost; all the good which he had done during his whole life would not count. The peril to which Christian souls are liable reminds us of the story of the man who died unsaved without holy unction, because the priest who was sent for to administer it wore a pair of button

boots. It took him so long to button his boots that the man died before the priest reached him. Priests should start out barefooted at such times.

—The May number of the *Open Court* contains the concluding installment of Prof. Delitzsch's article on "Babel and Bible," which caused such a stir in Germany, and was twice delivered by special request before the Emperor. In its English dress the lecture has been embellished by many additional illustrations taken from the best sources, and thus offers in all respects probably the best birds-eye view of Babylonian civilization and its influence on Biblical literature yet offered to the public.

—Although Spain is in great financial distress itself, it has more rich priests than any two nations of Europe. The nation has at last awakened to the necessity of cutting down the revenues of the church, and Premier Sagasta has sent an ambassador to the Pope at Rome insisting on an immediate revision of the concordat, which secures to the Spanish clergy an annual government contribution of \$8,162,486. The government's contribution is, however, small compared with the money exacted every year by the priests from the poor and ignorant of Spain.

—"The struggle of the centuries is repeated. Revealed religion still arrays itself against Free Thought."—Editor Wilson Roberts, in *The Philosopher*. "Revealed religion" is no more. Science has completely changed it to a conglomeration of baseless rantings which came forth from men who had the presumptuous effrontery to call their own foolish conceptions divine revelations. The tables have turned and Free Thought is now formidably arrayed against the legends and fables upon which the alleged revealed religion is based. Keep Free Thought respectable and it will soon

take its place at the front as "a leader and commander of the people." We heartily congratulate The Philosopher for its purity and for the stand which it has taken in all things which pertain for the good of the whole human race. We refer to pages 80 and 81 in issue of April 1st.

—Freddie Stanthorn and Eddie Gwinn, two boys of Throop, Pa., the former a cripple and an orphan, have been fined \$5 each for disturbing religious services by eating candy in church.

The information was sworn to by the pastor of the church, the Rev. J. J. Coleman. The affair has caused bitterness in the borough.—Chicago American.

The Rev. J. J. Coleman has, no doubt, forgotten that verse in the fifth chapter of Matthew, which says: "Whosoever shall smite thee on thy right cheek, turn to him the other also."

—That learned author, Evan Powell Meredith, in "The Prophet of Nazareth," p. 546, note, says:

"Not until after the Reformation was the Bible allowed to be read by the commonality; previously it was a sealed book to all but the priestly class. Even in the time of Henry VIII., a statute was passed, forbidding workmen and women to read it, on pain of death."

If the statute had been enlarged to include the priests, and had been made perpetual, and extended to all countries, it is not probable good morals would have been the loser.

—"I don' want to go to Heben!" exclaimed Simon.

"Why?" asked Loudmouth.

"Ca'se you got to do too much WO'K up dah," said Simon. "Got to polish de sun an' de moon an' all de stahs, an' scrub up all dem golden streets, an' wash de white folks' robes, an' git dey meals foh 'em, an' shove out all dem stahs at night, an' tote 'em back in evah mo'nin', an' push out de sun an' de

moon, an' stan' all de angels' sas, an' evahthaing. In de bad place all you got to do is hustle up a ton o' coal 'n' set down. Don' you let nobody fool you up to Heben!"—Jas. D. Carrothers, in "The Black Cat Club."

—The relations existing between the Italian government and the Catholic Church of that country have not been friendly for many years. King Victor Emmanuel has put another thorn in the Pope's side. In opening Parliament not long ago he declared:

In the relations of state and church my government intends to maintain strictly the separation of the civil from spiritual authority, to honor the clergy, but to confine them in their own domain; to extend unrestricted respect to religious liberty of conscience, but invincibly to preserve intact the prerogatives of civil power and the rights of national sovereignty.

—The Garrett Biblical Institute of Chicago has scarcely recovered from the shock given to it by Dr. Charles W. Pearson, one of its professors, who recently declared that it would be "an enormous advantage to the world if a bonfire could be made of all the textbooks of systematic theology and all the sermons based upon them." Now another leading instructor of the same institute, Dr. Charles Horswell, has caused another sensation, by resigning from the faculty because he was criticised for teaching students a theology that was "too liberal." Keep it up, professors; you're doing fine!

—Topeka, Kan., May 10.—(Special).—By order of Bishops Fink, Hennessy and Cunningham of the Roman Catholic Church, the Catholics in Kansas have this week been praying for rain and good crops. The order was issued two weeks ago, when Kansas began to suffer from the drought. To-morrow special services will be held in the churches. However, before the order for prayers became effective, Kansas was visited by the heaviest rainfall in a year, and in many parts this week congregations have been un-

able to attend the services on account of showers.

The Lord may be a little disgusted with these interferences with his business and gives them more water than they want.

—Robert R. Stiles, of Topeka, Kan., sends us the following lines:

If religious we be, and religious we must,
Give us a religion in which we can trust.
Do not attempt by horror and fright
To infuse us with theories—evidently
right?

You'll never be able with hell, fire and
fear,
To convert the people to a religion so
dear.

Teach us no tale of gods in number,
Who made a world and retired in slumber.

It is hard to see how it could be,
That a god himself could divide in three.
To an intelligent mind it's no probable
theory,

That on the seventh day the Lord was
weary.

A problem it is most difficult to me,
How out of nothing something could be.
Tell us no tale of a god who would endeavor

To make a man and burn him forever.
Let up with such bosh as "the miraculous
birth;"

Such a thing as this never happened on
earth.

We do not believe and never will,
That ever in history the sun stood still.
The earth is moving and through space
flies,

And cannot be stopped by such d—
l—.

—Philadelphia, April 16.—The ecclesiastical court which is investigating the life and works of the late Bishop John Nepomucene Neumann, Bishop of Philadelphia, who died in 1852, with a view to determining whether the Vatican can canonize him as a saint, has decided to open his tomb in the basement of St. Peter's Church in order to examine the body and to obtain a record of the most minute details of the case.

There is said to be a peculiar motive

in thus opening the coffin. It is necessary for the court to assure itself that Bishop Neumann was not buried alive. Had such an event occurred, he could not be canonized, as a doubt would remain as to whether he died free from sin. A man buried alive, the Catholic Church argues, no matter how holy his life had been, would be under prone temptation to rebel against the will of God and blaspheme.

The court, which will meet Tuesday for the purpose of opening the tomb, is presided over by Bishop Prendergast. —N. Y. Times.

—Rev. W. H. Fish, residing at present with a sister in Newport, R. I., the place of his birth, on the 25th of March passed his ninetieth birthday. Among the reminiscences of Mr. Fish's work in central New York, published in the weekly *Ithacan*, is an account of a series of lectures given for three successive seasons by Emerson, Phillips, Garrison, King, Mayo, May, Mann, Greeley, George Sumner, Pierpont, Beriah Greene, Curtis, Higginson, O. B. Frothingham, T. K. Beecher, Chapin, H. W. Beecher and W. A. Bartlett. These lectures were given in Cortland, where Mr. Fish was doing missionary work. Mr. Parker, while on his way to speak in Cortland, was overtaken by a snow storm, compelled to remain all night on a blocked train, where the illness began that resulted in his death. Of these men only Higginson and Mayo survive.—*The Christian (Unitarian) Register*.

It was our good fortune to be a member of the Cortland (N. Y.) Independent Church, of which Mr. Fish was pastor --and one of the committee of the lecture society who engaged the above named speakers, and there is where we first imbibed, what was considered at that time, rank infidelity. How the Fish lecture course did arouse the venom of orthodoxy at that time! The Presbyterian Church of Cortland expelled one of its best members, Elder Stephen Brewer, for going out to hear Garrison and Wendell Phillips "on the Sabbath." Brewer died some two

years ago and left in his will one hundred dollars to this magazine, and the same amount to the Truth Seeker.

—Taxation of church property was advocated by a mass meeting held in Social Turner Hall, Belmont avenue and North Paulina street, and steps were taken to inaugurate a movement which is intended to secure legislative action compelling the taxation of all religious property. Not alone the property of all religious societies, but also the immense amount of highly valuable property owned by religious societies such as the Y. M. C. A. and by educational societies, such as the University of Chicago is aimed at.

The German Turners of the Northwest Side are the latest to resolve in favor of such taxation, but the Chicago Federation of Labor, the Plattdeutsche Gilde and the Verband Deutsche Verein have already declared in behalf of this proposed extension of taxation. The resolutions passed by the Northwest Turners demand that a "bill for the taxation of church property" be prepared by the Judiciary Committee of the Chicago Turn district and introduced in the next Legislature and that all societies belonging to the North American Turner Bund be requested to arrange debates upon this subject and that their attention be called to a resolution in the platform of the North American Turner Bund already pointing toward the same end.—Chicago Daily News.

—Rev. Dr. Burns, a Methodist soul-saver, dislikes the "Higher Criticism." This is what he said in a recent sermon:

"It will be a dark day for the church when the university is the dominating power. It will be a dark day when the scholars hold the key which interprets the whole Bible."

With these words, Dr. W. H. Burns

took a shot at higher criticism yesterday at the Methodist ministers' meeting. He declared the Bible should be believed as it had been written. That kind of an interpretation, he said, had been saving men for ages and would continue to do so.

"These critics," continued the speaker, "become so accustomed to adjusting science and the Bible that it is as easy for them as to move the men upon the chess board. They minimize the supernatural to fit into the evolutionary theory. They can tell us how many of the books of the Bible are inspired, what parts of certain books are inspired. They can tell the age of a book in the Bible by the literary odor.

"They claim to be the only source of Biblical interpretation. They have a monopoly on the business greater than the sugar, steel or beef trusts have upon their business. These literary giants stamp parts of the Bible with their O. K. or N. G. for our instruction. They are a clearing house for the common people, dealing out what they think we can use. We must go by their instruction or be scholastically drowned or scripturally ditched. If Christ should come to earth to-day he would find out much concerning science that he never knew."

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FREE THOUGHT MAGAZINE

JULY, 1902.

EVIDENCE TOUCHING THE NONPERSONALISM OF THE HERO OF GOSPEL LEGENDS.

BY JUDGE PARISH B. LADD.

TO the seeker after truth concerning the Christian religion, the personality or nonpersonality of the germ out of which the Christian system arose, necessarily occupies the first thoughts and takes the first place in the mind of the inquirer. Let us bear in mind that the Christian na-



JUDGE PARISH B. LADD.

tions of the world, individually and collectively, with few exceptions, have pledged their souls, their lives and their doctrines on the individuality of Jesus Christ. Beginning with Constantine, who made the system auxiliary to his empire, and continuing down through the long night of the dark ages, the individuality of Christ seemed to rest on general consent of the masses; acquiesced in by others in obedience to force. It may be said to have been in abeyance, ready to greet the new-born light ushered in by the Higher Criticism. So firmly was this individuality imbedded in the thoughts of the masses, that all attempts by the more thoughtful to call it in question

was met by the many with slurs, by the priesthood with demands for recantation, or fagots and fire. After centuries of struggle for liberty of opinion, the Higher Criticism came to the front and demanded an investigation. After full and fair hearing the heroes of Free Thought have succeeded in dispelling the clouds of ignorance, sifting out the wheat and casting the chaff to the four winds.

Notwithstanding all this, most Christians, and not a few Freethinkers of to-day, adhere to the old fossilized notions of their forefathers. We are so constituted that most men, even most of those who have left the old hulk, still continue to think that there must have been some man around

whose personality the early sect rallied. Even the editor of the Free Thought Magazine, as appears from a recent article in his journal, in answer to a question put by a subscriber, seems to think there could not have been so formidable a system without an individual leader. When we are once familiar with the ancient method, among the religions of the dead past, of the personification of inanimate as well as animate things, we shall the more readily understand that no religious system necessarily requires a personality at its head; for most of the old pagan systems rested on no personality; their gods and demigods were pure myths, creatures of the imagination, ushered into being for the want of proper knowledge of nature and natural objects. Who was Elohim, Ab-ram, Ormuzd, Ashure. Horus, Ra, Oden, Vile and Ve, Zeus, Posidon, Apollo, Jupiter, Castor, Pollux, Brahma, Vishnu, Siva, Jehovah, et al.? All pure myths, personifications of the elements, quantities, qualities, etc. No one of to-day claims that any one of them was a real being, and yet, on or around each of them was formed a powerful religious system; all thoroughly believed in by the multitude; each outliving, in point of time, this Christian nestling, born of Greek allegory, fed on ignorance, christened by Constantine, to reach manhood through crimes untold. To properly understand this matter, we must shake off time-honored superstition, don our thinker and look at things under the new light of the most advanced minds of this age.

It is with the hope of clearing up reasonable doubts on this matter in the minds of Freethinkers, and of wiping from the eyes of some others the cobwebs which have so long obscured their vision, that we have concluded to take up this question and exhaust the evidence bearing on the individuality of the hero of the four gospels. We realize that in this undertaking we have no child's play-grounds on which to lavish our waste energy. We only hope to be equal to the task; of this, our readers must be the judges. In our efforts we shall be, or attempt to be, honest with ourselves as well as with the numerous readers of the Free Thought Magazine. In these efforts we shall present none other than facts, as we see them, supported by authentic history and the best writers: we shall give both affirmative and negative proof, the latter to predominate, because the subject matter to be dealt with is of a purely negative character.

We are here undertaking to prove a negative, which is always a difficult matter, but it is involved and we must meet the issue.

So far as we are advised, all, or nearly all, of the evidence in favor of the personality of Christ is contained in the four gospels. This is what the best Christian writers tell us. In addition to this, some Christians

claim other evidence. Such being true, to meet all claimants, we intend to sweep the field, even though it involves matters extremely remote, seemingly, to a casual looker on, unnecessary. It is vaguely hinted by some few writers, whose zeal for the cause exceeds their judgments, that Paul, the five apostolic Fathers, and the twelve apostles have contributed something to this end, as well as a few pagan and Jewish writers.

Thus stands the case on behalf of the claimants as to the personality of Christ. We here take up these points in their order, i. e., the points made by the church, after which we shall present our negative side of the case. First in order comes the four gospels, their authorship and time, and their bearing on the issue involved. If these gospels are true, the question at issue is at once settled in the affirmative. Hence the truth or falsity of these records necessarily comes first in order. On their face, taken as a whole, to the casual reader, the personality would seem to be made out, i. e., if we fail to consider the numerous contradictions and absurdities of some of these records. Such things are always to be taken into account in determining the value of such records; while they may not, in all cases, be sufficient to disprove the truthfulness of such record, unless grossly absurd or contradictory, they in any event, cast a cloud over the claim sufficient to create grave suspicious of their truthfulness. Let it be remembered that truth is always in harmony with itself, conflicts come in only when there are errors or fraud. As preliminary to a general inquiry into the gospels, we here ask in all fairness why have there been so many fabrications of records, so many falsehoods, so many forgeries resorted to, to prove the existence of Christ? Why were the Fathers of the church, as well as many of the early Christian sects, divided in opinion on this question of personality? And why did the church attach to the cross the figure of a lamb as emblematic of its faith, and then allow it to remain until the sixth century? And why did the church adopt the Greek system, which rested on no personality, but on a quality pure and simple? If there was a person around whom the early Christians rallied, why is there no contemporary, civil or ecclesiastical record evidence concerning him? And why has the church never been able to find out the date of his birth or death, but left this matter to a Cythian monk, Dionysius Exiguus, who, in the sixth century, made a guess as to the time of the hero's birth? Now, if the biographers of Christ could tell us, as appears in the gospels, all about what the man said and did during his so-called mission, why could they not tell us just when he was born, as well as where, and when he died? The ignorance of the

time of the man's birth and death, the most important of all things concerning him, precludes the possibility of the narrative of the four gospels being true. But more of this anon.

The Four Gospels and Other N. T. Records as Evidence.—Here we are brought face to face with the gospels; what have we to say as to their truthfulness?

History, in order to be entitled to credit, must have been written contemporaneously with the events narrated therein, or taken from writings made at that time, and it must, or should be known, who the writers were, that they were men of credibility? In the case of the gospels none of these prerequisites existed, for it is well settled that the four gospels, as we now have them, never existed, even in a crude form, earlier than the middle of the second century, a hundred and fifty years, or more, after the alleged existence of the man Christ. That they were the work of unknown writers who took them from oral tradition and earlier writings made by unknown parties, without dates, times, places, or signatures attached, is well settled, as we shall learn by consulting the Higher Criticism, and numerous other works. The writer in the *Encyclopedia Britannica* says, "An influential school of critics hold that a large portion of the New Testament books are direct forgeries; that, in fact, every book in the New Testament, except the four great epistles of Paul, is in dispute."

Ferdinand C. Baur, the founder, president and leader of the Tubingen School of Theology in Germany, says, "At least three of the gospels were written in a crude form from tradition in the latter part of the second century; the gospel of John was written after that time, and all four were modified from time to time thereafter, the epistles to the Colossians and the Philippians, as well as the Acts of the Apostles, are spurious," counterfeit, false, fictitious; "they were written by the Catholic school near the end of the second century;" "the four gospels owe their origin to party design; they are not the earliest documents of the kind; before our gospels there existed a cycle of evangelical traditions known by different names;" "no list of New Testament books was made until 360," common era; "the canon as it now stands was fixed by decree of Pope Innocent I., 405," C. E. "In this decree the Pope," says Schwegler, "threw out the books of the quarrels."

This criticism of Baur was supported by the whole Tubingen school of professors, and, say recent writers, this is now the settled opinion of all European scholars; nor is America excepted from this rule. This settles the question that the gospels are non-historical—not entitled to

credence in any court or with any class of men who follow well-established rules of evidence. Thus stands the four gospels discredited, held to be forgeries. These gospels being out of the way, the church on its own showing fails to present an individuality as the head of Christianity, i. e., unless from other sources, a personality, is made to appear.

Paul.—Should it be claimed that Paul is authority on this question, the answer will be, he never pretended to have seen Christ. As to Paul himself, the writers all agree that they do not know when or where he was born, where his fields of labor were, or where he died. As to his letters, the critics have determined that, at least, ten out of the fourteen are spurious; the other four in doubt. (For a full history of the New Testament writings, see my *Hebrew and Christian Mythology*.)

The Five Apostolic Fathers.—It is claimed by the church that the Apostolic Fathers, Clemens Romanus, Ignatius, Polycarp, Barnabas and Hermas, coming so near the time, have, by their writings, contributed something towards the personality of Christ. The authorities tell us that nothing whatever is known of any of these men outside of their alleged writings; that all of these writings, other than those of Hermas, are spurious. As to Hermas, his writings consist of one book, entitled "Pastor of Hermas." This author lived and wrote this book early in the second century. The book, say the authorities, is largely a romance on Christianity; it extols the good in the system, calls this good the Son of God, but it nowhere mentions such a man as Christ. So much for the Apostolic Fathers. For authorities on this point, see Donaldson's *Apostolic Fathers*, Salmon's *Introduction to the New Testament*, et al.

The Twelve Apostles.—Next we have the twelve apostles. We do not understand that the ecclesiastical historians claim that any one of the original twelve left any writings. In any event all of the epistles ascribed to the Apostles have been found by the critics to be spurious. The authorities tell us that nothing is known of the Apostles outside of tradition. When or where they were born; when, where or how they died, as well as their so-called discipleship, we have no evidence. They were unquestionably myths, for the church in the fifth century made the time of their several birthdays to correspond with the time when the sun entered the respective signs of the ecliptic; thus showing them to be personifications of the twelve signs of the zodiac.

Peter.—As for Peter, those who support him do not agree among themselves whether he was one of the twelve. The critics, Baur, Schwez-

ler, Overbach, Zeller, et al. have pronounced the epistles of Peter spurious ; a polite way of calling them forgeries.

Pagan Writers.—The church in her desperation to support the personality of the nestling of the manger, invokes the aid of Jewish and Pagan writers. She calls up Josephus, Sentonius, Abgarus, Tacitus, Lucin, Pliny the younger, and Celsus, to come to her aid. As to the reference to Christ in Josephus, all writers pronounce it an interpolation, while many think Eusebius the author of the forgery. As to the pagan writers, the principal stress is placed on Tacitus. All of these pagan writers except Pliny, who was born 61 C. E., lived in the second century, consequently could have known nothing personally about Christ ; nor did any of them pretend to know anything of him other than from the idle talk of Christians. Tacitus is made to say that Christ was put to death as a criminal. This statement, if from Tacitus, was based on the statements of Christians. Even this slight reference, says the Rev. Robert Taylor, is a forgery. As to the other pagan writers, it will require a stretch of imagination, of even a Christian, to see any reference to Christ. The church for a long time maintained that Abgarus, the procurator, wrote to Christ as to cures, and that the latter answered the procurator's letters. But these letters, like so many other fabrications of the church, have long since been declared forgeries, which fact stands admitted by Catholics as well as by others, the priests giving as a reason that the times demanded such evidence.

Emblems and Relics.—As late as 1578 the church, feeling uneasy as to the personal status of her hero, appointed Count Rossi et al. to search among the sepulchres and tombs of Greece, Italy and Asia Minor for relics contemporaneous with Christ. After much time spent in the search the Count reported a find of emblems of the dove, the olive, the lamb, the palm-leaf and the letters A O. With these finds the church was delighted, believing them to refer to Christ ; but on further inspection it was found that some of these relics came from Jewish catacombs ; others were of the third century C. E.

Decretals.—In her virtuous mood the church produced numerous decretals running over the period from the time of the alleged birth of the Star of Bethlehem down to 498 C. E. These decrees, as claimed by the church, were the work of Councils at early times, by men who were familiar with the sayings of Christ. As such they ranked only second to the gospels. These documents remained unquestioned down to the fifteenth century, when for the first time, say the authorities, they were

found to be rank forgeries, which fact now stands admitted by Catholic and Protestant scholars.

The foregoing comprise only some of the church forgeries, such as bear on the personality of Christ. Prof. John Tindal, in speaking of the early times of Christianity, says that the Roman world was flooded with all kinds of Christian documents, gospels and counter gospels, speculative, romantic, genuine and forged; that when proof was wanted, a document was always found to fit the case, with some authoritative contemporary of the Apostles, whose name appeared thereto; there was no lack of manufactured testimony.

Opinions of Church Fathers, et al.—Having thus disposed of church forgeries, next in order comes the opinions of some of the church Fathers et al., as to the personality of Christ. Mosheim says the early Christians worshipped indiscriminately Orpheus, Appollonius and other philosophers. Thus showing no knowledge of a Christ. Manicheus, the founder of a powerful Christian sect, maintained that Christ was a mere phantom. The whole body of dissenters, says Rev. Robert Taylor, maintained that no such a person as Jesus Christ ever lived; that the story of his birth, teachings, death and resurrection were to be understood in an allegorical sense. For authorities see the numerous writers on Greek philosophy, and Plato and Philo's allegorical systems; also Taylor's *Diegesis*. Beausobre, quoting from the early Fathers, says the virgin is to be understood as the heavenly spirit of the earth, of which Jesus is formed, the Holy Ghost being the heat of the earth which conceived him. This, says Robert Taylor, was taken from the Egyptian myth Osiris.

We must remember that the word Christ, as first used, was but the adjective good; anything which was good, was a christ; later, with the Hebrews, this word was made to apply to sacerdotal and regal officials. Chrestos, a Greek word, meaning good, renders in Latin Chrestus, which some of the early Christian Fathers adopted with the Greek meaning. Christus renders Christ in English. This Greek word Chrestos comes from Chrio, to anoint, and was, by the Hebrews, used in common with the words anoint, anointed. So Christ, Christus, Chrestos, anointed, Messiah, etc., are convertible terms, meaning one and the same thing. See McClintock and Strong's Encyclopedia, Bib and Ecc. Lit. As for the word Jesus, it is the Latin form of the Greek Iesous, translated from the Hebrew word Joshua, meaning Jehovah is salvation. The two words, taken together and given the Greek interpretation, as used by the stoics, simply mean to be good, pure and just, is to be saved from crime and misery.

By the Greeks this word, after it had been personified, was called Chrestos, by the Romans, Christus; when applied to the sect, it was Chrestons, afterwards rendered Christians, always meaning excellent. Thus it will be seen, when traced back to the fountain head, the word Christ had no reference to a man. The man did not evolve as a real individuality, except with the proletaire, until metamorphosed by the second council of Nice in the fourth century.

The Docetals, a Christian sect, says Mr. Taylor, denied the personality of Christ. Apelles, a follower of Marcion and the founder of a Christian sect, denied the personality of Christ id. 171. The Rev. Robert Taylor says, "We have investigated every document which history has presented purporting to have been of the first century, in which not a single sentence can be found from any independent authority showing the existence of such a man as Christ, or any of his disciples, id. 391." This writer further says, "If we travel to the sepulchre of Christ, we have only to discover that he was never there; history seeks evidence of his existence as a man, but finds no more trace of it than the shadow that flitted across the wall. The star of Bethlehem shone not upon his path, and the order of the universe was suspended without her observance. She asks with the Magi of the East, Where is he that is born king of the Jews, and, like them, finds no solution of her inquiry (id. 37). No better authority or higher scholarship can be offered than Rev. Robert Taylor.

David Frederick Strauss, in his life of Christ, declares the whole story concerning him to be myth, pure and simple.

Origen, born at Alexandria, 185 C. E., according to all his biographers, was not only the head of the Christian Fathers, but one of the most learned, the most pure, and the noblest figure of them all; was even great in his cradle, says Jerome; after spending the best of his life in the service of the Christian cause, finding it impossible to convince the vulgar Christians that their system rested on allegory, on goodness; gave up the system and went back to Greek philosophy in all its original purity.

This great and good man, living at the very time when the gospels were being written up, in all his teachings never used the word Christ, or Jesus, in any sense other than that used by the Greek philosophers. Christ the good, the son of the good, or god, as the vulgar termed it. The Savior was, with Origen, but an allegorical representation of goodness in all its phases.

When such a man, living so near the fountain-head of the system,

totally ignoring the personality of the hero of gospel legends, what fear is there now of the restoration and reincarnation of a nonentity?

Origen was too great a man to be passed over without comment; he was a voluminous writer; his numerous biographers tell us that in his Hexalpa he showed his great genius in criticisms; he always appealed to the life of Christianity, not to a man. In his *Stomata*, he shows that all of the Christian dogmas were taken from the Greek philosophers, of whom he was a leader. He says God alone has being. With him, say his biographers, the scriptures were to be allegorically interpreted. Christ was but the truth. (See Baur's works on church history, et al.). The Christian writer in Chambers' Encyclopedia, in speaking about Christ, says, "It is more disappointing that no fact about Jesus can be derived from the earliest Christian literature; not a single fact in the allusions of the Fathers on which we can rely, unless it be the statement that the Nativity was a cavern; not a single unrecorded saying of Christ, unless it be, 'Prove yourselves good money-changers,' or one or two others which, like 'He who is near me is near the fire.'" This writer, agreeing with others, says, "We turn to the New Testament, and here no facts of the life (of Christ) are preserved, except those which are recorded in the gospels." "None of the gospels," says he, "appear to have been earlier than the second, and several not until the third century."

On this admitted truth, the gospels, according to all rules, are non-historical, and as such no evidence of a personal Christ. Let it here be remembered that the Higher Criticism, and other writers, have pronounced all four of these gospels spurious. Thus we have it that this Christian writer has given away the entire question.

Silence of Contemporaneous Writers.—It is a fact well known to all scholars that at the time of the alleged Christ, the Roman world was full of writers, many of them historians, who, from their numerous writings, have shown that they were cognizant of all important men and events then transpiring in the Roman Empire, of which Judea was a province. It is also true that in Jerusalem there were many writers, Rabbis who wrote principally on the religion of their people. In the writings of these pagans we have full histories of all important persons and events, including the histories of twenty so-called messiahs, beginning with Simon and ending with Mordacia. Civil history deals extensively with these so-called messiahs, giving the times and places of their respective births, their claims to messiahship, their sayings and doings, as well as the times, places and modes of their respective deaths, many of whom were crucified; but not

one word in all these writings, or in the writings of the Rabbis, touching the alleged Jesus Christ; as to such a being, all is as silent as the grave. Why this silence? To this question there can be but one response, No such a man ever lived.

Philo, an Alexandrian Jew, born 15 B. C. E., died 50 C. E., was a great writer, a man of vast learning and influence; even among the Christians his word was gospel; he was a stoic in all except his Judaism; with all that transpired at Jerusalem he was familiar, and especially with the doings of the Sanhedrim and the Rabbis. Now, it stands admitted by all scholars that this great Jewish writer never heard of such a man as Jesus Christ.

Plutarch, born in Greece about the middle of the reign of Claudius, about 66 C. E., the author of five volumes of the lives of great men, all who had left a name in Rome, even including some mythical characters, from the time of Romulus down to his (*Plutarch's*) time. No mention does this writer make of such a man as Christ. If such a man as Christ is said to have been, in the gospels, had lived, he would have found a place in *Plutarch's* Lives.

In addition to the Roman writers hereinbefore stated, we may mention, among the principal ones, *Pausanius*, 150 C. E., ten books; *Lucian*, 100 C. E., numerous books; *Seneca*, a contemporary of Christ, 3 B. C. E. to 65 C. E., a voluminous writer; *Pliny*, the elder, born 23 C. E.; *Antonius*, procurator of Judea, a contemporary of the lamb of the cross; *Herod-Agrippa*, Emperor, and *Herod-Antippos*, tetrarch in Judea, both contemporaries of Christ. Not one of these men, in all their writings, make the slightest allusion to such a man as Christ; not one of them ever heard of him. Nor do these names comprise but a few of the Roman writers. Not one of all of them ever heard of this great god of Christendom. At the crucifixion of this mighty man-god Judea was shaken by an earthquake, the sun refused to shine, while the dead came forth from their graves and walked with the living; all this came to pass without the slightest notice thereof by a single writer of the time.

Fixing the Date of Birth of Christ.—Mr. Renan tells us that among the early church Fathers who made a study of the matter, there were 132 different opinions as to the year of Christ's birth, a variance of at least 132 years. In the sixth century one *Dionysis Exeguous*, a Cylthian monk, in order to win over the pagans, fixed the birth of the hero to tally with the pagan system. Finally the venerable *Bede* came to the rescue in support of the monk's decision, but the church for two centuries thereafter

refused to acquiesce in this verdict. Finding that all of the pagan nations had fixed the 25th day of January as the day when the sun-god rounded the circle and started on his course to the north, the priests fell into line and settled on that day for the birth of their sol novis.

The Trial, Crucifixion and Resurrection.—We here reach the point where it becomes necessary to look into the evidence and the law touching the trial, crucifixion and resurrection of the hero of the cross. If we understand the purport of the Christian writers, whose opinions are supposed to be based on the gospels, the claim is made that Christ was tried and found guilty by the Sanhedrim for threatening to destroy the synagogue and claiming to be the promised Messiah; that an appeal was had to Pontius Pilate, procurator of Judea; that Pilate reversed the findings of the Sanhedrim and pronounced the accused not guilty; that the Emperor, Antipas Herod, being in Jerusalem in attendance at the Jewish passover, an appeal was taken to him; that he approved the decision of the procurator; that notwithstanding all this, Christ was crucified between two thieves.

Let us here bear in mind that the evidence and the law bearing thereon are before us for consideration. At the time of the alleged trial the Sanhedrim was composed of seventy members; its jurisdiction, before Judea fell under the Roman yoke, extended over all, or nearly all, of Judea, in both civil and ecclesiastical affairs. When Judea became a province of Rome, the civil power of the empire extended over all Judea, leaving nothing in the hands of the Sanhedrim except ecclesiastical affairs, i. e., affairs of a purely religious nature; nor could the Sanhedrim pronounce the death penalty for any offense. During the period ascribed to Christ, Rabbi Johanan Ben Sacci was a member of that august tribunal, most of the time its chief justice. If Christ had been tried by that body, this man must necessarily have been cognizant of that fact. After the destruction of Jerusalem by the Roman army, Ben Sacco retired to a little town near by, where he spent the remainder of his life in teaching and writing up the scenes and events which transpired before the Sanhedrim. Many of the writings and sayings of this man have come down to our time; but nowhere in them is there to be found an allusion to such a man as Jesus Christ. This would seem to settle the fact that Christ was not tried by that tribunal.

Law Governing the Case.—The decision of Pilate, if he rendered one, was, under the Roman law, final, if the accused was acquitted, as claimed, the man was free; if against him, and he was a Roman citizen, which is not claimed, an appeal lay to the Emperor, but not otherwise. But sup-

pose the Emperor had been appealed to, and he had, as claimed, sustained the procurator, the matter would have ended there, making Christ free. At this stage of the case, we are told that Herod, i. e., Antipas Herod, the Emperor, was at Jerusalem in attendance on the Jewish passover. This claim, as we shall see, is an absurdity, for Antipas Herod was never an Emperor. About the time mentioned he was tetrarch of Galilee and Perea, where his power was purely local. Being suspected of treason, he was banished by the Emperor to Lugdunum, where he died in exile. The name Herod belonged to a reigning family of Idumæan origin.

Tiberius Claudius Nero reigned from 14 to 37 C. E., consequently was Emperor at the time assigned to the trial of Christ; but not a line does he, or his officers, leave touching such a man as Christ.

Josephus, exhibiting more zeal for Judaism than accuracy of statement, says Herod, the great, was of Jewish faith. It is nevertheless true that none of the Herod family were friendly to the Jews, much less Tiberius, and Antipas the tetrarch; both hated the rebellious Jews. It is quite improbable that either of them would have violated the law and put to death an innocent man to please their worst enemies.

The Crucifixion and the Roman Law.—A few words as to the death penalty. If found guilty of proclaiming himself Messiah, and the threat to destroy the temple, what then? As to the first, it is sufficient to say, If crime under the Jewish law, it was no offense under the Roman law. The civil law of Rome took no cognizance of religious offenses, even against the Roman gods, much less against the Jewish Jehovah, who was not recognized by Rome; offenses against the Roman gods were left to the ecclesiastical tribunals, with the right of appeal, if a Roman citizen, to the Emperor; while mere threats to destroy property and claim of Messiahship, were no offenses whatever, under Roman law. Thus we are left the alternative of believing that the procurator and the Emperor, or tetrarch, violated the law in order to please the rebellious Jews, who were hated by all the authorities, or of rejecting the contradictory biblical stories of the trial and crucifixion.

The Two Thieves.—Next we are confronted with the statement that two thieves were crucified by the side of Christ. Here another legal question arises: How were thieves punished under Roman law? We must answer this by presenting the law of Rome on the matter of theft. When we are talking about law, even the *lex criminis* of Rome, we find ourselves quite at home, picking grapes in our own vineyard. Down to the time of Servius Tullius, sixth King of Rome, 578 to 534 (B. C. E.). Before the

common era, the law, civil, criminal and ecclesiastical, rested on custom, sanctioned by decisions. During the reign of this King, and as one of his acts, what became known as the XII. Tables went into effect; they were the result of a codification of civil and criminal law very much blended. The laws of the gods, then as now, were left to the priesthood. Cicero says offenses against the gods should be left to be punished by the gods. But as the divine powers could not act directly on the offenders; the priests as agents of the heavenly hierarchy assumed exclusive jurisdiction in such matters. Unfortunately for us, the priests of to-day are in the same kind of business, hell being the principal factor in the trade.

Such crimes as larceny, etc., being offenses principally against the property of the person, the punishment therefore was left in the hands of the person who suffered the injury; he had his self-redress by reprisals; he could slay the thief if caught in the act at night; if in daylight, he could sell him into slavery; but in both cases he might settle with the offending party. In time this became the settled practice, and when the parties failed to agree, the King might be called in. In time this custom grew into fixed law. In the end the right of appeal was clearly recognized as a principle of jurisprudence; when the injured party lost power of reprisal and the whole matter went into the hands of the Kings Curia, where the Judex sat to try such cases and fix the penalty; but never to punish robbers, thieves and petty offenses with death. The death penalty for theft did not exist in any part of the Roman empire at the time of the alleged crucifixion of Christ and the two thieves. (See the numerous writers on Roman law.)

The biblical story of the crucifixion of Christ and the two thieves is all one story; if it falls as to the thieves, it necessarily falls as to Christ. If the one is untrue, the other must share the same fate.

"Falsus in unus falsus in omnibus" is a very old maxim. As to the story of the resurrection, like that of the conception, it is enough to provoke a smile of contempt from any one endowed with reasoning faculties; besides, it is but the old story prevalent among all the pagan religions, which descended to the new-born myth of the Christians through Greece. Having disposed of the foregoing matters without finding a personal Christ, we now turn to the societies known as Therapeuts and Essenes. As to the Therapeuts but little is known beyond the fact that they were a small Greco-Hebrew sect, extremely ascetic in their practices, living on the shores of Lake Mareotis, near Alexandria. Their discipline was more severe than that of the Essenes; they held their property in common; each

lived alone, but on the Jewish Sabbath they met for worship. As to the Essenes, Pliny says they first made their appearance about the middle of the second century B. C. E., in a little colony on the shores of the Dead Sea; but Josephus tells us they were scattered among the villagers in several cities on the shores of that sea. However this may be, they were in the country where the Christians first made their appearance. Some writers claim that the Therapeuts and Essenes merged became one society under the designation of Christians, or crestons. At any rate they set up the claim to be good, pure, holy, etc. The words good and Christ became synonyms, convertible terms, carrying with them one and the same meaning. The Essenes were extremely religious, composed of Jews and Greek philosophers. In everything relating to their practices, the writers agree that they were the same as the earliest Christians, who followed closely on the heels of the disappearance of the Essenes. Both the Therapeuts and Essenes, say the writers, borrowed their ideas, principles and religious tenets from the Greek philosophers, whose teachings were strictly followed. Each society had a complete organization, churches and church government in full operation, the one in Egypt, the other in Judea, both with a priesthood, more than a hundred and fifty years before the time assigned to Christ, as fixed by the monk Dionysius Exeguuus. We have followed this chain as closely as the scanty evidence at our command will permit, because of the close connection between the Essenes and Christians. While we have no conclusive proof that these societies merged and changed their names to Christons or Christians, all the circumstances point in that direction; the former disappeared from history and the latter came into notice at the same time and in the same section of the country; both alike in all their devotions and practices; both looking for the Messiah; both set up the claim to purity, holiness and goodness, being expressed in the word Christ. The more intelligent of the Essenes and Christians, like the Greek philosophers, from whom they borrowed their ideas, continued to treat their system in an allegorical sense. This allegorical system is traceable to Pythagoras, Herodotus and Socrates. Pythagoras gave to the Greeks the word triad, or trinity; the three Grecian gods in one head, in exactly the form which it was thereafter transferred to the Fathers in trust for the church. As proof that the Essenes and Christians were one and the same, let us follow their history as given in the Talmud, and by Philo, Pliny, Makrisi and Abulfaras, who tell us that the name of the Essenes was derived from the Chaldean word *sacha*, meaning bathers, or baptists and healers. The Talmud calls them *Assidaioi*, pious men, or

Nazarath. Here we have, in all probability, the connecting link which united the Essenes and Christians, where the latter, like the former, had no personality as a head to their organization; both had a voluntary priesthood, from which, say the writers, sprang up a host of men calling themselves Nazirus forever, Nazire alom. They held no private property; their motto was, Mine is thine and thine is mine. One writer says they allegorized, "They symbolized, and their efforts culminated in seeing the unseen. Their Angelology derived from the Magi formed a prominent feature of their creed." "In time," say the writers, "they were looked upon by the vulgar as saints and workers of miracles; they cast out devils, healed the sick and cured the blind." "To them Jehovah was the original light; from him spirits came forth; at the head of which stood Wisdom, or Logos." From all this, the reader will probably conclude that the Essenes and Christians were one and the same. Nor did the Essenes have a personal Christ, or a person around whom to rally. But they had a triad composed of Light, Thought and Wind, as we shall learn further on, which was sometimes expressed by the words Sun, his rays and their effect. Were these Essenes not Christians in every sense of the word? And Christians more than one hundred and fifty years before the time of the alleged birth of the star of Bethlehem? For authorities on these points, see the Talmud, which gives quite a full account of this sect and its ceasing to exist as a community; also Josephus, Philo, Ewald, Gates' History of the Jews, Springer and Keim, Zeller's Philosophie der Griechen.

Here we pause and ask the reader to compare notes on the Essenes and Christians and then decide for himself whether the Essenes were not the founders of pre-Christ Christianity?

Rev. John McClintock and Greek Philosophy.—As a fitting conclusion of this branch of the subject, let us quote the statements of the Rev. John McClintock, as expressed in "McClintock and Strong's Biblical and Ecclesiastical Literature," to be used in connection with Greek philosophy, on the question of the personality of the second person of the trinity, the Greek Logos. The Rev. McClintock is probably one of the best informed men on the source of his religion and the origin of the trinity. Occupying such a position, his opinion on the non-personality of Christ is of more than ordinary interest. He says: "In the conflict between Christianity and reason, Puretan theology holds Christ to be the very center of the system, that all lies in the question whether such a person, historically, be necessary. Suppose philosophy could show to the conclusion of all thoughtful men that the person of Christ is self-contradiction and impossible, there

would no longer be any conflict between Christian theology and philosophy (Greek philosophy) because with the person of Christ would be abolished the Christian theology. Christ is not, strictly speaking, a proper name, but a designation of office. Jesus Christ, or, rather, Jesus the Christ, is a mode of expression, as John the Baptist, or baptizer. * * * Messiah, Christ, Anointed, is then, a term equivalent to consecrated, sacred, set apart. * * * Christ, Messiah, Anointed all refer to one and the same thing, meaning the revealer of divine truth, often represented by the figure of a lamb, the vine and fish; these words have no reference to the person." While this reverend gentleman is not very clear, like all others of his craft, it is manifest that he means to speak of Jesus Christ in the sense used by the Greek philosophers, the representative of the quality good. In all this Mr. McClintock clearly stands in with the Greek philosophers, who never claimed a personal head in their system; whenever they used these or similar words, they were used in an allegorical sense, as we shall now learn by a few quotations from the Greek philosophers and their system. Plato, speaking of the Greek Logos, often calls it the Lord of Light, the son of righteousness, the Son of the Most High. The early Christians, in using these words, understood them in the Greek sense, say the writers. Philo says, That which imparts truth is good, which the vulgar call god. Plato often calls this good quality god, the Father of the Cosmos, the only begotten. This good quality is often given by Plato, Aristotle and the Stoics as a proper name, but never treated by them as a personality, always as a property, a quality, a thing to be revered. This Logos, emanating from the good, was by the Stoics often spoken of as the son of the good, the son of Zeus. By Philo, as the son of god, the first-born, the only begotten. Max Muller tells us that whenever the word Logos was used by the early Christian Fathers, it was used in the Greek sense; he then says, when the word Logos was afterwards transferred by the author of the fourth gospel to Christ, what was predicted of him can only have been, in substance, what was before taught at Athens concerning Christ, which was believed to be the incarnate word of god (Zeus) in the true sense of the term. Athenagoras, the predecessor of Clement, in the Alexandrian school, taught that the Logos, the word of the Father, was the Son of God.

That the Christian trinity was borrowed from Greece there cannot be the slightest doubt, for the authorities are overwhelming, and they clearly show that the Grecian triad was made up of a myth, pure and simple; often expressed as wind, thought, word, etc.; when personified they took

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on personal names, but there never was, with the educated, any personality in it.

Christianity, the most stupendous fraud ever imposed on the human race.

Inherent imbecility and downright stupidity of the masses stand sponsor for its criminal life. Behind the glare of burning fagots, it rose to greet, cheer and adorn the sunset of civilization. From the lofty summit of its power the lightning flashes played around the midnight of medieval barbarism. The decline of its influence has given rise to the star of civilization, the harbinger of progress and humanity, the guiding light of man's destiny; Justice impatiently awaits its death and cremation, while around its funeral pyre let not the muffled drum be heard, nor tear be shed to moisten the sod on the last resting place of the world's greatest criminal.

As we have devoted much time, thought and study in the preparation of this article, covering as we believe, the entire field, and exhausting all of the evidence touching the personality of the magean waif, we hope the press which is friendly to the propagation of truth, especially the Free Thought papers, will copy this article.

Alameda, California.

SPECIAL NOTICE.

The foregoing article, the ablest one ever written, to prove that such a person as Jesus Christ never existed, has been put into a beautiful pamphlet and is for sale at the office of The Free Thought Magazine. Price 10 cents, 12 copies for \$1.00.

EDITOR.

THE ATHEIST.

BY DANIEL K. TENNEY.

WHO is an Atheist? Strictly speaking, he is one who does not believe in a supreme intelligent being. This, however, is not the common acceptance of the term. We may disbelieve in all the alleged supreme intelligent gods, ancient or modern, confided in by different nations,



DANIEL K. TENNEY.

sects and tribes outside of Christendom, and yet would not be stigmatized as Atheists. On the contrary, our Christian friends would, to that extent, be proud of us. It is only when people come to disbelieve in Jehovah, that most infamous character depicted in literature, that they are denounced and blacklisted as Atheists. In my judgment, the time has already come when not one man in a hundred, who is not so ignorant as to be incapable of passing upon the matter, longer really believes in this God, or in his alleged Virgin-born son, or in any of the tales of legerdemain, divine or human, pertaining to either. The

brighter and brightening intelligence of the present day clearly indicates, to those who possess it, that all these wonderful stories, once deemed so sacred and truthful, are merely emanations from barbarian imagination, and no more entitled to credence than those of Baron Munchausen. It seems even doubtful whether those who originally wrote those holy yarns ever expected any intelligent person to believe in them as relations of fact, any more than did Munchausen expect explicit belief in his extravagant pleasantries.

So, when we speak of Atheists in Christendom, we mean that class of people who are denounced by the clergy as such for disbelieving in Jehovah, Jesus and the Ghost, one or all. The number of such unbelievers is legion. There is not an intelligent clergyman in this country who does not belong in that crowd. The feeble-minded, among the common people are of course, not Atheists. They have neither the time nor the

capacity to consider the matter. They believe, or think they do, what the preacher tells them. Why does he tell them to believe in those ancient chimeras? Simply because he is employed and paid for that purpose and dare not speak the truth, for fear of personal consequences. A considerable number of clergymen have even confessed this to me in confidence, as have thousands of church members. The excuse for the hypocrisy of laymen is about this: "The churches were here long before we were, and will be long after we are dead. They are a power in every community. We are in pursuit of popularity and fortune, good pay and a good time socially. If we publicly discredit church doctrines, the clergy will discredit us. We will lose our patronage and social standing. We cannot afford it and dare not attempt it. It is just as well to let them propagate their nonsense. It does not hurt us any."

Yet the clergy well know that a very general and growing disbelief in their three-sided God is rapidly advancing. It has, however, little direct connection with religion in the true sense of that word. Every candid scholar knows that theology is nonsense. Religion, however, is as veritable as the appetite for food. When, by study and investigation, scholars reach the conclusion that certain popular beliefs are fallacious, must they definitely supply their place with something else? When we cast aside Jehovah and Jesus as fabulous nonentities, may we not still be religious, though we perceive there remain mysteries in the universe? Is not the universe itself a profound mystery? Surely it is. It is this great mystery of the universe, this "Great Unknowable," that inspires our religious or emotional impulses.

Clearly perceiving the existence of the emotional nature of our race, the priests and medicinemen at the dawn of intelligence, and from thence to this moment, have aroused and played upon it to inculcate systems of theology in great number, all now found to be absolutely absurd. If adapted to barbarism, they certainly are not to modern intelligence. It has all along been clearly known to the clergy that, by playing upon the emotions of men, they could be better controlled and made to believe in any kind of god or gods, plausibly advocated. That was the line pursued by Mahomet, Joe Smith, Dowie, Schlachter, and the like. Such is the sole foundation of theology—mere gush, and nothing else.

Nevertheless, there is an intelligent power concurrent with all phenomena. Things do not happen by chance. It is true that force and matter have always existed, and that the operation of the universe depends upon "the loves and hatreds of atoms." But is there still no mystery about

this? When, upon a clear night, we view the brilliant firmament, with its multitude of beauteous stars, and realize what science has taught us, that most of them are many billions of miles away, that ten billions of them are within range of the modern telescope, that even these are like scattered grains of sand, compared with those which must revolve beyond, that some of them are a thousand times larger than the sun, that all of them have been guided in their courses from eternity by concurrent and unvarying law, and, besides, that even the blades of grass, the leaves and flowers and our own life, are in like manner controlled, shall we say that there is no "Great Unknowable?" Must we not perceive that this universal and eternal law, though a mystery, is a reality, and the very embodiment and criterion of all intelligence? As we cannot solve its mystery, but perceive its reality, must not our emotions be stirred with awe, with admiration, with wonder, with reverence, and even with supremest love for this "Great Unknowable" of the universe? He must be a dull person whose deepest emotions are not aroused by such serene contemplation. But there is no Jehovah and no Trinity involved. It is quite inconceivable that universal force or matter had a beginning, or will have an end, or that an individual of any sort has anything to do with it.

Though from the standpoint of orthodox theology, ninety per cent of all scholars are Atheists in fact, this does not signify that they are not religious. The very fact that they are scholars and have thus a wider knowledge of the wonders of nature and a keener sense of its mysteries than the common multitude, greatly arouses their highest emotion and incites within them a reverence for those inscrutable things which they know must exist, but the nature of which they can not comprehend. This incites religious emotion. Theology has attached itself merely as a parasite. It does not belong there.

Nor does Atheism signify a disbelief in what is called the immortality of the soul. There is much evidence on both sides of that proposition, but no absolute proof, unless we let the Spiritualists furnish it. They seem, at least, to come very near it. If the soul really be immortal, it will, at death, enter a continuous evolutionary experience akin to that this side of the grave. There will be no Great White Throne with the books open, no God, in our image, sitting upon it, no halos or harps, no sheep, no goats and no eternal rest. The soul and body are both essentially eternal, as is everything else in nature. There has been no beginning and will be no end. I perceive no law of nature which negatives the eternity of that individual human element, of whatever it may consist, called the soul. My

own opinion is that this element, in some identical form, survives the body, is clothed with an improved environment, will so continue to pass out of and into other environments forever, and that such has been its previous experience. I wish that some of our friends, long since dead, and who know how it is themselves, would let us all know about it and not longer confine their communications to a few mediums of doubtful veracity.

Madison, Wisconsin.

THE IRREPRESSIBLE ECONOMIC CONFLICT.

BY E. W. KENYON.

IF the signs of the times ripen into what they purport, there can be little question that the storm center of human advancement will be in the economic and industrial questions that are pressing with accelerated motion toward an equitable solution. That there is a profound and widespread



E. W. KENYON.

dissatisfaction and discontent among the masses of all "so-called" civilized countries is patent to all observers. And anarchism, strikes, and socialism are some of the remonstrating symptoms of popular recognition of unjust economic prevailing conditions, voicing despair of the few, heroic struggle of the many, and the constructive effort of an increasing number in all Christian countries. A widespread theory in this country is perhaps well expressed in the Preamble to the Constitution of Massachusetts:

"The end of the institution, maintenance and administration of government is to secure the existence of the body politic, to protect it, and to furnish

the individuals who compose it with the power of enjoying in safety and tranquillity their natural rights and the blessings of life; and whenever these great objects are not obtained, the people have a right to alter the government and to take measures necessary for their safety, prosperity and happiness."

There are, then, such things recognized as the natural rights of individual men, and if natural they are "inalienable and indefeasible." The in-

dividual has no right to alienate his natural rights and society or government has no right to make laws or regulations that will deprive him of them.

What, then, are some of the most essential rights of the individual given by nature? Manifestly, first, is the right to life; for mother nature gave us life without asking, our heart-beats are involuntary; and, evidently, if we have a natural right to live, we necessarily and equally have a natural right to access to the only natural means of life support—land and its products.

Deprive a man of his right to a share of the earth's surface and you make him a slave to those who monopolize and deprive him of his right, the only right whereby he can be absolutely independent and self-sustaining. These two rights are primary, essentially inseparable, and incontestable, and this great truth has been recognized by great thinkers from the earliest ages. Among the Greeks and Romans it was illustrated by the fable story of "Antaeus a giant, or renowned athlete, who was said to be the son of Neptune and Terra (sea and earth, or land and water). He inhabited the Lybian desert (where land was free) and successfully wrestled against all comers, for whenever thrown to the ground he received fresh accessions of strength from mother earth, rising stronger than ever from his contact with the soil. Hercules, however, the crafty god of strength, detecting the source of his strength, held him up in his arms and strangled him in the air." Deprive men of their right to the soil and they become as weak and easily vanquished as the fabled athlete; they become an easy prey to the "Captains of Industry." John Ruskin said regarding this question:

"But since we live in an epoch of change, and, too, probably of revolution, and thoughts which are not to be put aside are in the minds of all men capable of thinking, I am obliged to affirm that the one principle which can and will close all epochs of revolution—that each man shall possess the ground he can use, and no more."

Spain is suffering many evils economic and religious, and her protesting rioters inscribe on their banners "Justice for all, and give us bread and work." But like all other countries, the injustice which most profoundly and fundamentally affects the welfare of the masses, inheres in the question of land tenure.

During the present month Senor Conelejas, Minister of Agriculture, declared in a notable speech in Parliament, "That there could be no internal progress in Spain until the existing conditions under which land was held had been modified;" that "in large sections of the kingdom a few

noblemen owned all the lands ;" that "Spain's land evil was worse than Ireland's ;" and knowing the true cause of their grievance, the peasantry are constantly clamoring for small land holdings.

Of course in complicated civilization all men would not wish to occupy and cultivate land, but their only sure defense against injustice and imposition is the right and privilege to do so if they wish. It being a natural right, the privilege could not be alienated and would always be held as a last resort and effectual defense against industrial tyranny. I do not think there is any logic that can dislodge the assertion "That every man, woman and child that is born into this world has an equal right to the earth's surface." The great table of nature is bountifully spread with an abundance of every conceivable human need, mines of gold, silver, iron, copper, zinc, tin, coal, and land enough for all. Around this vast table are seated fifteen hundred millions of human beings, each and all possessing equal rights to the generous spread. An expectant multitude, as yet contented and happy in the Eden of plenty. We look again, and what do we see, a few of the strong, crafty and greedy have gobbled up all the mines of gold, silver, coal, etc., and are in possession of the best, and nearly all the land, and the multitude, unconscious of how they lost their birthright, proceed to march away to the slums and waste places and eat in sorrow the crumbs that fall from their vanquishers' tables.

How the people lost their natural birthrights is not now the vital question ; but how to restore them is the grand problem of the twentieth century, by a profound, unprejudiced and scientific study of the real causes of poverty of the many, and extreme wealth of the few. Among the proposed remedies for poverty are "Free soil and free exchange, or exchange at cost for the products of labor ;" that is, the right to earn a living without paying tribute to others. For it is the tribute that the rich are able to levy on the poor that measures the difference of their wealth. A great deal is said about the efficacy of brains in the accumulation of wealth, "wages of superintendence," "directive skill," etc., but they are prodigiously over-estimated ; for if labor is the sole creator of wealth, any one can readily see how long it would be ere our millionaires would have to work or starve, should all laborers migrate and leave them to rely on "directive skill" for their bread. "Directive skill" requires something to direct, and the use of brains in the accumulation of wealth, in our unjust economic system, is the skill with which the directed victims and the public generally are taxed without knowing it. The present conditions in the

anthracite coal regions well illustrate the methods of inhumanity and extortion possible for the "Captains of Industry" to practice under our iniquitous industrial system. Here the railroad magnates and operators own the mines and transportation, and through their special privileges are immensely rich and getting richer every day, until the present strike; became rich by their power to levy unwilling tribute on their employes and all users of their coal. For the privilege of working like slaves underground, at risk of life and health, the operators last year paid 157,000 miners the magnificent sum of 70 cents a day, on which to pay rent and support a family, and arrogantly refused these poor miners a 5 per cent raise of wages, and to-day (being Sunday) no doubt these men of "directive skill" are attending church and thanking God they are not as other men; not even as the poor miners. All the railroads that carry the coal dug out of the earth by the 157,000 miners have been paying large dividends and raising the salaries of the officials who bitterly oppose the paltry advance in wages asked by the almost starving miners. And President Truesdale, of the Lackawanna, who has been one of the most obstinate and persistent of the opponents of better pay for the miners, recently "got an increase of \$10,000 per year upon his salary."

Ye gods! what a spectacle!

"The most notable thing in the universe," said Newman, "is the apparent absence of the Creator from his creation." And what reason have the Pennsylvania miners to believe there is any just God at all. In the June, 1896, Arena C. J. Bell, in an article, "Monopoly and the Mines of Minnesota," as a specimen of the operation of many other mines, gives an account of exploitation of the Biwabie mine: "The title to the land on which this mine is located is owned by John M. Williams, of Chicago. He bought it some years ago for the fine timber, and paid \$125 per acre. Some one else found the iron; some one else dug it; all Williams does is to graciously permit other people to take ore out of the earth. For this he receives 25 cents a ton from the Rockefeller combination. Does Mr. Rockefeller dig ore? Oh, bless you, no! He can make money easier than that. He and his company allow the Biwabie Bessemer Co. to dig ore on condition that they pay him 50 cents a ton, and bind themselves with an iron-clad contract to pay this royalty on a definite number of tons per annum, whether they dig any ore or not."

The Bessemer Co. sold and delivered at Cleveland as low as \$2.65 a ton. Who got the money, and what did each do for the share? Williams got 25 cents per ton for doing nothing but signing a lease to the Rocke-

feller Co. Pays no taxes for road, school, town, State, or nation, the Minnesota law exempting mining lands from taxation, so the poor mine-owners could live on Easy street. The Rockefeller Co. get 25 cents a ton royalty and 55 cents stealage or rebate on freight. Actual transportation, \$1.10, and the Bessemer Co. get 50 cents for stripping the mines, hiring and paying labor for mining the ore, putting in cars, making up trains, interest on investment, insurance, and one cent per ton State tax; \$1.60 going to labor and capital for all the work of placing the ore in Cleveland, and \$1.05 a ton into the pockets of Williams and Rockefeller for permission to use the earth and for stealage on transportation."

"Not everybody knows what his neighbor has for breakfast," said the man when eating a stolen turkey. And so a comparatively few know exactly how our economic system works, and just how some of the great fortunes are built up.

The pious young John D. Rockefeller, prospective heir to a billion, in commenting to his Fifth Avenue Sunday school class on the scriptural passage, "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," explained that "salvation depends on whether the man possesses the gold or the gold possesses the man." That it was not wealth, but its improper use, that would bar the possessor from heaven. But the rich young man very discreetly said nothing about the manner of getting wealth, which constitutes its only sensible relation to any sort of salvation.

After all, it is the economic system that is to blame and not the man. I once heard a man, applying for a clerkship, offer testimonials as to character, but the employer said he did not need any endorsement of character, did not care if the applicant was a thief. I knew thereby that he had a system whereby it was impossible to steal, and it will be on this principle that the economic question must be settled. And it will never be settled until settled right. So long as the prevailing system allows some men special privileges you can hardly blame them for benefiting thereby. So long as men can legally levy a tax on others or appropriate a share of their earnings, they will do so. So long as individuals can legally (not justly) gobble all the mines and lands, they will do so, no matter if the rest of humanity starve. And the only remedy is to develop a system that will make it impossible for any one to take and hold an unjust advantage over his neighbor. The system must be made responsible for results, and not men. The reason why postoffice results are so satisfactory is that the system necessarily makes it so. There is no greedy trust to assess tribute

on the patron, for all the profit they would bear, and there is no better paid or better treated class of men and women than postoffice clerks and carriers, and the man who would vote to have our postoffice transferred to the management of an individual trust would be considered a lunatic. There are no strikes in the postoffice and there never will be, because the system is efficient to prevent them. The postoffice is a co-operative system of public distribution operated solely in the interest of all the people, while all other branches of distribution are managed for individual profit and the tribute levied on the public goes to build up private fortunes, and manufacture millionaires whose wealth is the product of the laborer's sweat. Why do all private transportation companies water their stock to plunder the people? Because the system makes it possible. Why is there no watered stock in the postoffice? Because the system makes it impossible. Why does a large amount of church property in Chicago and elsewhere, used exclusively for profit, go free of taxation? Because the system makes it possible and profitable. Why was it that all the moneyed institutions of the great and wealthy city of Chicago in one year returned less taxable property than was assessed on the agricultural tools of Cook County? Because the system made it possible and profitable. Why is it that everybody having much wealth, in church and out of church, violate their oaths in giving in property for taxation? Because the system makes it possible and profitable. If we ever get a just taxation we shall have to put the justice and morality into the system, and not rely on honor of the voluntary tax list. Hence, evidently, there is a profound moral aspect inherent in this question. There is in our system "crime incubating social conditions," and empty stomachs and poverty have a direct relation to ethics. The moral plant can not thrive without a proper soil. Given a soil of economic injustice and you will reap a harvest of crime, and until we have a better system of economic, industrial and social environment, there can be no moral advancement, for these environments dominate the moral status of the people, and not church precepts.

There is a Russian proverb which says. "Even a bishop will steal if he is very hungry." Poverty of food has made cannibals of civilized men. Poverty contributes more to drunkenness than drunkenness to poverty. To banish drunkenness we must banish poverty. To banish theft we must destroy those self-respect-destroying-conditions that produce it. The reformatory power of public opinion is a wonderful agent in elevating morals, when the opinion is founded on the eternal ethics of justice. The well-to-do are influenced more by public opinion than law, while the poverty-

stricken are apt to care little for either. The more you think of it the more you will be convinced we are creatures of circumstance.

The world has just attained the knowledge of how to produce wealth. But the problem of its equitable distribution is the great task that will to the uttermost tax the best brain and heart of the future. The brotherhood of man is a sham and delusion until it is made fundamental in a new system of economics. The Golden Rule is a precept that has never been put in practice, either in the church or our social system. The Golden Rule, equal justice to all, and special privileges to none, must be the fundamental principle of the new social system that shall raise the masses of mankind to a higher financial, intellectual and moral level. While I am writing these lines we are having labor riots in the streets of Chicago. There is something wrong in our economic system. The laborers who earn all the wealth feel they are not justly dealt with. The "Captains of Industry" have all the wealth, but the laborers have the numbers. Until recently "directive skill" was all on the side of wealth and the unorganized and unled multitude was an easy victim. Their very numbers, while unorganized, constituted their weakness. But now competent leadership is rapidly growing, so that henceforth the "Captains of Industry" will be forced to match their own against the "directive skill" of the leaders of the masses. The anthracite coal barons will now have to deal, not with poor and powerless individual miners, but with John Mitchell, backed by a powerful organization and a still more powerful public opinion, and let us Freethinkers do all we can to develop an all-powerful opinion of justice and fraternity along the line of economic reform, which it seems to me is the keynote to universal happiness and all moral advancement.

405 Ontario Street, Chicago.

LITERARY DEPARTMENT

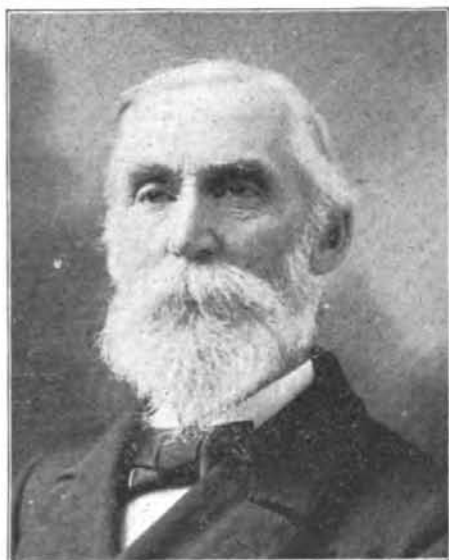
"UNDERSTANDETH THOU WHAT THOU READEST?"—
SCRIPTURE.

BY E. C. MAYNARD.

THE 31st chapter of Numbers gives all who may read it a lesson in "benevolent assimilation," which England and the United States have, in some degree, at least, copied during the past few years. The God of Moses and Eleazar the priest desired to be avenged of the Midianites be-

cause Balaam, the son of Boaz, had caused, by his counsel, the Israelites to commit trespass against the Lord.

It would seem but just that the Israelites should receive the greater punishment inasmuch as they were not forced to follow the counsel of Balaam. But it seems, according to the story, that they were rewarded by achieving a wonderful victory over the Midianites, taking much spoil, slaying all the men and boys, and all the females save 32,000 virgins, which were distributed among the Israelites; the soldiers and the priesthood having their share. The Lord's share was thirty-two persons, which were magnanimously turned over to Eleazar the priest. A fair estimate of the number of Midianites



E. C. MAYNARD.

slain would be, based on the number saved, at least 224,000, and all done by 12,000 Israelites, without the record of a single loss.

The Lord of Moses and Eleazar must have had a hand in so signal a victory.

How true is that Scripture—"Vengeance is mine, I will repay, saith the Lord."

LINES WRITTEN AFTER READING NUMBERS 31.

From Moses' vengeful god, O Love
Deliver us!

May thy sweet form be placed above,
(If mental image we may need).
Transfix our eye and thought indeed,
Yea, cover us.

Shield us from Eleazar's lust,
And give us grace
To live for Thee, and in thee trust.
We love not Eleazar's god,
Whose vengeance calls for human blood.
We 'd flee his face.

A chosen people Love hath not,
She loves us all.
Impartial justice without blot
Is hers. And always pure
Her reign must be, and shall endure,
She bide'st our call.

We ask of thee, O Love divine,
To light our way.
O, may thy light around us shine,
Our present life be thine indeed.
Thus from ignoble lust and greed
Be free to-day.

And on each day as life shall last
Be thou our shield.
Oh; should our faith be overcast
With dark foreboding, may we still
Be subject to thy law and will,
And to it yield.

We know not what's in future store
For us beyond.
We think not less, it may be more
Than what we here on earth achieve.
We trust in nature, and believe
She'll co-respond.

The supernatural is not,

Nor can it be.
 Nature has furnished what we've got,
 Our effort must decide our gain.
 True wisdom yields us joy, not pain,
 She holds the key.

We'll seek for wisdom; heed her voice;
 Each hour and day
 Make her our guide, make her our choice.
 And then when life shall end on earth,
 Should we beyond have second birth
 She'll ope' the way.

AN EVENING WITH INGERSOLL.

BY CHARLES D. STEWART.

SHAKESPEARE has had great commentators; his works have been a foil for the learning of the metaphysician, the lawyer and the critic—but I know of no man who could feel and interpret the purely poetic qualities of the greatest of poets so well as Robert G. Ingersoll. This is especially true of his onomatopoetic passages—where sound and sense of the words happily re-enforce each other and rhythm rounds out the spirit of the theme. The plays were written with a view to being spoken, and while all of it suffices for the quiet reading of the studio, much of it needs vocal rendering to convey the entire effect of his art. I have always been wary of the man who talks or reads aloud to himself—it is a sign of a leaky brain. But I make exception in two cases—Shakspeare and Ingersoll. Ingersoll made use of alliteration with good effect—or rounded periods at proper times and of words whose sense is in their sound as well as meaning. In those of Shakspeare's passages I have mentioned, where the passage calls upon the actor to be a master of vocal



CHARLES D. STEWART.

expression, it is no wonder that they have fallen from no lips with such plentitude as when they have been quoted by the master of cadence—the great Agnostic.

In Shakspeare, two passages have appealed to me—for reasons I cannot explain. One of them is, "Hark, hark the lark," and the other is his passage upon the bees. The latter is, as Mr. Ingersoll remarked to me, "the greatest passage upon bees that has ever been written." It ends with a sleepy stanza that is rich in vocal effect for man who knows the words to linger upon:

"And sad-eyed justice with his surly hum
Delivering o'er to executors pale
The lazy yawning drone."

Notice the musing nature and sinister deliberation of the judge in that "su-r-r-ly hum" and the complete tiredness of the "l-a-a-z-y, ya-w-w-ning drone"—when the right man says it.

Ingersoll had the entire passage quoted in one of his lectures—he had a great fancy for it and those who have heard him know with what effect he could render it even before the public glare of the footlights. As I said, it is a sleepy passage. It was my fortune to hear Ingersoll repeat it when he himself was in the sleepiness of a brown study—in a poetic mood enjoying the loved voice of his wife as she talked to him, and repeated reminiscently for himself and for his own pleasure.

As Voltaire has said, all the great successes of the world have arisen from "things done or said apropos"—and certainly I would have sacrificed a whole lecture to have heard this eloquence for a moment. Ingersoll's art was in perfect naturalness founded upon perfect sincerity—and this recitation when he was himself the "lazy, yawning drone," resting of a Sunday evening, was one of the "apropos" moments. Therefore I have thought it might interest his admirers to tell about it. It was my custom, for some few years, to call upon Mr. Ingersoll whenever he visited Milwaukee. He had originally invited me by letter, and thereafter I did not fail to accept his verbal invitations to come the next time. At the time of his last lecture in Milwaukee—upon the "Liberty of Man, Woman and Child"—I knocked upon the door and heard his cordial "Come in." What a contrast to the usual red tape of the great personality in the sanctity of the well-watched and formal hotel. Ingersoll was different. When I came in—I had already sent up my card—he was clad only in the trousers of his evening dress and a white shirt, and was ready for assistance to put on his coat, before he went to the audience that was already awaiting him at the Pabst Theater. When I was about to go he confided to me that on the morrow I was to come and have an evening with him. It was then Saturday night. He intended to take Sunday to himself before visiting his relatives in Waukesha on Monday—not many would know and in the evening we could have a talk.

During that evening we settled many matters of literature and philosophy; the standing of Addison, whom he did not particularly admire; the status of the theoretical psychologists; the difference of affection in a

horse and in a dog; and finally our agreement that grammar as it is taught is not a "science."

In some way we got to talking of sheep, and I spoke of this from experience. What a difference between the frisky lamb cavorting in a way that would teach a broncho tricks—standing on a slippery salt-lick with perfect footing and jumping with an accuracy that would land four feet in a pint measure; and then the grown-up sheep walking in a row after any leader, and running at best as though their feet were tied with a "hobble." How like some Christians. There is far more to the divine metaphor, "Ye are my sheep," than the person would believe who had not known the animal on the Texas ranch.

Mrs. Ingersoll, who was present, had a refreshing interest in animals. She had made observations of her own upon the horses that slip and fall upon the slope of Murray hill—and how they finally get used to the footing. As Milwaukee was about to asphalt certain streets, and some persons had said it was cruel to horses in winter, this was of much interest to me. Naturally she told me about John Burroughs, who was a friend of theirs; and by such casualties of conversation we drifted to the subject of bees. Mrs. Ingersoll's interest was so engaging that I had unconsciously been directing all my conversation to her—and the orator had been silent.

It was during this conversation, and while he was sitting wrapt in his own thoughts, that he quoted to himself the passage which I was so impressed with :

"So work the honey-bees;
Creatures that by a rule in nature teach
The art of order to a peopled kingdom.
They have a king, and officers of sorts
Where some like magistrates correct at home;
Others, like merchants venture trade abroad;
Others, like soldiers armed in their stings;
Make boot upon the summer's velvet buds;
Which pillage they with merry march bring home,
To the tent-royal of their emperor;
Who busied in his majesty, surveys
The singing masons building roofs of gold;
The civil citizens kneading up the honey;
The poor mechanic porters crowding in
Their heavy burdens at his narrow gate"—

I turned my head and looked. He was sitting deep in his chair with his hands in his pockets, his head drooping meditatively in drowsy reverie as he went on :

"The sad-eyed justice with his sur-r-r-ly hum
Delivering o'er to executors pale
The la-a-a-zy, ya-w-w-ning drone."

In spite of his age he reminded me at one moment of the perennial youth of Robert Burns—again of the deep-minded judge weighing with legal perplexity the solemn sentence—sad but just—and then of the drone that took with comfort his everlasting sleep.

It occurred to me immediately that I was staying too late—but when I arose to go I found I was mistaken. I had to stay a while longer. It was merely a reverie.

It might not impress another from my repetition, but if there is anything in Charles Lamb's remarks upon "time, place and circumstance," this was rare oratory from one who was eloquent by nature.

Chicago, Illinois.

INGERSOLL MEMORIAL INSTITUTE.

BY FREDERICK MAINS.

OUR project is now but a dream; will it ever prove a reality? In every direction we see the churches—the monuments of the superstitions of Christian theology. Can we found an Ingersoll Memorial Institute in commemoration of the life and character of Robert G. Ingersoll? In the receding night of superstition will the electric stars of science in their brilliance spell his name high on the pinnacle of a temple dedicated to the cause of truth. His memory deserves the tribute.

Such a building in the city of Chicago, at the heart of the nation, would be indeed an object lesson. Superstition would be compelled to admit that its valiant foe still lives—that Truth's great champion still fights her cause.

The erection of an imposing and commodious edifice as a home for the first people's university—the first school for the popularization of music, art, literature, science and knowledge would be a unique monument to his genius. No imposing column of cold marble can speak for Ingersoll. We would erect no monument to him as a demi-god of the past and the while hurl the granite chips at the heroes of the present. His whole life speaks the sentiment, Let my memory perish from the earth if it does not animate and enhance the life of the progressive present. An Ingersoll Memorial Institute—a secular university for the popular education of the people through the medium of the public platform, the stage, the press, a free liberal library, co-educational club and reading rooms, lecture and convention halls and a theological museum, can be the only fitting memorial to his life and character.

Such an institution ought to be popular in its inception, cosmopolitan in its work and universal in its influence.

Robert G. Ingersoll was a man of the people. He acquired his advanced education in the college of real life, a pupil of the great instructor—

Experience. The universe was his University. The book of nature was his Bible. With its genesis of facts, its gospel of truth and happiness, its revelation of universal knowledge and its prophecies of unlimited progress, he was content. In them he found the true, the good and the beautiful—the best in life. He was ever learning the lessons of common sense—tasks too difficult for the scholastics. His greatest strength was exhibited in his eloquent and rationalistic appeals to the masses. The people know more than the theologians. The direct route from the Egypt of intellectual bondage to the promised land of truth and liberty is preferable to the forty years of wandering. It is more practical and it is honest. College professors, priests, preachers and theologians may follow a cloud and lead the people through the wilderness of scholastic mysticism and live on the nauseating manna and wear the old clothes of theology. But against this reason and honesty protest. Ingersoll was not deceived and he could not deceive others. He wanted the people to travel the honest way—the way of truth. He was of the people, for the people, and by them he stood as a comrade and fought their common cause for the common good—liberty and happiness for all mankind. It is therefore fitting that the monument to his memory be built by the people—by popular subscription. We want a million from the millionaires, but we want the dollars of the millions—the mites of the people.

The work of the Ingersoll Memorial Institute must cover a wide range of activity.

It ought to be the home of the world's leading rationalistic publication. From its press ought to emanate the best family paper, the leading magazine, and the most progressive literature of the times.

It ought to sustain a public platform from which Truth's ablest advocates would speak to listening thousands. Here gifted orators ought to pronounce immortal philippics in advocacy of human progress. A platform dedicated to the memory of that Prince of Orators—our great Apostle of Truth and Liberty—would soon become famous and a potential factor in the intellectual life of the community, state and nation, and ultimately extend its influence to the people of every race.

The Institute's auditorium ought to be the convention hall for secular congresses of every sort. In its hall of fame and against its walls should stand the statues, busts and portraits of the great and good who have fought for the world's redemption from the sins of ignorance and superstition. It should have its art gallery, its reading rooms, and club rooms. It ought to be the home of an independent religious society with Ingersoll's "Creed of Science." It ought to have a good general library and the choicest collection of liberal classics. It could have its stage and music hall. Here with secular ceremonies love might join the hands of bride and groom and in the banquet hall spread the wedding feast. It could be a college of intellectual and social culture—a real school of life. And here the people might gather in solemn concourse to hear and witness the funeral rites and take leave of their dead.

And the Ingersoll Memorial Institute might be the home of a secular school of philosophy—a school of training for the secular press and platform. The world needs evangelists for the gospel of science. The first nonsectarian, anti-divinity school ought to be a feature of the Ingersoll Memorial Institute.

And it must have its theological museum. Here should be gathered the hideous relics of religious superstition, ancient manuscripts, old religious books and sermons, the statutory laws for the preservation of orthodoxy, the creeds and confessions, the bulls of the popes and their holy franchises for unlawful indulgences, the judgments against the heretics, the instruments of torture and death, and other relics of the crimes of credulity. The crucifixion of Christ and the burning of the heretics, the Holy Bible and the histories of the unholy wars for Christian conquest and subjugation; an illustrated object-lesson history of Christianity presenting scenes in the warfare of science against theology, would be an interesting and instructive museum. It would ruin the fortunes of many priests and preachers, open the doors of the theological seminaries to the sunshine of truth, and at one view present all the results that can be eventually attained by the slow processes of "higher criticism."

Christian theology is its own accuser, and self-condemned executes its own sentence of death by suicide. Christian against Christian, brother against brother, priest against preacher, and both against man, is the history of Christianity. By means of a theological museum, it ought to be placed on trial before the judgment seat of public opinion.

By the united effort of rationalists, the Ingersoll Memorial Institute can be made such a success as will insure a world-wide influence. The city of Chicago, the United States of America and the world needs such an institution—the first people's university. It would be the first cosmopolitan secular institute, and it ought to be erected in the name of the greatest of cosmopolitans—Robert G. Ingersoll.

But why ought the Ingersoll Memorial Institute to be founded at Chicago?

Because the Ingersoll Memorial Association of Chicago first advanced the project. It is organized for this work.

Chicago was and is a battle ground for intellectual freedom, and on its field Colonel Ingersoll waged heroic war.

But Chicago is at the heart of the nation. It is a geographical and business center. It is animated by the industrial and political, the social and religious life of the people. It is in touch with the busy world. It must grow with the greatness of the future. It must keep pace with the processes of evolution. Here are the tyrannies of orthodoxy—the despotisms of sacred error. Here can be first heard the cry of the children, the murmurings of the people, the first rumblings of social earthquake, and in its sky will first appear the clouds of political and industrial revolutions. Here, in the midst of the busy marts, where labor and science wage peaceful war for human progress, erect his monument. Here build the

Ingersoll Memorial Institute—a living monument to the man who, standing high on the mountain heights of truth, with feet upon and hand against the indestructible rocks of the Known, lifted his eyes from the abyss of death, looked out upon the boundless sea of the great unknown, along the endless pathway of the stars, into the illimitable depths of the heavens, and contemplating the universal and inexplicable mysteries of life and death and being, faced with calm and peaceful resignation whatsoever destinies might circumvent his career, animated by one high, one supreme, one all-commanding resolve; I will be a man. As the raging storms swept the lands and crossed and recrossed life's tempestuous seas, he stood firm and serene; steadfast in the cause of truth; undaunted and defying every god of fear, and proclaimed:

"Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith. Banish me from Eden when you will, but first let me eat of the fruit of the tree of knowledge."

Victorious on the heights of glorious achievements, holding aloft the torch of truth that its light may shine for all the race, he is the world's greatest moral hero.

In the fields of labor where man has toiled for his fellowmen, none have sown more good for others to reap than Robert G. Ingersoll.

The Ingersoll Memorial Association of Chicago has perfected plans for erecting a memorial tribute. A prospectus and applications for membership will be forwarded to all interested in the work of the Association. Address Ingersoll Memorial Association of Chicago, 1205 Ashland Block, Chicago, Illinois.

Frederick Mains,
General Secretary.

Chicago, July, 1902.

ASTRONOMY.

BY PROF. A. B. MOORE.

A PARTICULAR friend of ours kindly sent us the Free Thought Magazine for February, in which we find two articles supporting the theory that the earth's orbit is a circle instead of an ellipse, according to Kepler's first law of planetary motion. The arguments previously given in support of that law we have not seen, but since the discussion seems open to all, we may be permitted to take a part in it.

Prof. Greenhill is at fault in taking the right ascension of the sun instead of its longitude as the basis of his argument, for the earth runs in the ecliptic—not in the equator; and since the plain of the one is inclined to the other about $23\frac{1}{2}$ degrees, the sun's right ascension is greater than its longitude during one-half of the year and less during the other half—the greatest difference being about two degrees of arc. Now, according to the laws of planetary motion (gravitation and inertia) the earth's impetus must be a mean at its mean distance from the sun, whether its orbit is a circle or an ellipse. Let AB be the diameter of the one and the transverse axis of the other; then if S marks the place of the sun in each, SM—SM

—AC—BC will be the mean distance of the earth from the sun in both orbits. But while it would describe one-fourth of the ellipse it would fall short of one-fourth of the circle by the arc mn. Again, since the attractive force of the sun at A must be the same for both orbits, the earth could not be carried to m except with a greater impetus than would carry it to M. But a greater impetus would require the earth to pass to a distance from the sun greater than SM in order to be reduced to a mean. Then, since that mean must be at mean distance, of half of the transverse axis of an ellipse, the impetus that would carry the earth to a distance equal to AC while describing the arm Am, would cause its orbit to be an ellipse of greater eccentricity. Our diagram is greatly distorted in order to show more clearly that a planet's orbit cannot be an eccentric circle unless the law of inertia or gravitation or both are false; for by these laws the ellipse approaches the circle as its eccentricity diminishes and becomes a circle only when its eccentricity is reduced to zero. But since all of the planets are affected by mutual attraction, it follows that no one can run in a perfect circle, and hence the orbits of all must be ellipses of greater or less eccentricity with the sun in their lower foci, which is Kepler's first law.

ORGANIZATION.

BY J. E. ARNOLD.

Editor Free Thought Magazine:

I HAVE carefully read the article of J. E. Hosmer in the April Magazine, theorizing on organization that will effectually unite Free Thought people in one solid, compact organization and at the same time keep out the parasites. At the beginning of his article I felt as if my thoughts were connected with his by the wireless system of telegraph, until his church broke the connection. Just as sure as the church has been the altar upon which the Christian religion has throttled free speech, chained the intellect, clipped the wings of Liberty, and kept the bondage of superstition tied over the brow of mankind for the past two thousand years, in the same degree, superstition and bigotry would enter Brother Hosmer's church, the parasites would be first in, and the next thing we would realize would be a new creed, stalking around in the borrowed clothes of the Christian religion. No! no! Let's not administer on the estate of the Christian religion yet; too much danger of appropriating the goods. Let us keep on hand in hand with Science killing the old dogmas, and wearing out the saints. Then, when they are all good and dead, we can administer on the estate and turn the goods over to some museum. I am heartily in accord with the advocated Secular Sunday school, not because I think Sunday any better than any other day, but it is a recognized day of rest; that being the case, it would give Free Thought people an opportunity to propagate their ideas. I also like the lecture room and libraries, etc, but don't give us a church. The name reminds us too much of the rack and thumbscrew; we can smell the grave clothes of saints. We can never

tramp out the fires of hell nor start a gold mine in the Biblical heaven via the route of the church. We want an organization to be sure, one that will appeal to the intelligence of the Liberal mind. We want something that will nerve a man for the future by clearing his intellect, strengthen his knees, brace his back, elevate his chin, tear off the bondage of superstition, and open his eyes and start him on the correct line of thought.

I have often heard it said, "History repeats itself;" that which mankind has once done he will do again. This being the case, it occurs to me that the finger of prediction is pointing to an approaching social upheaval as broad as the confines of human reason; there should be a strong society to stem the tide in the approaching upheaval, perhaps conflict! There are two propositions to meet: First, the return of the dark ages; second, protection of the existing institutions of learning against the poison venom of a dying religion and the assaults of a new creed. If we can get an organization that will do these things, then history will fail to repeat itself in that particular. It is due to Free Thought people to see to it that the torch of civilization is ever kept aloft and the ever-broadening brow of Science is freely protected. If this article finds room in our Free Thought Magazine, I will be glad to be permitted to submit my plan for an organization that I think would be aggressive, progressive and protective.

THE DECLINE OF RELIGION.

BY JOHN MADDOCK.

SINCE religion has received its death blow by science, men here and there are to be found who say that it is theology which is on the decline, not religion; that religion belongs to the spirit, theology to the letter. This is a very graceful way of letting the falsehoods of the ages down



JOHN MADDOCK.

easily and of giving a little comfort to those who are still religious. As religion is based upon falsehood it must be defended by falsehood. The Christian religion cannot be separated from its theology, because its modes of worship, rites and ceremonies are the results of its theological teachings and as its theology dies the religion based upon it will die, also. Religion, all the world over, is a sentiment based upon falsehood, and Tolstoi expresses that fallacy in his recent book, "What Is Religion?" when he says that true religion is that which teaches "that God is a spirit whose image lives in us, the power of which we can increase by our conduct." This is a true definition of true religion all over the world, but true religion is like a true counterfeit note; it expresses falsehood, not truth.

Although Tolstoi is freed from what he calls "Church hypnotism," he is not free from the superstition of the religion of the church. Moral and intellectual evolution is not based upon human conduct; they have their roots in the Great Dynamis. It is too late, now, to make a defense for religion by subterfuge. Religion must not be confounded with morality. In the dark ages there was plenty of religion and a great deal of theology, but very little morality. There should be a great distinction between morality and spirituality; indeed the latter term should never be used in the assembly of science; morality covers the whole ground. Spirituality and religion are expressed in emotionalism and in the worship of that which does not exist, and they do not materially benefit any one outside of the pale of superstition; but morality is a power for good everywhere. Under spirituality and religion man has persecuted man, but morality has always been kind and charitable. As religion declines, morality increases, and it will be morality and not religion that will make "peace on earth and good will among men." The men who have dropped preaching theological dogmas and who are teaching their hearers to be good, who are exalting moral character above belief in fables, are doing a good work, but they should drop the term religion and put morality in its place. There are a

great many religions, but only one morality. The way to make peace is to do away with the causes of strife.

Religious people can defame and persecute; moral people cannot.
Minneapolis, Minn.

THE PREJUDICED CLASS.

BY ROBERT R. STILES.

THERE is a certain class of people among whom there is exercised much prejudice in considering the life and services of the great Ingersoll, a man whose intellect, regardless of his religious opinions, demands for him the respect of the civilized world. That the people of this class



R. R. STILES.

are narrow-minded in a greater or lesser degree, goes without saying. They have let their reasoning out to the management of their kind and considerate priests, these self-appointed adjusters of the universe, the exponents of the "know it all" order. And they have so long since been letting the pulpit do their thinking for them that their mental faculties are almost dwindled away. It can safely be said that in this case at least Darwin's theory of use and disuse is well substantiated. If their narrowness of mind in any way denoted itself by a corresponding narrowness of head, one would necessarily have to take a side view in order to see them. If camels were to be reduced to the size of their brains, there would then be no difficulty in the passing of a camel through the eye of a needle. Many a time have I shocked

these tribes of piety and their still more pious "docs," wicked Infidel that I am, by boldly and unhesitatingly informing them that had the teachings of the church been the truth, the earth would be flat instead of round, and that the sun would be flying around it like a bat about an arc lamp. Mathematically stated, their ability to reason comes very near the state of being represented by that number, which, when multiplied by another, gives itself as a result. It is claimed by theologians that Christ had the power of looking into the future, or of foreseeing. Probably he telescoped down the line far enough to perceive the then coming condition and mental disorders with which all followers of the church and firm believers of the doctrine are to-day effected. If so, no wonder "Jesus wept." To sum up all, and that in a manner giving the benefit of all fairness, it cannot truthfully be said that their class constitutes that body of people

out of the stock of which the world has been given its explorers, its discoverers, its astronomers, its philosophers, its reasoners, its Darwins, Huxleys and Spencers, its Voltaires, its Paines, and its Ingersolls, its men of brain and might, the mental giants, the man of genius, the intellectual arcs of the world. There is but one line of reasoning through which there is the least possibility of making this class out to be a natural factor in the process of evolutionary thought. It seems to be a law in nature that all forces are met by opposing ones, that whether in the physical or mental adaption of the theory, to every effort put forth or to all power exerted, there is an amount of contention or resistance offered. By the application of this law we find them to be a force of opposite nature to the one which tends to the mental emancipation and intellectual freedom of the world. That they have feeling for, and that there is excited in them a no greater degree of admiration for Ingersoll than is displayed, is not a matter of so much wonderment after all, when it is taken into consideration and we are brought face to face with the fact that a requisite for the appreciation of brains is brains themselves, and that a man of the Ingersoll type is appreciated and admired by the people in proportion to the distance which they have traveled in the line of evolution from their original ancestors, the monkeys and apes. We cannot reasonably expect them to arrive at conclusions different from those which they now so ardently entertain. It is but the inevitable result of the schooling of these people who have long since hung aside their reasoning on the rusty nail of a fossilized creed, these people who believe, or, rather, pretend to believe, that an effect could precede its cause, and who have blindly pinned their faith of a future life in a revised edition of a "Jack and the Bean Stalk" story. Yet there is little need of any fear that this class of people, though their numbers be many, will ever detract from the memory of the glorious services of the noble life of the immortal Ingersoll. The memory of him will live and be fresh long after all creeds have sunk into oblivion, and towering above them, as high as truth soars above lies, will stand the majestic steeple of the church of the religion of humanity. The brainiest men living applauded him in his work while he was alive, and are to-day doing their utmost in their praise of his character and services. He was one of the first men to live in the next century. He threw the light of reason on a world of superstition and exposed in all its horror the hydra-headed, gluttonous monsters of orthodoxy, raving, howling, terrorizing their prey—the victims of an insane religion. He entered the arena at the time when the world was everywhere being ruled by priestcraft, when it was victimized by their cunning, their tricks, their methods most foul, at the time when the church was attempting to crucify reason on the cross of superstition. He left us a world, in which to live, instead of an asylum. He made the world sane, and left us a religion the grandest ever preached and of which the greatest flaw multiplied a million times would be but a mere atom in comparison with the least of the many out of which Christianity is made. An old writer has said, "Give me a lever long

enough, and a prop strong enough, and single-handed I can move the world."

With the lever of reason, across the prop of logic, by the force of oratory, Ingersoll moved the intellectual world. He started the ball to rolling, and no man living to-day can estimate the greatness, the grandeur of the result which time will bring. The keen logic of Ingersoll, like an icicle falling on Mont Blanc, has gathered bulk and force in its descent—a mighty avalanche sweeping and leaping precipice after precipice, with irresistible force scattering to death and ruin the superstition and ignorance within its track. By time and increasing velocity it will have generated a heat transforming it into streams flowing through a land of reason, love and humanity.

314 East 8th Street, Topeka, Kansas.

THOMAS JEFFERSON'S BIBLE.

[From Public Opinion]

THE committee on printing of the House of Representatives has ordered the printing of the extracts compiled from the four Gospels by Thomas Jefferson, and called by him the "Morals of Jesus of Nazareth." The original was not included in the list of Jeffersoniana ordered printed by the government in 1853, for the reason that the family were then unwilling to sell it. It has since been purchased and is now in the National Museum. Mr. Heatwole, chairman of the House Committee on Printing, gives the following reasons for the action of the committee: "Representative Lacey, of Iowa, about a year ago found this book under lock and key in the National Museum, and wrote a short article describing it, which was printed in many papers of the country; and the result is that frequent requests have been made for the publication of the book, these requests coming largely from ministers of the gospel on the one hand and people interested in the memory of Thomas Jefferson on the other hand. Accordingly Mr. Lacey introduced a resolution in the House providing for the publication of the work. It was carefully considered by the House Committee on Printing and favorably reported."

Mr. Heatwole says of the character of the book: "The effect of it is most excellent, and is one of the most convincing proofs of the Christian religion. He has prepared this little compendium in Greek, Latin, French, and English. He has not used a single syllable or punctuation mark that is not taken literally from the gospels. He has done it entirely without any words of his own. No one that examines this little volume, whether he be saint or sinner, will rise from his perusal without having a loftier idea of the teachings of the Savior."

The Minneapolis Tribune says: "Jefferson was what was then called an Infidel, and is now called an Agnostic. He drew his religious opinions from the same source as Thomas Paine, whose political writings had to wait for the present generation and Moncure D. Conway for adequate editing, because of the popular anathema against his works on religious

subjects. Jefferson was less aggressive and better poised than Paine, and his larger political pre-occupations left him less time to offend the dominant feeling of his time. He would have been a pretty good liberal Christian to-day." The Rev. Charles W. Nevin, of Philadelphia, writes to the Philadelphia Press objecting to the publication of the book on the supposition, not yet verified, that it is an attack on the Christian religion. "No one could fairly object to the publication of Mr. Jefferson's annotated Bible by private enterprise, but every citizen should object to a national assault of this character upon any religious belief, and every Christian should resent a proposed attack upon Christianity under the imprint of national sanction."

EDITORIAL NOTE.

The "Christian Religion," established by the Almighty, through the agency of his Son, seems to be in a bad way. It is attacked from every quarter and is wholly unable to defend itself.

JAMES H. CRANE, M. D.—OBITUARY.*

FUNERAL ADDRESS BY JOHN A. MULLER.

WE are brought face to face with that mystery which man calls death. The funeral rite which has been observed in some form by all people, even barbarians, from the earliest periods of the world's history; and we are assembled here to-day in accordance with that impulse as universal as the human race, and as enduring as love and sympathy, to perform the last earthly duty toward him who now lies in the stillness of death before us. To these disconsolate mourners he was bound by the strongest ties of kindred and affection, and to many of us he was known as a neighbor or a friend, and we shall miss him from our midst. For him life's fitful dream on earth is over, with its joys and its sorrows, its hopes and its disappointments. He derived his being from nature, the bountiful mother of us all, and his body returns to earth's capacious bosom. He basked in life's sunshine for his allotted time, and has passed into the shadowy vale which separates this breathing world from the vast beyond.

Dr. James H. Crain was born in Springfield, Ohio, August 30, 1827. In 1850 he graduated from Columbia College, New York, and shortly after settled at Villa Ridge to practice in his profession. On August 17, 1861, he married Miss Nancy Wilson, in his native place, Springfield, Ohio, from which union three daughters and one son survive him, to whom, and the

*It was our good fortune to know quite intimately Dr. Crane for some years, and there was no honester man or zealous Freethinker living. Only ten days before his death he wrote to us that he hoped to be out in a few days and get up a club for the Free Thought Magazine, and every word that Mr. Miller says of him in this address is true.—Editor.

bereaved widow, we extend our deepest sympathy. Dr. Crain was a noble gift of Nature, he was ever ready to help foe or friend, and in his practice of medicine he was as ready to serve the poor as he was to serve the rich. He was a philosopher and brave enough to express his honest conviction. He was honest and truthful and he was good, he was kind; he would rather be wronged than do wrong, and if there is judgment beyond the grave, Dr. Crain has nothing to fear. He was also patriotic and believed in good citizenship. In his religious views he firmly believed to do good and fear passion. His kind acts will live on and will stand for example for others to live by.

By the immutable decree of nature both young and old are subject to death at any time. From the wondrous tree of life the buds and blossoms fall with the ripened fruit, and in the common bed of earth patriarchs and babes sleep side by side. There is this difference, the young may die; the old must die. Man in ripe old age sinks as tranquilly into the slumber of death as the infant falls asleep on its mother's bosom.

In youth we cling tenaciously to life, and are troubled at the thought of dissolution. This youthful tenacity of life may be likened to the clinging of the unripe fruit to the branch. It cannot be plucked except by breaking the twig on which it grows.

Old age, on the other hand, has lost its strong attachment to life. It is like the ripe apple in autumn; you touch it gently and it drops freely into your hand. In this we recognize a benign provision of nature, and yet the problem of life remains unsolved. Every cradle asks Whence? and every coffin Whither? The poor barbarian weeping over his dead can answer these questions as satisfactorily as the learned of the most authentic creed; and the tearful ignorance of the one is as consoling as the learned but unmeaning words of the other. We cannot tell, we do not know, which is the greater blessing, life or death. Neither can we tell which is the most fortunate, the infant dying in its mother's arms ere its little lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last slow steps with staff and crutch.

Death comes to the aged as the plucking of the full-grown ear—as the gathering of the evening slumbers around the setting sun—as the falling of the leaf touched by the frost of time. Tired of the dust and glare of the day they bear with joy the rustling garments of the night.

We live in deeds, not years;

In thoughts, not breaths;
 In feelings, not in figures on the dial.
 His life is greatest who thinks most,
 Feels the noblest, acts the best.

With morn, with noon, with night; with changing clouds and changeless stars; with grass, with trees and birds; with leaf and bud; with flowers and blossoming vines; with all the sweet influences of nature, we leave our dead. Farewell.

SUNDAY SCHOOL HEALTH LESSON, NO. 4.—BUILDING FOODS AND OTHER ARTICLES.

BY ELIZA MOWRY BLIVEN.

THE drunkard and glutton drink and eat what they like,
 And it robs them of health, friends, happiness, money;
 But the temperate man who chooses for health,
 Gets strength, wealth, and brains, to enjoy all that's funny.

LITTLE ONES.

(By questions, obtain this from the children.)

When men build a mill, they need bricks or stone and lime for walls, iron for machinery and engine, glass for windows, leather for belts, coal or wood and air for heat, water for steam, wool or cotton for making cloth, and laborers.

In building our bodies, what must be made? Bones, muscles, brains, skin, hair, eyes, nails, teeth, heat, etc. Fats and air make heat, but the foods for building are bread of wheat, rye, oats, and corn, eggs, fruits, vegetables, nuts and water.

MIDDLE CLASS.

If men filled every room in a mill with wood, the machinery could scarcely run; if it caught fire, how the mill would burn!

If we eat too much carbon (sugar, fats and starch) we clog our machinery with kindling-wood till the blood can scarcely run; then a chill, over-eating, or over-doing, starts our fire burning up the clogging carbon. We call it a cold or fever; but such inside fires burn people to death.

Our machinery for working, thinking, and everything we do, we build and repair from proteids and water, mainly.

Describe proteids; cells of muscles, bones, brain, etc.; cells of animals; plant-cells; blood-corpuscles; serum.

ADULTS.

All parts of ourselves, animals, and plants, are full of cells. A cell is something like an egg, jelly-like, harder center, and covering—but cells are so small, it takes thousands for one drop of blood.

Cells of bones, muscles, brain, etc., differ; and each plant's cells must

differ in some material. Cells are live things; each takes up from the blood or sap material like themselves, and grow; then divide into two or more cells. All activities use up cells; but new cells take their places.

If our food does not contain all the materials for all kinds of cells, some cannot grow; and that part wastes away. Or, if we eat wrong materials, some cells take that, and change into swellings, humors, diseases. Cells are part water, part various substances, but the main thing in every live cell is proteids. Proteids are minute things that always contain nitrogen, combined with hydrogen, oxygen, and sulphur. Foods containing many proteids, are called nitrogenous, albuminous, or building foods. Eggs, nuts, lean meat, beans, peas, contain most proteids, but wheat, oats and grapes are best proportioned foods.

HELPERS.

Charles Cobb has sent a dollar, and Dr. T. J. Bowles has sent the following maxims for the Sunday school work:

"It is not what we earn that makes us rich, but what we save. It is not what we read that makes us wise, but what we remember. It is not what we eat that makes us strong, but what we digest. It is not our creeds, but our deeds, that makes us good. It is not what we profess, but what we practice, that makes us happy. Kindness to our fellowmen, and to animals, wins their love, and fills our lives with gladness. If it fails to accomplish anything, then I'll go it alone, what I can, and stop urging them to help."

A LESSON-WRITING CLASS.

Probably the moral Freethinkers are so scattered throughout the United States that not enough are together to start Sunday schools. Lone Freethinkers know, if they attempt such a Sunday school, they will be boycotted by their neighbors, losing much and gaining nothing. It will not pay to jump into boiling water and scald one's self. We have only one life to live, and we want to improve ourselves and our surroundings all we can, and get all the enjoyment and avoid all the evils we can.

Though we fear no God nor devil, believing there is none, we must fear wrath and devils from our fellowmen, if we are harmful instead of helpful citizens. We are inter-dependent creatures, and must learn, do, and teach practical morality and beneficial living, for prevention of evils, and also for our own development, progress, well-being and enjoyment. But our efforts will be spasmodic, and lack co-operative harmony unless we have some plan for persevering and working together.

Our neighbors learn, do, and teach much that harms themselves and others, so they are not as mutually helpful and healthy as they might be. How can we win them into wiser, beneficial choices, so all can enjoy life more, and escape avoidable evils.

We must study life's problems, and work out suitable Lessons, in attractive, convincing form, and have them printed and distributed. "The pen is mightier than the sword." When we learn to write plenty of the

needed practical kind of Lessons, we shall begin to get the Common Schools and the Sunday Schools into using such.

I propose that all interested in the Secular Sunday School work, or the promotion of "Doing Right," band yourselves with me as a "Class of Lesson Writers." I invite all ages, beginners and learned, of both sexes, to join this class.

We cannot learn without trying. Begin and keep trying, till you succeed. Send me your attempts. Perhaps I can advise to help you. Perhaps you can write better Lessons than I can, and so help me push the work.

If any of the Lessons are suitable for printing, I will have the best printed in Free Thought Magazine. To encourage competitive trying, I offer a dollar prize for the best Lesson received between now and next January.

Send me either Lessons or Selections, to promote any kind of right choices—morality, patriotism, health, industry, self-control, helpfulness, cheerfulness, kindness, temperance, evolution, or nature-study, etc. We need three grades of Lessons; for teaching little ones, half-grown, and grown folks.

A Lesson must not contain over 200 words; shorter ones, between fifty and 150 words, preferred. Selections in verse for memorizing, must not contain over twelve lines; four lines preferred.

If we secure enough Lessons and Selections, suitable for Opening Exercises in Common Schools, and for use in Sunday Schools and homes, I propose we have them printed in a series of pamphlets called "Do Right Lessons" (by the Freethinkers).

Brooklyn, Conn.

ORDINANCE OF 1787.

BY C. H. MATHEWS.

Editor Free Thought Magazine:

IN looking through one of my eleven volumes of scrap books (collected during the last fifty years), I came on to that quaint old document, the Ordinance of 1787, for the government of the Northwest Territory. It was promulgated on the spot where now stands the city of Marietta, Ohio, July 15, 1788, in the presence of about two hundred people.

The first Governor, General Arthur St. Clair, was then and there inaugurated. This document antedates the constitution of the United States, which was not ratified until September 13, 1788.

Article 1 of the Ordinance reads as follows:

"No person demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship, or religious sentiments, in said territory."

This is authoritative and is fully as binding now as it was 114 years ago, and it should be as scrupulously and as religiously observed and

obeyed. Freethinkers, however, are painfully cognizant that it is far from obeyed. Freethinkers, however, are faintly cognizant that it is far from

At this time, when attempts are being made to legislate religion into the lives of the people and put God into the constitution, it behooves all patriotic citizens, irrespective of religious or political belief, to encourage a strict observance of the law. This is incumbent upon us all, if we wish to preserve our free institutions in the spirit in which they were formed.

In this connection I may add, that in the convention which framed the constitution and the Ordinance of 1787, Dr. Benjamin Franklin (who probably had more religion, so-called, than any of his peers), "moved that henceforth prayers imploring the assistance of heaven and its blessings on our deliberations, be held in this assembly every morning, and that one or more of the clergy of this city (Philadelphia) be requested to officiate in that service." In a footnote, the worthy Doctor F. adds: "The convention, except three or four persons, thought prayer unnecessary." Dr. Franklin was then a believer in what is termed "revealed religion;" but, in agreement with Congress, he had no idea of forcing the new republic into his way of religious belief.

These are weighty arguments in support of the attitude of Freethinkers at the present time, and I respectfully call the attention of President Roosevelt and Congress to this important matter.

New Philadelphia, Ohio.

THE SOUL.

—The Radiant Center furnishes the following on the soul:

Now while Soul transcends definition we all know it to be something higher and better than mere mental action. It is the soul in man which enables him to lay aside personal interest and live for the good of humanity. It is the soul in man which makes him speak the truth to his neighbor and deal squarely with him in business relations. It is the soul in man, which, apprehending Truth, is stirred and uplifted by it. It is the soul in man which sends out a current of healing Love to the world. It is the soul in man which endeavors, not only to see the Ideal but to live it as well. The Soul is

all this and more, far more than I or any one can express.

We all do not know that the "soul" is "something higher and better than mere mental action." In fact we know that the "soul" has no existence beyond metaphysical assumption. Where is the "soul" when the mental organ is touched with disease? Where is it when an undue pressure is brought to bear upon the brain or when a person is rendered unconscious by an anæsthetic? When the material brain is touched, all is touched that pertains to honesty, truth, love and business ability. The idea of soul will perish with supernatural religion.

DIVINE INSPIRATION.

BY EDGAR L. MAINES.

THE following recently appeared in the editorial column of the Lebanon (Indiana) Pioneer:

"A Barber County, Kansas, farmer, under the hallucination that God had commanded him to fast, locked his wife and children in the house

and starved them to death before receiving a command to break the fast. While no one will dispute this individual's right to impose upon himself a fast, the law will, in all probability, punish him for forcing others to participate in such a sacrifice."

The brutal act, of which this Kansas farmer stands accused, is certainly no greater a crime than many other "inspired" human beings have committed, time without number, since the world began.

Every age has had its religion, every religion has had its Christ, and every Christ has had his apostles, and each and every one asserted their right to command that their fellowmen should obey them simply because they claimed to be the "inspired" agents of God.

Every Christ of history has bequeath-

ed to the world an "inspired" Bible, and from the womb of every Bible has been born the creeds, which were quickened into life on account of the belief that they had their origin in a work which was divine, because it was the mental product of those who claimed to be "inspired."

Moses was a Jewish Christ and his Bible was The Pentateuch. The son of Joseph, the carpenter, is the Christian's Christ and his Bible consists of the sayings accredited to him by those who wrote the New Testament. Mahomet is the Christ of the Moslems and his Bible is the Koran. Joseph Smith is the Christ of the Mormons and his Bible is the Book of Mormon.

In every epoch of the world's history every church which has ever existed has taught the doctrine of divine "inspiration" to be a sacred truth. The Jewish Church has taught this doctrine since the days of Moses and the Christian Church has been teaching the same doctrine for nineteen hundred years. Intrenched behind this doctrine, the Christian Church has fought for its existence through all these years, and, in doing so, it has depended for its warriors upon those who, because of their ignorance and superstition, are willing to believe the silly story that an all-wise, all-



EDGAR L. MAINES.

powerful God found himself unable to save the world without the aid of a man born of woman!

History teems with the stories of the crimes committed by "inspired" ones—for "inspiration" has always been the favorite livery of the criminal. The case of the Kansas farmer, therefore, is, by no means, the first instance of the kind which has ever occurred in the history of the world.

Moses, who wrote the Book of Genesis, wherein he recorded events which did not happen, never knew, if his own story is to be believed, that God had "inspired" him, until he became an outcast from the land of Egypt; and God, strange as it may seem, never knew that he needed Moses in his business until after Moses had committed the crime of murder! It is a significant fact that Moses never claimed to be the "inspired" agent of the Almighty until after he had slain the Egyptian and hid him in the sand; and it is a suggestive fact that the Kansas farmer, who murdered his family, excused his crime on the ground that he is an "inspired" agent of God!

There is as much justification for the act of the "inspired" farmer as there is for the cowardly crime which Moses committed—for the Kansas murderer was as much "inspired" as Moses was. Therefore, there is no reason why Christians should condemn the brutal act of the Kansas farmer, for he found his example in Moses, that "inspired" man to whom God had revealed the account of the Creation, but who died in the belief that the world was square!

I do not believe that God "inspired" the Kansas farmer who murdered his family, for I have no proof that he did, except the testimony of a murderer, which I shall refuse to accept; and, I do not believe, for the same reason, that God "inspired" Moses or dictated a single word in The Pentateuch. If I believed that Moses was God's agent, God would immediately lose my respect; but, if I were foolish enough to believe that Moses was the agent of God, without having any evidence to show that he was, I would certainly prove my honesty of belief in the doctrine of divine "inspiration" by defending the Kansas murderer who is a living exponent of that doctrine!

I do not believe that God ever "inspired" anybody, because I am unable to discover any reason why an all-wise, all-powerful God would need to do such a thing in order to accomplish his purposes; and, in addition to this reason for refusing to believe such nonsense, in my opinion, there has never been a case of "inspiration" where the evidence was sufficient to convict!

There are those individuals in this world who have too much sense to believe that the authors of the various books of the Christian Bible were the "inspired" agents of God, and yet these same individuals defend the Bible on the ground that the stories of the lives of its "inspired" characters are lessons in morality! To all such persons it would be proper to suggest that they investigate some of the stories of blood and crime which are

related therein and when they have done so, the inhuman act of the Kansas farmer will appear insignificant in comparison.

Divine "inspiration" is a dangerous doctrine. It is the doctrine which shields the tyrant's throne and welds the manacles of subjection about the limbs of slaves. It is the doctrine of inhumanity and the parent of human misery and crime. It is the excuse for every Christ, it is the soul of every religion, it is the foundation of every church, it is the power behind every religious crusade, and it has been the slogan of every religious war!

Joshua, upon whose shoulders the mantle of Moses fell, was also an "inspired" one. Joshua was a general. He was the commander of all the tribes of Israel. It was he, we are told, whom God once favored in battle by commandng the brazen sun to stand still over Gibeon and the pale moon to sit over the valley of Ajalon. It was he whom God directed to cross the Jordan and put to the sword the inhabitants of that land, in order that the Children of Israel might possess it. Following the leadership of the "inspired" Joshua the Israelite hosts crossed the Jordan, raised the cry of "God is great and we are His people!" and immediately they began a war of conquest—a carnival of carnage and crime!

Mahomet was another "inspired" one. He was driven from Mecca by his own people because they refused to accept him as the "inspired" agent of God. From Mecca he fled to Medina, where he and his Koran were but little known. In Medina he made many converts, and, within a short space of time, he gained the absolute spiritual and political control over all the people of that desert city. At the moment in which Mahomet became King of Medina, he at once began to organize an army whose object was to spread, by means of the sword, the power of Mahomet and the Moslem religion. When Mahomet found himself with an army of fanatical followers at his back, he then set out on a career of conquest. At the shout of "Allah Achbar" the fierce Arabs of the desert seized the lance and the sword and followed their "inspired" leader, Mahomet, into the thickest of the battle, there to court death, because, in their ignorance, they believed that Mahomet was the prophet of God!

Mahomet was born five centuries after the death of Jesus Christ. Mahomet acknowledged that Moses, Joshua and Jesus Christ were "inspired" agents of God, but, like Christ, he proclaimed himself to be God's greatest prophet. Like Joshua, Mahomet was a general, and, like Moses and Christ, he was a shrewd politician who knew how to win a victory without the sword. Mahomet was more just than was Joshua, as well practiced in strategy and the art of mysticism as either Moses, Joshua, or Christ—and a stronger character than either one of them!

During the Middle Ages, near the close of the eleventh century, Peter the Hermit preached the Crusades in Europe. Peter the Hermit was another one of the "inspired" agents of God. It was he whom God commanded to raise an army of Christian soldiers, march to Jerusalem, slay the Moslems who ruled that city and capture the sepulchre of Christ. The "inspired" Peter preached the doctrine of the Crusades in every city in

Europe and thousands of Christian warriors flocked to his standard. The First Crusade was unsuccessful. The Moslem army dispersed the Christian swarm long before it had reached the gates of Jerusalem. Those of Peter's army who escaped the sword suffered untold hardships while fleeing for refuge. In the First Crusade God did not fight with the army of the "inspired" Peter because it was not drilled in the tactics of war; upon this occasion God fought upon the side of the followers of Mahomet because those who composed the Moslem army were trained in the art of warfare! Undaunted by his reverses and unappalled by the misery and suffering he had caused, the "inspired" Peter, after escaping the Moslem sword, fled to Europe where he began to organize another army for the Second Crusade. The Second Crusade was successful, because the army which participated in it was larger and better disciplined than was the first army which the "inspired" Peter led forth. This second army, like the first one which Peter gathered together, raised the cry of "On to the Holy City, for Christ is our King," and sweeping like a whirlwind across the continent of Europe it descended upon Jerusalem, drove the Moslems from the Holy City, and took possession of the tomb of Jesus Christ!

Through all of the centuries the doctrine of divine "inspiration" has always furnished the excuse for the shedding of innocent human blood. This doctrine, which is the cardinal teaching of every church, has shackled the minds of men for centuries; it has hindered education, and retarded, ten thousand years, the intellectual and moral development of the human race. This is the one great crime of which the church stands accused and for which orthodoxy will be compelled to answer before any sensible man should give his consent to consider the proposition of being born again!

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A Minnesota friend, \$15.00; Peter Clark, \$10.00; Marie Parsons Scofield, \$5.00; Myra E. Withee, \$3.00; Mrs. M. B. Cook, \$1.00. Total, \$34.00.

DONATION DAY.

One Dollar Each: J. J. McDonald, M. M. Fitch, George Ray, Cash, John Stratford, Wm. Quigley, E. Van Buskirk, G. W. Affolder, A. G. Desent, William A. McClure, John Peck, Louis Krub, Gus E. Mizzle.

Fifty Cents Each: John H. Kaslam, James Loynge, A. Davidson, Geo. M. McClary, L. P. Stern, Geo. W. Canfield.

Twenty-five Cents Each: John J. Riser, A. W. Campbell, Samuel J. Fields, Conrad Houseman, Carlton Bentz, Wm. A. McClure. Total, \$16.55.

This report is from May 10 to June 20. We will report contributions hereafter in every number, if there are any made.

EDITORIAL DEPARTMENT.

LIEUTENANT COLONEL ALLEN DAY AND HIS WIFE, HELEN H. GARDENER.

WE publish as our frontispiece in this number of this Magazine the portraits of Colonel Day and his wife, our editorial contributor, Helen Gardener, who were married by Judge Shepherd, of the Court of Appeals of the United States, on the 9th day of last April. The Washington Post contained the following notice of the marriage:

The marriage of Helen H. Gardener to Lieut. Col. Selden Allen Day, U. S. A., which took place yesterday at the Cumberland, where the bride has had her home for the past winter with Mrs. Pickett, was strictly private. The marriage service was performed by Judge Shepard, of the Court of Appeals, and was witnessed only by Mrs. Pickett and the best man, Capt. George E. Pickett. The reception which was planned to follow the ceremony was given up because of the serious illness of Colonel Day's sister. After a family breakfast a few personal friends called to say farewell. Mrs. Elizabeth Chenoweth Sloane and her daughter, cousins of the bride, played on violin, violoncello, and piano for the enjoyment of the callers.

The bride's gown was a picture robe of cream-colored crepe, intricately and gracefully embroidered in white daisies, blue forget-me-nots, and golden bees and butterflies and wheat. The delicate tracery was brought many years ago in a convent in Paris as a present to some one very dear to the cloistered worker. The bridegroom and best man wore the full-dress uniform of their rank.

The wedded couple left on the afternoon train for the Colonel's post at Fort Williams, Maine.

Before the wedding the Post had the following to say of the marriage:

The greatest interest of the week for many will be the number of weddings already announced for Wednesday, which, in spite of fashion's changes, continues to be the favorite day for Washington brides. The marriage of Mrs. Helen H. Gardener, the well-known author-lecturer, to Col. Selden Allen Day, U. S. A., will take place very quietly in this city next Wednesday, but will be of widespread interest in the literary and military circles, in which the gallant soldier and his talented bride are greatly distinguished.

Mrs. Gardener, who has recently been making her home in this city, where she has an apartment with Mrs. George E. Pickett, at the Cumberland, is a Virginian by birth, and as the daughter of Rev. Alfred Griffith Chenoweth, of that State, has many friends in Washington and the South.

Her literary reputation was achieved during her residence in New York, in which city she made her home for a number of years.

Colonel Day's military career began in Ohio in 1861, when he raised a company of volunteers in defense of the Union, and will only end with his retirement in the coming year. He saw active service in the war with Spain, and commanded the first troops that entered Porto Rico. On July 28, 1898, he ran up the flag on the Custom House of Ponce Playa, which was the first United States flag floated on any public building on the island. In addition to his brilliant career as a soldier, he is a successful inventor of important army appliances, and the author of a series of military and scientific papers of note.

The following is the wording of the marriage service:

Judge Shepherd—"Is there any reason known to either of you why this marriage should not take place?"

Colonel Day—"I do not know of any."

H. H. G.—"I know of no reason."

Judge—"Colonel Day, do you take this woman to be your wife, understanding and assuming all the duties, obligations and responsibilities pertaining to that relation?"

Colonel Day—"I do. With a grateful heart."

Judge—"Will you, Helen Gardener, take this man to be your husband, recognizing and accepting him as such from this time?"

H. H. G.—"I will."

Judge—"In virtue of the authority vested in me by the laws of the United States and the District of Columbia, I pronounce you husband and wife. (Taking the hand of H. H. G.). "I congratulate you both and wish you a long and happy life together."

H. H. G.—"I thank you, Judge Shepherd, for the wish and for the service."

Colonel Day—"I want to thank you, Judge, with my whole heart. It is the happiest, proudest day of my life."

Colonel Day, although a young man at the time, was with the father of Miss Gardener in the Civil War, and the families for many years have been on intimate terms. It is now the intention of the newly married couple, during the month of July, to take a drive over the old battle-grounds of Virginia, the route taken in the campaign, and continue the drive to Winchester, the place where Colonel Day "won his spurs," and for which bravery he was promoted from the ranks by President Lincoln, and they also intend before they return to visit the birthplace of Miss Gardener.

Miss Gardener has promised us that hereafter she will be more attentive to her duties as editorial contributor to this Magazine, which, we are sure, will be good news to our readers. Twenty years ago Miss Gardener

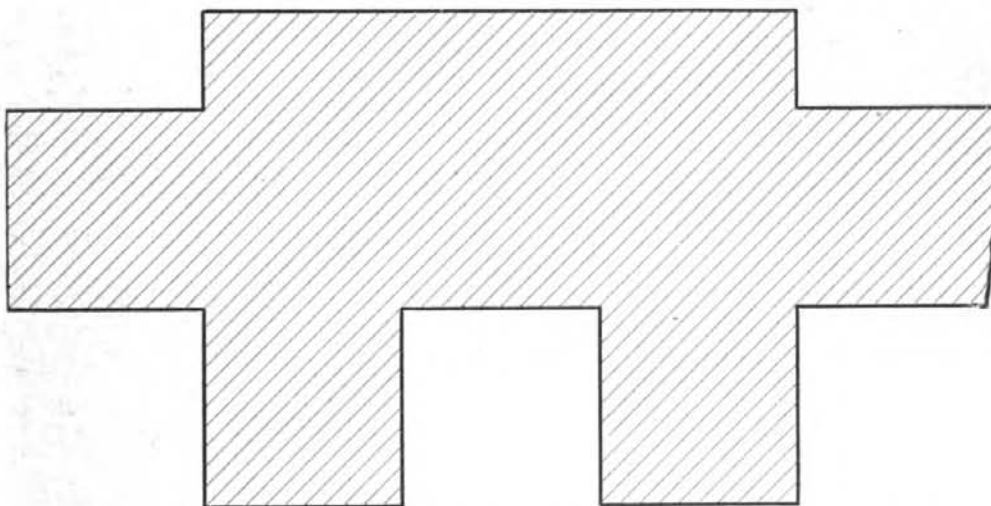
was one of the most eloquent speakers on the Free Thought platform, and was then characterized as the Female Ingersoll by the public press. The books she has written are among the most popular works of fiction in this country, and are all conducive to a high morality and to Free Thought. The Freethinkers of America are proud of their gifted champion and will rejoice that she has contracted so worthy a marriage. We wish the parties a long and happy life.

A PUZZLE.

BY J. V. BARKORKE.

Editor Free Thought Magazine:

I TAKE this opportunity to write you, because I wish to become a subscriber to your Magazine. For some time back I have been indebted to Prof. Greenhill for copies of it from month to month, and I like it very much, and wish to become a subscriber and also to follow the example of others of your subscribers. So enclosed find draft for \$10, and also a small puzzle which I wish to present to your readers for solution. The puzzle is, to cut the accompanying figure into three parts, in such a way



that when put together they will form an equal sided, or perfect, square; there is to be no left over pieces, the whole figure and nothing else is to be used, and the first ten persons who send to the editor a correct solution of the puzzle shall each be entitled to send the name of a new yearly subscriber for the Magazine for year; but this is not intended to apply to a renewal, as the object is to extend the circulation of your valuable Magazine.

Clinton, Iowa.

ALL SORTS.

—A pious old deacon up at Perry went to a prayer meeting one night lately and unwittingly fell asleep. He was called upon to pray, and being dutifully punched in the ribs by his better half, bellowed out: "Gol darn you, Betsy, kindle it yourself."

—That indefatigable Free Thought worker, George B. Wheeler, of 1443 George street, Chicago, has just published a leaflet entitled, "Ethics and Religion," which portrays the dilapidated condition of the "Old Ship of Zion" in telling language. Mrs. H. M. Closs, one of the ablest female writers in the Free Thought ranks in this country, is the author of it. Mr. Wheeler will send one hundred of these to any one ordering them for fifteen cents.

—We have received the first number of a paper entitled "The Boston Press Writers," edited by A. C. Armstrong, 11 Leroy street, Dorchester, Mass. It claims to be the organ of the "American Press Writers' Association," but why call it the BOSTON Press Writers? Will Mr. Armstrong rise and explain to the bushwhackers of the West, some of whom have never heard of that little town, the former home of the puritans and witch-burners.

—Jackson, Miss., May 20.—An overture was to-day filed with the committee on overtures from the Booneville (Miss.) Presbytery, demanding that the hymn beginning "There is a fountain filled with blood" be eliminated from the Presbyterian hymn book, also the line reading "And sinners plunged beneath that flood lose all their guilty stains" be changed. The overture sets forth that these sentences are an exaggeration of truth in representing that the blood of Christ ever flowed in such quantities that one could be immersed in it.

This proposed elimination will be hard on those Christians who have been saying that all their sins have been washed out by the blood of Christ.

If there was no such fountain of blood their claim is evidently a fraudulent one, and their sins still remain. How is that?

—Detectives are searching for C. E. Latham, a pillar of the church in Melrose Park. He is wanted by Ogden, Sheldon & Co., real estate dealers, who say his accounts show a shortage of \$2,500. Latham lived with his wife and one daughter, 16 years old, at Melrose Park.

When Mr. Latham entered the employ of the company he was a clerk, but gained rapid advancement. It was not long before he was given charge of the rental department of the firm. When a movement to build a new church in Melrose Park was begun Latham took a leading part and contributed freely.

If he did steal the money, if he gave a part of it to aid in building a church, that should make it all right, and in place of going to prison he should have a high seat among the faithful, as he will have in heaven.

—After fatally wounding a little playmate, Roy Potter, by the accidental discharge of a revolver, Leslie Argyle dropped to his knees beside his injured companion and offered a childish prayer that Roy might not die. The physicians who examined the wounded boy at the Englewood Union hospital said that they feared the prayer would not be answered, and their prediction was verified. The boy died after a few hours. The victim was 9 years old, and lived at 6818 Wabash avenue. Leslie, who lives at 6820 Wabash avenue, is 8 years old. The families are close friends and the boys had been playmates.—Chicago Tribune.

Any kind of a decent God, that ever answered a prayer, would have answered this one, but it is as much of a fact as that two and two are four, that no prayer was ever answered by a God, and still men educated in colleges will still advocate prayer.

—"The People's Press," published ex-

ery Saturday at 111 Blue Island avenue, Chicago, Ill., by J. B. Lenau, is one of the brightest little papers on our exchange list. It is a radical of the radicals. It is the enemy of all kinds of despotism, whether in the church or the state, and is an uncompromising and fearless defender of what it regards the truth. The editor may err in judgment sometimes, and strike a blow where it is not deserved, but he is no hypocrite. He speaks his honest thought, fearlessly, in such plain language that all who read what he says know what he means. It would be well for the world if all editors were as honest as the editor of this little paper. It is a four-page weekly and published at the low price of 50 cents a year. We advise each of our readers to send a two-cent postage stamp for a sample copy.

—Louisville, Ky., June 1.—(Special.)—United States Secret Service Agent Schuyler A. Donnella is just back from eastern Kentucky, where he broke up a gang of counterfeiters. Of the four men arrested and arraigned one was the Rev. "Bige" Slusher. For months past there have been complaints that the counties of Carter, Greenup and Magoffin were being flooded with bogus nickels. Mr. Donnella went, accompanied by Deputy Marshal Castle, to East Fork, near Argillite, in Greenup County, where followed the arrest of the Rev. "Bige" Slusher and his son David. Several spurious coins were found at their home in the family safety vault, the old mantle clock.

They are getting too hard on the preachers. To get money in this way is just as honest as to sell "mansions in the skies" for ready cash, which is the business of many of God's self-appointed agents. That is worse than selling gold bricks or counterfeiting.

—Emil G. Hirsch, the editor of "The Reform Advocate," and the popular minister of the large congregation of reform Jews that hold their services on Sunday in Sinai Temple, in Chicago, has been expelled by the orthodox

Jews of New York for heresy. In an editorial by Editor Hirsch in the Reform Advocate in relation to this matter the Doctor relates the following anecdote:

In a small Bohemian village some years ago a boy had the misfortune of meeting with an accident that left him with a broken arm. His mother tried to console him by calling his attention to similar mishaps in the experience of his playmates. "But, mother," said the boy, "my case is altogether different, mind you!—my arm was fractured by a kick on the part of a jackass."

This he gives as a reason why he thinks that he will not take rank as an expelled heretic with such noted men as Eliezer ben Hyeran and Spinoza.

—The Rev. Dr. Lorimer recently preached on "America's Religious Crisis," and said: "At the present rate at which we are living, in fifty years we shall have no Sabbath." Well, what of it? He speaks with regret; we hail the time with joy. When the Christian Sabbath is gone and the secular day of rest and recreation takes its place, the world will be a much pleasanter place to live in. When people are not forced by threats of punishment and delusive rewards to draw themselves into a cold, hard shell of solemnity once a week and to spend the day in singing and praying to an unknown God, but instead are taught to enjoy themselves and to let their virtuous natures expand in joyful recreation, there will be great and beneficial gain and happy sunshine will take the place of the miserable gloom which hangs over an orthodox gradually consumed by the brightness of the coming of science. Let the Christian Sabbath go. Let the attendance at church services be "shamefully small," and let the rest and recreation day of science come in. Let the lecture halls, art galleries and the green fields and parks be well patronized, and let the people strive to make one another happy, in-

stead of paying false homage to they know not what; and let this kind of worship continue all the week and we will soon have a heaven upon the earth.

—The Rev. Johnson Stewart says that China is not ripe for Christianity. We perfectly agree with him, and we go farther than he does and we say, emphatically, that no nation is ripe for Christianity, not even Christian nations. No nation can be ready for that which no one can explain. It is the height of impudence to send Christian missionaries to China or anywhere else to preach "the only gospel of believe or be damned" before a reasonable definition of Christianity has been rendered. The heathen, so-called, are rightly beginning to ask the missionaries what Christianity is; so many different denominations puzzles them. Peace and good will among men will never come by denouncing the beliefs of others. If the Christian Church has been "presided over by the Holy Ghost," as its adherents claim, "which cannot err," then we know surely that it has erred, because it has not had the sense to know that all the different religions of the world are just as natural as all the different nations, colors, languages and facial expressions which are manifest in all mankind. The scripture says that the office of the Holy Ghost is to guide men to truth and by the way things begin to look the "infidels" are under its control.

—E. D. Tius says that he will undertake to prove that "a large per cent of the miracles of the Bible are true," if he can get a jury of lawyers, doctors and electricians before whom he can demonstrate. Outside of the electricians, we think he would have a tough time in convincing the rest of such a jury. He says that the resurrection of Christ can be proved by the light of science and natural occult laws, which show that Christ could take on a material form. He winds up by saying:

"The watchword of to-day is, not what you have read or believe, but what do you know and what can you demonstrate?" We would like to see the materialization of a spirit form by natural occult laws. This is as much as to say that no forms can be seen and known unless they are material. This is sound materialism. The "occult laws" must be material, too, or else there will not be any materializing done; material forms cannot be shaped by nothing. Why undertake to explain what is well known to be a fable? Christ did not rise from the dead and ascend into heaven and sit upon the right hand of God. Astronomy proves that there is neither heaven, God, right hand nor such a Christ. Let Mr. Titus try again, and give us something which he has not read about.

—We receive hundreds of letters of similar import, which shows how important it is for the friends of this magazine to introduce it to their intelligent friends:

Mott Riehm of Virginia City, Nev., writes when paying his subscription: "My judgment is that Free Thought Magazine is the best publication of the kind on earth. No Freethinker should be without it. I am sure that there are thousands upon thousands of Freethinkers who would subscribe for it if they knew there was such a publication in existence."

Charles D. Stewart of Chicago writes:

I like Judge Waite's contributions very much. They are original additions to useful lines of thought. Your selection of the humorous department is always good—it is not everyone who knows what is really "funny." And the fellow who wrote that the highly respectable Freethinkers need more "sand" struck thirteen by the clock. He is a good one."

—Walter Collins of Los Angeles, one of the ablest Free Thought workers on the Pacific coast, sends us the following:

The one hundred and fifty-second 11-

niversary of the birth of Stephen Girard, the philanthropist, was observed last night by a gathering in the Turn Verein Hall, under the auspices of the Liberal Club of Los Angeles.

The meeting was presided over by Prof. W. C. Bowman. Mrs. J. V. Akey rendered a solo, accompanied by Miss Hellene Brandt of Denver, who also rendered piano selections during the evening.

A lecture on the life and character of Stephen Girard, by J. C. Hannon of Philadelphia, was read by Miss Anna Alex, and after readings by Miss Laura Colton, the address of the evening was given by Prof. Bowman.

Reviewing the prominent points in Girard's career, the speaker termed the philanthropist a unique character, somewhat grotesque, and one of the most interesting and conspicuous figures in American history. His many prominent virtues were accentuated into real eccentricities, until his character was one difficult of analysis. Yet his generosity and patriotism were unbounded.

Prof. Bowman delivered an appeal for toleration and liberalism, and commended to his hearers the virtues of patriotism and philanthropy so prominently exemplified by Stephen Girard.

The hall was well filled and the speakers were warmly applauded. This was the first Girard memorial ever held in Los Angeles.

—Robert R. Stiles of Topeka, Kan., sends us the following under the title of "Hard-Earned Wages":

An artist who had been employed to repair and retouch the property of an old church in the suburbs of the city, on being refused payment in a lump for his work, was asked for details and sent the following itemized bill in:

For correcting the Ten Commandments	\$5 12
Embellishing Pontius Pilate and putting ribbon on his bonnet...	5 20
Putting new tail on rooster of St. Peter and mending his comb...	2 20
Replumbing and gliding left wing of Guardian Angel.....	4 80
Washing the servant of the High	

Priest and putting carmine on his cheek	5 12
Renewing heaven, adjusting the stars and cleaning the moon....	5 15
Touching up purgatory and restoring lost souls.....	3 90
Brightening up the flames of hell, putting a new tail on the devil, mending his left hoof and doing several odd jobs for the damned	7 17
Bordering the robes of Herod and adjusting his wig.....	4 00
Taking the spots off the son of Tobias	2 00
Retalling and putting one shoe on Balaam's ass	2 40
Putting earrings in Sarah's ears..	2 12
Putting a new stone in David's sling, enlarging the head of Gollah and extending Saul's legs	5 50
Decorating Noah's ark and putting a head on Shem.....	3 00
Mending the skirt of the prodigal son and cleaning his ear.....	3 00
The good people were shocked, but the bill was paid.	

—J. H. Sherwood, editor of the Wauscon, Ohio, Republican, sends us the following under the title of "A Peerless Prophet":

To the Editor: In discussing the religious question a writer says: "Humanity will follow in the footsteps of the Christ as ardently as it has already subdued and overrun the earth."

The "writer" is mistaken—the adherents of Buddha very much outnumber the followers of Christ. The important consideration is to raise the standard of morals—to make humanity wiser and better.

The following blindly in the footsteps of Christ is not in accord with his teachings—he said his followers would do still greater works. The turning of water into wine, as was reported to have been done at Cana, was not a wise and commendable act, and those who insist that the Nazarene was the highest type of all ages are grossly ignorant or blinded by prejudice. The nation expends \$1,000,000,000 annually in intoxicating beverages, and the wreckage and ruin result-

ing from its use is appalling; and the record of the Son-of-Man on the drink question is not commendable. As a great religious reformer prohibited intoxicating beverages several hundred years before the birth of Christ, and his creed embraces the Jewish commandments, which the Son-of-Man declared would save, it is evident that there is a greater, grander teacher than the Judean carpenter, and his name is Buddha. As indicating the character of that faith, which greatly exceeds in number of adherents any other religion, the divine story states that after measureless striving and self-purification, Buddha had gained the right to enter Nirvana, but with compassion filling his heart, he put his merited reward aside and resolved to remain without to teach and to help until every child of earth should have become his disciple, and until every disciple should enter Nirvana before him.

The "Great Apostle to the Gentiles" does not compare favorably with the so-called Pagan-Buddha. Nor to the dictum of that grand address of the Vivekananda, the Hindu orator, whose eloquent address was delivered in this country several months ago. He said: "Lord, if it be thy will, I will go to a hundred hells, but grant me this, that I may love Thee without the hope of reward—unselfish love for love's sake. I cannot trade in love." That broad-minded scholar—the Wendell Phillips of to-day, Jenkin Lloyd Jones, editor of *Unity*, in his introduction to his book, giving a compend of the addresses at the Parliament of Religions, said: "To borrow a World's Fair phrase, the co-called 'Pagans' made the best exhibit."

Be good, noble, generous, joyous and free. This is life, love, empire and immortality.

—St. Paul, Minn., May 24.—(Special.)

—The Rev. T. J. Morgan, corresponding secretary of Baptist Home Mission Society, to-day made a sensational attack upon Archbishop Ireland, whom he accused of having bargained with Senator Hanna for the Catholic vote.

The Archbishop was asked this evening for his opinion of Mr. Morgan's allegations.

"I shall not condescend to reply to such a statement," was the Archbishop's only answer.

Mr. Morgan, in his address to-day, said:

"Archbishop Ireland wields a tremendous power in politics, which he is using for the Roman Church. I cannot prove it absolutely, but I am morally certain that in the last election Mark Hanna, representing the Republican party, of which I am a member, formally agreed with Archbishop Ireland, representing a great mass of voters, that, in consideration of turning over these votes to the Republican party, the Roman Church would be given concessions in the Indian schools. And when issues arose thereafter, and Indian officials were inclined to oppose the claims of the Romanist with regard to the Indians, they were told by higher authority that the bargain had been made and must be carried out."

Mr. Morgan's attack was the subject of private discussion among the delegates after the session closed, and it was the impression that the end had not yet been heard of the accusation against the Archbishop of St. Paul and the chairman of the Republican national committee.

It is well for this country that the Christians are divided into two great parties, Protestant and Catholic, for there is an old saying that it takes a thief to catch a thief. There is little difference between these two Christian parties, as to their desire to run this government, and the jealousy of each of the other, is the nation's safety. Probably every word of Rev. Morgan's statement is true, but it is just as true that the Protestant Church, especially the Methodist denomination, has run the Republican party most of the time for the last thirty years, ever since Gen. Grant was elected President. As to the Democratic party, the Catholics do not have to purchase it, for they have had a warantee deed of it since the memory of man runneth not to the contrary.

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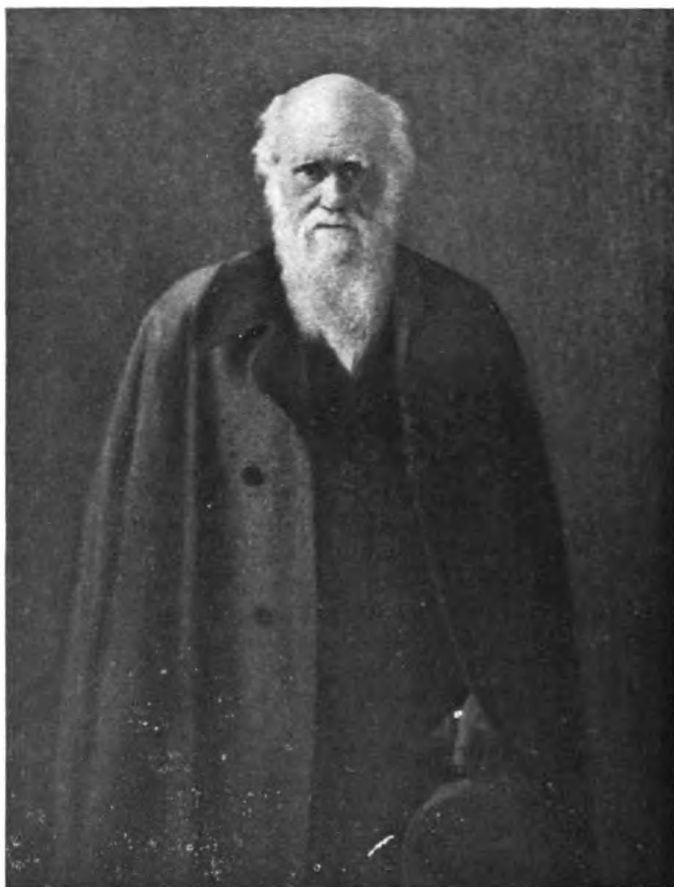
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CHARLES DARWIN.

BY ROBERT N. REEVES.

THE nineteenth century, of all centuries, was the most scientific and therefore the most progressive, and no man contributed more towards its progress by reason of his scientific researches than did Charles Darwin. The man who patiently devotes a life time to the study of mankind,



ROBERT N. REEVES.

and who in doing so tears away the shackles with which priests had for centuries bound and narrowed the intellect of the world, must always be regarded as a great benefactor of the human race. The manner in which Charles Darwin lived, the industry with which he worked, the nobility of the ideas which he gave to the world, will cause his name to be honored as one of the emancipators of man so long as civilization and progress are the objects of human endeavor.

Charles Darwin was born February 12, 1809. As a boy he seems to have been neither bright nor saintly. In the charming autobiography which he wrote for his children, Darwin says, with his usual candor, that he was a

very commonplace boy, who was considered by his teachers and his father as rather below the common standard in intellect. At the age of fifteen his father, an eminent physician at Shrewsbury, England, sent him to Edinburgh, with the intention of having his son become a physician like himself. But Darwin, who in after life was so quiet and so studious, did not enjoy the prospect of becoming a physician, and he devoted the time which should have been given to the study of medicine to shooting, rat-catching, card-playing and drinking with the more reckless of his fellow-students. He had, however, one good habit which fully redeemed the bad

ones. He acquired at this early period of life that habit of observation which later proved so valuable both to himself and to the world. No pursuit, not excepting even hunting and rat-catching, gave him so much pleasure as collecting ants, beetles, butterflies and other insects. Of his zeal in this respect Darwin in his autobiography gives us the following humorous example. "One day," he says, "on tearing off some old bark, I saw two rare beetles, and seized one in each hand; then I saw a third and new kind, which I could not bear to lose, so I popped the one which I held in my right hand into my mouth. Alas! it pinched my tongue so hard and so long that I was forced to spit the beetle out, which was lost, as was the third one."

After two sessions at Edinburgh, his father, fearing his son would degenerate into an idle sportsman, proposed that he become a clergyman, and Darwin was accordingly removed to Christ's College, Cambridge, with the view of entering the Church of England. Here he studied theology. Here he read for the first time Paley's *Natural Theology and Evidences of Christianity*, with which he seems to have been much delighted. "I did not at that time," says Darwin, "trouble myself about Paley's premises, and taking these on trust I was naturally charmed and for the time convinced by his arguments for Christianity." But there were other thoughts besides Christianity that were teeming in the brain of the young theological student; thoughts that were soon to change not only the theology of his own mind, but the theology, the religion of thousands and thousands of people throughout the civilized world. He began to read the writings of Humboldt and Herschel, and his studious nature once aroused became fired with a desire for more knowledge. Like Humboldt he longed to investigate the laws of nature for himself. The mysteriousness of life, the wonders of the earth, sky and sea now haunted him at every step and urged him, as some one has well said, to become famous in spite of himself. It was not long before the study of Humboldt, and his own investigations in Natural Science began to make an impression upon his character. He began to possess a zeal for complex subjects and studies in natural history that soon acquired for him, as young as he was, quite a reputation as a scientist.

In 1831 the captain of a steamship—the *Beagle*—desired to take with him a competent naturalist on his voyage around the world. Darwin volunteered his services and was chosen with the understanding that if he would make no charge for his services he would be permitted to retain the valuable collection of scientific articles picked up on the long voyage.

Darwin was particularly fitted by nature for the work required of him on this voyage. His mind had already become the mind of a specialist, and it is doubtful whether the captain of the "Beagle" could have secured in all England a man better qualified for the position than was Charles Darwin at this time. The five years' cruise of the "Beagle" was the first and only real university learning Darwin says he ever received. And when we read of what he saw on that voyage, we realize for the first time the extent of his learning and the greatness of his genius. No longer compelled to feed upon the husks of theological thought fed him at Christ's College, but with Nature as a teacher, with oceans and continents as his universities, he gathered together with a master mind those minute facts which, when presented as a whole, help to impress upon us the profoundest of Nature's truths—the doctrine of evolution.

On his return from the long voyage of the "Beagle," Darwin in 1839 published his first book entitled "A Journal of Researches in Natural History and Geology Visited During the Voyage of His Majesty's Steamship, the Beagle." This book scored an immediate success, and encouraged him to publish a short time later his second book, "Zoology of the Voyage of the Beagle." In 1842 appeared his celebrated work on the "Structure and Distribution of Coral Reefs"—a book which to this day remains one of the recognized classics of geological literature. Then came a period of rest. Darwin published nothing more until 1859. But during those seventeen years he was not idle. He was busy studying, gathering more facts and slowly and patiently evolving a theory which had been but vaguely hinted at by such scientists as Buffon, St. Hilaire, Lamarck and Erasmus Darwin, his grandfather. He sought a hundred facts and observations where his predecessors had sought one. His notes, jotted down during these many years, fill volumes. Finally, in 1859, Darwin, feeling that he had worked out at last his great problem—the theory of Natural Selection—he gave to the world his masterpiece—"The Origin of Species." This book at once electrified the world of science and changed the current of all scientific thought. By the scientists the book was received as a boon; but by the theologians, who had been taught that all animals of all species are fixed types, created so by the divine fiat of a God, the book was received with the savage abuse and ridicule, with which theologians have always received all progressive ideas. It is interesting to note how differently the conservative scientists and the theologians of the time received Darwin's theory. The conservative scientists were to a certain extent shocked but their criticism of Darwin and his

theory was dignified. The theologians, however, who possessed little or no scientific knowledge, grossly maligned and misrepresented the great and patient scientist, whose only purpose was to add to man's heritage of truth. They felt that if Darwin succeeded, their religion, their occupation would be gone, and so, instead of inquiring whether or not the theory advanced by him was true, the clergy assailed his character and works, by purposely misunderstanding, misapplying, and misrepresenting his views. They called his theory a dream, an ingenious hypothesis, a dazzling firework, and thought by so doing they could drive it from the world.

Fortunately for Darwin he was surrounded by a little band of scientific giants. Vogt and Haeckel in Germany, and Huxley, Spencer, Wallace and Tyndall in England rallied to his support and beat back the storm of religious bigotry that thundered about him. It is a peculiarity of the orthodox clergy that when they find they cannot laugh or curse down a new discovery in science that conflicts with their Bible, their creeds and their dogmas, they at once interpret their Bible anew and modify their creeds and dogmas according to the demands of the new scientific discoveries. When the clergy found there was much in Darwin's theory that could not be refuted they tried a new tact. They agreed that his theory afforded an excellent means of explaining the origin of the various species of animals and plants, but with the utmost tenacity they clung to the belief that man—the human species—had a beginning different in form and manner and circumstance from all the other inhabitants of the earth.

To this Darwin said nothing and the anxious theologians were led to believe that Darwin meant only to apply his theory to plants and to the lower animals. To the credit of Darwin let it be said that he never wasted a moment in what he regarded as a useless controversy. If the theologians wanted to believe that he meant only to apply his theory to beasts and plants, they could do so for aught he cared. In the midst of all the bigotry and ignorance he remained calm and serene. He went on in his quiet way gathering new facts, and finally, in 1871, he published his second great work, "The Descent of Man," in which he answered the theologians and proved openly and logically that all organisms have sprung from a common root, and that man is also included in this common descent.

Darwin's two books—the "Origin of Species" and "The Descent of Man"—are what may be called the two holy books of evolution. It is about these two books that the fiercest intellectual battles in the world of science have been fought. It is these two books that have caused the

vast majority of competent scientists of the time to surrender their religious scruples; and made them look at Nature as it should be looked at, regardless of the fact that their investigations might affect the religion of themselves or of others.

Forty years ago Charles Kingsley, writing to John Maurice, said: "Darwin is conquering everywhere, and rushing in like a flood by the mere force of truth and fact." In 1880 Thomas Huxley, speaking of the work of Darwin, said, "In twenty-one years he turned the thought of humanity around as upon some invisible pivot, and a new heaven and a new earth was presented to the eyes of seers and thinkers."

The spirit of Darwin's teachings may be traced all through the literature of modern science. No branch of scientific research is wholly exempt. To understand the reasons for the rapidity with which Darwin's views have been advanced in every civilized country, we must look to the books which Darwin wrote. By carefully reading them we are delighted as well as surprised at the way in which all the facts of scientific research are marshalled into their places. Nothing is ignored, nothing is lightly passed over, and step by step, fact by fact, one is led up to the same grand conclusions that inspired their author. It is the exhaustive detail with which Darwin worked out every branch of his subject that convinces us. No laborer in the field of science ever plodded more patiently through masses of small detail, no master mind of philosophy ever presented more truth so conclusively and so convincingly.

It is not often that a propounder of a new and startling theory has lived to see his daring innovations accepted by the scientific world in general. Harvey's great discovery of the circulation of the blood was scoffed at for nearly a whole generation; and Newton's law of gravitation, though proved by the strictest mathematical proof, was received by slow and grudging degrees. Darwin's theory on the other hand was received at once and he lived to see it not only grow but triumph. No other scientific discoverer has within his own life-time obtained so magnificent a tribute. But no man was ever more deserving of it; for no man ever did more to enlarge science, change it from a narrow and theological base and give to man a law of progress by which he might hope to ascend or evolve above what he now is. Newton is said to have given man the key to the heavens in the one word—Gravity; and Darwin gave man the key to the organic world in the one word—Evolution.

In following out the results of his law of evolution Darwin was square and honest with himself. Although born and reared under Chris-

tian influences, he refused to accept the Christian religion. "There are," he once said, "no revelations. The only wisdom is truth. The mystery of the beginning of all things is insoluble by us, and I for one must be content to remain an Agnostic." Charles Darwin died April 19th, 1882, and seven days later this great philosopher, this law-giver to the world of science, who for forty years had toiled with brain and pen, was laid to rest, by the side of Sir Isaac Newton, in Westminster Abbey.

Darwin in life had often expressed a desire that he should die with a brain undimmed. And this desire was fulfilled. His last words were, "I am not the least afraid to die." "He had," said Huxley, in his eulogy of Darwin, "an intellect which had no superior, and a character which was even nobler than the intellect."

AFTER RELIGION—WHAT?

BY H. W. BOYD MACKAY.

WHATEVER may or may not be our condition after death—whether we then cease to exist or pass into another phase of conscious existence—we know, at least, that, so long as we are upon earth, we live in a world in which events follow one another in fixed sequences (miscalled "laws"), in which the exercise of our own will-power is the only class of events which do not form part of a chain of "efficient" causation (unless indeed we are to suppose that there is no efficient cause for those events for which none has been discovered); and in which, therefore, within certain limits, it rests with ourselves and others to make or mar our own and others' happiness.

But, though the exercise of will power is not radically and normally a link in the chain of efficient causation, it is largely subject to the emotions as efficient causes. They largely influence it; and, though they can generally be resisted, they sometimes overwhelm the will with irresistible force. As the rudder directs the course of the ship, so does the will the conduct of the man; but, as the winds and waves deflect the ship from its course, and sometimes, despite all the efforts of the helmsman, drive it upon the rocks, so do the emotions sometimes press upon the will with irresistible force.

But the emotions, unlike the winds and waves, admit of being strengthened by acquiescence or weakened by resistance, and of being excited by exhortation, and largely by the same means restrained. And so the emotions can be trained. Nothing is more important than their

training, for out of them are the very springs of active life. And the training of the emotions has been hitherto the office of Religion.

Religion—that word of many definitions and none satisfactory save to the definer—may be defined once more as an attempt to found human conduct, and the training of the emotions which dominate it, on one of those emotions as a basis for the rest, and to bound them all by this. That emotion is Awe. Awe, which must by no means be confounded with fear, although the words have sometimes been used interchangeably, is an elementary emotion, by which the soul is oppressed with a sense of its own insignificance as compared with something greater. It is little felt by modern men, but it has played a great role in history.

The object of Awe may be a being, human or divine, or it may be even a great purpose or result to be accomplished, and it may be even felt in measure for anything which we associate in thought with its primary object, but it is the characteristic of religion that it concentrates this feeling on a being or beings superior to man. Take away the belief in a being or beings superior to man, and you may have the emotion; but if you have religion, why, then, an Atheist may be religious.

Has, then, religion a prolonged future? I doubt it. No being superior to man is now believed in except the mind back of Nature, and perhaps some subordinate spirits who are not regarded as fit objects of worship. Religion therefore can only survive if there survive also, not merely a belief in the mind back of Nature, but also a heartfelt Awe (not merely Fear) directed toward him; and this involves either an indifference to or a sincere admiration of his character.

But there is a deeper reason why religion can never again play the part in the world's history which it once did. Sympathy has become so extended in its sweep that Awe (which even our political institutions have weakened) is no longer the foundation of our moral or spiritual life.

Among the emotions which play upon the human soul, two, and two only, prompt us to disinterested conduct. One is Awe. The other is Sympathy, of which Love is only an unusually intense form. In the early stages of human development sympathy is strong, but it is individualized. It is felt for the child and for the comrade (more rarely by one spouse for another because their lives lie apart), but for the population of the outer world there is little, and generally none. Sympathy, therefore, cannot dominate the life as an ethical force, and its place is taken by Awe. Face to face with the stupendous powers of nature, absolutely in their power, and knowing nothing of their fixed order of sequence, the

savage venerates them with a self-abasement of which we can form no conception; and his feelings, even toward those powers which he believes to be unwilling to harm him, are expressed by fasting and self-torture. Accustomed to yield unhesitatingly to every emotion, he yields also to this, though it involves his personal suffering. But, in time, Tribalism gives place to Despotism, and Awe is intensified by the political institutions, which now depend on it; while sympathy, which before had never conflicted with it, is now curbed, and even affection is accounted Sin whenever it conflicts with the dominant emotion. For now the claims of the God or of the King have been better defined, and those to whom we are bound by the closest ties may be his enemies. "If thy son or thy daughter," saith the Scripture, "or the wife of thy bosom, or thy friend which is as thine own soul, shall entice thee secretly, saying, 'Come and let us go after another God,' then thine eye shall not spare, neither shall thy soul pity them. Thine hand shall be the first upon them to put them to death, and afterward the hand of all the people." Nay, more, the dearest and most beloved may be offered upon the altar in order to emphasize the now slavish feeling of adoration. There are abundant examples of this heathenism. And even in Israel it must once have been an approved practice, for we read in an old law (Lev. 27' 28-29), "No devoted thing that a man shall devote unto the Lord of all that he hath, whether of man or beast, shall be sold or redeemed. None devoted which shall be devoted of men shall be ransomed; he shall surely be put to death."

But at length political institutions become liberalized and the sequences of nature are reduced to rule, and Awe begins to decay. Besides, nations have long been amalgamating, whether by conquest or federation; and the bounds of sympathy have been in some respects correspondingly enlarged. Finally, the increased ease and frequency of travel, and the information regarding distant peoples which becomes increasingly disseminated under modern conditions, aided by the growth of the intellectual faculty of generalization, widens the sphere of sympathy, until, in the best minds, it embraces all who suffer. Sympathy, therefore, becomes a general ethical force, capable of dominating every action of the life. It is for this reason that modern moralists place the whole of disinterested conduct in Love, by which term they, in truth, mean sympathy; for Love is too warm a feeling to be given to all, at least in the present stage of civilization.

What, then, are the needs of the modern man?

We need to understand where to draw the true balance between the

interested and the disinterested emotions; to cultivate each in its true proportion; to determine whether Awe is not still useful, not as the root of our life dominating and checking sympathy—that is a position which it can no longer hold—but as auxiliary to it; and, if so, to whom or what our veneration should be directed. When these problems are solved, and the people become satisfied that conduct conformable to the solution is of vital importance to the welfare of the race, progress will have entered upon a higher stage, and mankind on the enjoyment of a larger happiness.

Cambridge, Mass.

CHARLES CONDERMAN—OBITUARY.

CHARLES CONDERMAN, one of the best known and most highly respected citizens of Hornellsville, N. Y., met with a fatal accident on the night of May 30th. He left his office about 10 o'clock and on his way home, while in company with some friends, he started to cross the street.



CHARLES CONDERMAN.

As he stepped from the curbing onto the pavement he was struck by a bicycle and thrown to the pavement with such force and in such a manner that his neck was dislocated. His brother, Dr. George Conderman, was immediately summoned to his assistance, but nothing could be done for him, as death was instantaneous. The news of his death came as a great shock to a host of friends, by whom he was held in the highest esteem.

Mr. Conderman was a lawyer by profession, had always been active in political and economic affairs, and a friend to those in misfortune and distress. He was a staunch supporter of the Republican party, and had served his city as Alderman for two terms. In

his religious views he was a Freethinker in the true sense of the word. He was a great admirer of the late Col. Robert G. Ingersoll and an ardent exponent of his doctrines. His life was a beautiful example of the ennobling influence of Col. Ingersoll's teachings. By his moral integrity, his fidelity to truth and to principle, his devotion to duty and to the welfare of his fellowmen, he put to silence the religious bigots and showed that an upright, loving life does not depend upon a belief in childish fables, in myths and miracles. His funeral was presided over by Rev. L. H. Squires, pastor of the Universalist Church at Hornellsville, N. Y. Mr. Squires is an admirer of Col. Ingersoll, and his discourse is a striking contrast to the usual sermons preached on such occasions. It was so much grander that many requests have been made by friends of the deceased for a copy of this discourse, and being such a fine example of what a fu-

neral discourse can be from the Free Thought standpoint, we ask to have it printed in the columns of the Free Thought Magazine.

FUNERAL.

The funeral of Charles Conderman was held June 2, and the following address delivered by Rev. L. H. Squires, of the Universalist Church of Hornellsville, N. Y. At the close of the address he read Bryant's poem, "Thanatopsis," which is herewith published.

We are called to-day to pay the last rites of respect to the remains of a friend, called so unexpectedly from life to death. It has been said by one of old that to everything there is a fixed period, and an appointed time to every purpose under the heavens. A time to laugh, and a time to mourn; a time to weep, and a time to dance; a time to plant, and a time to pluck up that which is planted; a time to be born, and a time to die. Our brother had found in his comparatively short life the time to laugh, and the time to weep; the time to mourn, and the time to dance; the time to plant, and the time to reap, and now he has found the time to die. We are undoubtedly impressed in the circumstances of this death with one sad feature among the many, that his taking off was so sudden that no word of farewell could be spoken by him, and no message left for the dear ones he was leaving, but may we not find comfort in the words which M. J. Savage has left us in a poem entiled "The Dead One's Message." And to the mother who had lived in closest companionship with him, and is now left bereft of his care, and to the brothers and friends who remain in health and strength to go their accustomed ways, may it not seem that if he had a message it would be in these words:

THE DEAD ONE'S MESSAGE.

Could now the silence of these lips
Wake into speech once more to-day,
With their sweet tones of old-time love,
What last words, think you, would they say?

Weep for me tenderly; for I
Were you here lying in my place,
Would press my warm lips on your brow,
And rain the hot tears on your face.

And when this body's laid away,
I'd have you my low earth-bed make
All fresh with grass and sweet with flowers,
And sacred for the old-time's sake.

But then, sweet friends, look up and on!
Let sunshine all the clouds break through;
And do not, for my sake, forget
What for the living you should do!

Let not the shadow of my loss
Darken the path the living tread;
But let the memories of my past
Still cheer and help, though I am dead.

These ears can hear your words no more,
However fondly you may speak;
For my sake then, with words of love,
The living cheer, and help the weak.

So from the grave I still may speak,
Still help the sorrowing world to bless;
Still live, though dead, and swell the tide
Of human love and happiness.

If a dear voice, which was to us most dear
And failed and faltered but the other day,
Could reach us where we sit and long to hear,
I think that this is what that voice would say.

How strange and startling it all seems—the sudden taking off of our friend, and our call to this house as a house of mourning.

What an impressive transition from the gay, active and cheery Charlie Conderman of last week, and the silent sleeper of to-day, who answers not our greetings, and has no hand-clasp for a friend.

In the pleasure of his living presence you had foreseen no marvel like this. In the fullness of his life there seemed no hint of death. And our sorrow to-day is still touched with surprise at the unexpected, the strange calamity of his taking off. Surely in the life we are in death, and none of us can know what a day may bring forth.

Our friend was living at the noontime of his life. He had reached the meridian of health and strength. At 38 years man, generally speaking, is at his best. He has reached his full physical strength. His powers are matured. He is as capable of doing, and enduring, of being and achieving as he will be in this human life. Of course he may still gain wisdom; he may still grow in goodness; he may still ripen the graces

and virtues; but his day is at the noon; the sun is overhead; its brightest light is shed abroad, there are no shadows then.

But just then it was that for him the lightning fell as from a clear sky. Out of the life and gladness there was but one step to the couch of death, and the last dreamless sleep.

It would seem to us that his was an unfinished life. The story of it thus far may be briefly told. Born thirty-eight years ago in Fremont and removing when about 11 years old, to this city; here he grew to manhood, graduating from the high school in 1884. Afterwards studying law, graduating from the Albany Law School and taking up his work in this city, where, with his brother, he engaged in business. He remained unmarried, and his father, having died twelve years ago, with his mother he made his home here, where he was living out his days in peace and pleasantness. He served his city as Alderman during two terms, and was honored and respected by a multitude of friends who best knew him. These are but bare and simple facts, but the better, the more important part of that life, as of all lives, cannot be measured; the long and dutiful relationship of son to mother, of brother to brother, of friend to friend, the daily influences going and coming between his and other lives—those influences which entered into his life and character to make him what he was, and those other influences that went out from him to affect the lives of others—all this cannot be put into words; it is the unwritten part, although the better part, of every human life.

Was his an "unfinished life," after all? Would it not be a truer thing to say that "any life well lived is always a finished life?" None of us can live but one day at a time yea, one moment at a time is all the best of us can have. Life is one eternal "Now" over whose past, memory forever broods, and of whose future, faith forever dreams. The yesterdays are gone beyond recall, the to-morrow never comes to us. We stretch out our hands and we close our eyes in sleep, dreaming of brighter things to be bye and bye, but wake again to the same present, the same duties of the moment, the same measure of strength, hour by hour.

So life is forever what we make it, and every moment that we live our life is being finished, or left unfinished and unfruitful, according as we use it. And if death comes at last in such a steady-going life, then what? If death comes, then surely rest, then peace, then safety from the perils that surround us here; the end of toil and pain, if we have been toilers, if we have suffered pain. Then it comes to such as a blessed balm, it is only a lengthened sleep. We shall sleep to-night, each one of us, in peace and

comfort, and if our bodies or brains are tired, all the more gladly will we go. Suppose simply that this welcome sleep be lengthened indefinitely. As George Eliot says, "It means that we lose ourselves to join the choir invisible of those immortal dead who live again in minds made better by their presence."

In the mental life of our brother who has gone he had departed from the olden forms of faith. He was willing to call himself, and be called, an "infidel," because he had learned to see so many things in the name of religion unworthy the belief of a rational mind. He had learned that the ominous word "infidel" had been bestowed upon some of the world's greatest thinkers and noblest characters; that it was given in one age as a sign of reproach, only to become a badge of honor in another and wiser age; that we are all infidel to the opinions we have outgrown, or to the men who differ with us, and so the word had lost its terrors for him. It did not mean with him to have no faith in anything; he had opinions of his own, and the courage of his convictions. His faith was such an Ingersoll has described in speaking of his brother: "He believed that happiness is the only good; reason the only torch; justice is the only worship; humanity the only religion and love the only priest." Perhaps the truer word, and less liable to be misunderstood, would be "agnostic."

Regarding the undetermined questions of the Supreme and the Eternal he held with others that "we do not know," and hence are not called upon to dogmatise. "We cannot tell, we do not know which is the greater blessing, life or death. We cannot say that death is not a good. We do not know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere else a dawn. Neither can we tell which is the more fortunate, the child dying in its mother's arms, before his lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last slow steps with staff and crutch. Every cradle asks us 'Whence' and every coffin 'Whither.' The poor barbarian weeping above his dead can answer these questions as well as the robed priest of the most authentic creed. No man standing where the horizon of a life has touched a grave, has any right to prophesy a future filled with pain and tears."

To such sentiments as these we too give our hearty assent; far as they go they are the faith we feel in our inmost hearts. We do not know the great unseen world beyond our horizon; we do not know the cause of life or death, or the relation they hold to each other. But it must be for each man according to his mind and circumstances, according to his point

of view; and so our brother turned rather to the practical side of life, which saw in the world the one great universe to enjoy and to profit by; and nature is our present home, the world made for us to live in, made to be enjoyed, made to be profited by in our various lives. Nature is the great common mother of us all; the sunshine falls alike on the just and on the unjust; the changing seasons give us the ever-turning kaleidoscope of a wisdom and power beyond our understanding. So life is good in this world about us, in the beauty of its changing seasons, in the richness and the variety of that life. The wise man finds his daily blessing in life's work. So it may be also with death. It may be that over every grave we can say we do not see the end of all things, it may be as Mr. Ingersoll has said, that "Death gives all there is of worth to life." That if it is but the door to another world where now is the setting sun, then surely death is something to be looked upon not as the fearful king of terrors, which it has been pictured, but possibly a friend in disguise. But death even at the worst is, as we have said, only perfect rest. It is the great comforter for those who are in pain; it is the great helper of burden-bearers; for those who are growing old it is the friend that comes to summon us into rest, and give us that peace which, whether it can be measured by us or not, is not to carry with it the pain and suffering here.

So we come to the beautiful thought of Bryant, as presented in *Thanatopsis*, perhaps the most perfect gem of poetic art in American literature, and by request I read it as a part of these services:

THANATOPSIS.

To him, who, in the love of Nature, holds
Communion with her visible forms, she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And healing sympathy, that steals away
Their sharpness ere he is aware.

When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make thee to shudder and grow sick at heart,
Go forth under the open sky, and list

To Nature's teachings, while from all around—
 Earth and her waters, and the depths of air—
 Comes a still voice: Yet a few days, and thee
 The all-beholding sun shall see no more
 In all his course; nor yet in the cold ground,
 Where thy pale form was laid with many tears,
 Nor in the embrace of ocean, shall exist
 Thy image.

Earth, that nourished thee, shall claim
 Thy growth, to be resolved to earth again;
 And, lost each human trace, surrendering up
 Thine individual being, shalt thou go
 To mix forever with the elements,—
 To be a brother to the insensible rock,
 And to the sluggish clod which the rude swain
 Turns with his share and treads upon. The oak
 Shall send his roots abroad and pierce thy mold.
 Yet not to thy eternal resting place
 Shalt thou retire alone; nor couldst thou wish
 Couch more magnificent. Thou shalt lie down
 With patriarchs of the infant world,—with kings,
 The powerful of the earth, the wise, the good,
 Fair forms and hoary seers of ages past,
 All in one mighty sepulcher. The hills,
 Rock-ribbed and ancient as the sun, the vales
 Stretching in pensive quietness between,
 The venerable woods, rivers that move
 In majesty, and the complaining brooks
 That make the meadows green, and, poured round all,
 Old ocean's gray and melancholy waste,
 Are but the solemn decorations all
 Of the great tomb of man.

The golden sun,
 The planets, all the infinite host of heaven,
 Are shining on the sad abodes of death,
 Through the still lapse of ages. All that tread
 The globe are but a handful to the tribes
 That slumber in its bosom. Take the wings

Of morning, and the Barcan desert pierce,
Or lose thyself in the continuous woods
Where rolls the Oregon and hears no sound
Save his own dashings, yet the dead are there;
And millions in those solitudes, since first
The flight of years began, have laid them down
In their last sleep: the dead reign there alone.

So shalt thou rest; and what if thou withdraw
In silence from the living, and no friend
Take note of thy departure? All that breathe
Will share thy destiny. The gay will laugh
When thou art gone, the solemn brood of care
Plod on, and each one, as before, will chase
His favorite phantom; yet all these shall leave
Their mirth and their employments, and shall come
And make their bed with thee. As the long train
Of ages glide away, the sons of men—
The youth in life's green spring, and he who goes
In the full strength of years, matron, and maid,
And the sweet babe, and the gray-haired man—
Shall, one by one, be gathered to thy side
By those who in their turn shall follow them.

So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

TWO PEOPLE WHO THINK.

BY HELEN H. GARDENER.

IT is always a pleasure to watch the work of a strong, young writer who is at once versatile, fearless and level-headed, and, therefore, "unstampedable," as President Garfield worded it. I have been tucking away, for future reference, articles, sketches, leaflets, editorials and books by



HELEN H. GARDENER.

two such writers for several years past, and hoping that they would fulfill the promise they gave, and not do as so many other promising ones have done, "lose their heads," one way or another, after the first few flights.

It seems to me that these two have not only sustained the promise given in their earlier work, but have grown stronger and better with each new step. I refer to Lydia Commander and Herbert Casson. His two recent books are so strong and scholarly in their simple, breezy unpretentiousness, they cut so clean and face facts so fairly, that they are a delight to read. In one he has made Liberals, and in the other Labor, his lasting debtors. His "Crimes of Credulity" I read while very ill in Porto Rico, and found it a good tonic. His more recent work, "Organized Self-Help," is a mine of information, in which he has made Labor his debtor and furnished all of us with much material for earnest thought. His style is so limpid and unaffected and direct that he carries conviction to the willing and a sure sense of his sincerity to even his opponents.

Lydia Commander's work I have seen less of, but one clever little leaflet of hers, called "Who Stole the Work?" made an impression on me that has lasted several years. I have just read her latest pamphlet called, "Marred in the Making," and I closed it with the remark, "That reminds me very much of Olive Schreiner's work," and yet it is distinctly Mrs. Commander's very own and in no sense copied. It is a brief study of certain tragic effects of heredity and pre-natal influence, as applied to the individual, which is intended to make people think. Its artistic and mechanical make-up are the first steps wisely taken to that end. Those who know

Peter Eckler as an artistic printer and publisher, need be told nothing of the handsome type, paper, and general tone. The cover is a happy blending of green and grey and black, with a graceful spray of red carnations flung upon it. The margins of each page are illuminated and the whole is a credit to the printer's art and the artistic ideal in book-making.

But the matter of the little pamphlet must be read to be appreciated. It is largely in the style of the telling that the story finds its strength, and I can offer it no higher compliment, I think, and give it no better description than to repeat that, somehow, in some subtle way, it reminds one strongly of Olive Schreiner.

Perhaps the one sentence in the third chapter is the keynote to the whole, "You had no right to bring into the world an unwelcome child." Read the sad and tragic little tale, and see if you agree with the premises and conclusions of Mrs. Commander. Some of us do.

LITERARY DEPARTMENT

A PAINLESS BIRTH.

BY AN OLD ACCOCHEUR.



DR. W. S. WETMORE.

JUST as the morning's twilight
was creeping through the gloom
A wearied, muffled outcry was wafted
to my room;
The crimson-tinted, sunlit pane, be-
guiled the accoucheur,
'Twas in this semi-dreamless state, the
euphonious chauffeur
Came on the scene, with screaming
French horn, and shouting,
"It is your NATAL-day, and you
should take an outing."

Forsooth, my horseless carriage came
at last,
And here I sat, amazed, aghast!
And wondered why, that all this time
had passed!
Though time moves slowly—yet so
fast.

But the time to be happy is NOW, here on THIS EARTH,
It's a HEAVEN, with its sunshine, its joy and its mirth.

So they bundled the "Old BABY" (at three score and ten),
Out for a ride, rollicking, frolicking—BORN again;
(To be born again at SEVENTY years), means twice a child
And once a man, though all the world has both beguiled.

The gloaming, the twilight, the tinted pane,
A birth without dolor? 'Twas plain
I'd been dreaming, and had fancied the same;
All was a blank, 'till my AUTO came.

Ah! my AUTO, my Runabout, my "National" pet,
Like a child with his cart, I'm the first in the set,

All nature is laughing, now we will join in the glee,
Golden clouds mark the horizon, the mere and the lea,
We'll forget all the sadness that strife in its madness
Had strewn in the paths that are now filled with gladness.

A searchlight for joy, just get an "Auto,"
A "fin de siecle," ELECTRIC, too,
The "Stars and the Stripes," the emblem you know,
All nations cheer wherever you go.

S. W. Wetmore, M. D.

No. 30 Woodlawn Avenue, Buffalo, N. Y., April 30, 1902.

THE BOOK-LOVER'S HEAVEN.

BY TOM MASON.

THE golden streets of Paradise
He wandered by himself,
Until his seeking, quickened eyes
Saw books upon a shelf.

In Heaven's library he strolled,
Those countless tomes to view;
By bookish passion made o'erbold,
He searched their titles through.

Rabelais met his-eager sight;
He rubbed his eyes again.
Yes, there within his reach, at right,
He recognized Tom Paine.

Omar Khayyam and Montaigne,
Huxley and Hume, were there;
His old friend Darwin, and again
He clasped with love Voltaire.

The student's eyes, by tears made blind,
No more the titles read.
Prostrate, his joyful form reclined:
"Ah, this is Heaven!" he said.

SUNDAY SCHOOL HEALTH LESSON, NO. 5, AND OTHER ARTICLES.

BY ELIZA MOWRY BLIVEN.

LET alone the tea, coffee, beer, and whisky;
 "Let the doctors go to the Bay of Biscay;
 Eat the simplest food; drink the pure cold water;
 And you will be well, or at least you ought to."

FOR LITTLE ONES.

"Oh!" says Lizzie, "I know enough for that! I wash my face and hands every morning, and Saturdays wash all over; and I don't roll in the mud like the pigs. Mother washes clothes, washes dishes, and cleans house; and father cleans the stables, yard, and cellar."

Do you ever have headache, nose run, sore throat, cough, vomit, diarrhea, or humors? "Why, yes." You were not clean inside. If mother gets too much bread, meat, milk, eggs, or fruit, they spoil. If we eat too much, especially of sweet things, it cannot digest quickly; it spoils in our stomach; the rotted food poisons the blood, so it makes us sick somewhere. Then we are not clean inside, and should stop eating, but drink often, to wash ourselves clean inside.

When very tired, eat nothing, because it can not digest then. Do not take medicine to clean you out. Clear water and rest will do it better.

MIDDLE CLASS.

How do birds and animals keep clean outside? They keep clean inside, and grow strong, by eating few kinds, unseasoned, and drinking only water. Bad foods, water, or air, vermin, or over-eating, breed their diseases. Our bodies must get rid of all worn-out materials, humors, diseased parts, and whatever we eat more than all parts can use. The waste-carriers are veins, lungs, liver, intestines, kidneys, bladder, and perspiratory glands. Describe each, and their work. To help them do this cleaning, between one and two quarts of water is needed every day. Water in fruits and vegetables helps.

ADULTS.

Indigestible parts of our food pass along the intestines, but the waste from all parts of the body is conveyed to the various outlets of the blood; hence the blood must always contain enough water to run easily, or this waste will clog somewhere, producing humors, rheumatism, or other diseases.

Most people eat much trash, innutritious and injurious substances, just because "it tastes good." Getting rid of this surplus makes some organs work hard. More people wear out from over-eating than from hard labor.

Spices, sugar, tea, coffee, all alcoholic beverages, tobacco, candy, and medicines are not nutritious. They do not build. They soothe tempo-

rarily, by benumbing or whipping-up some parts; but this uses up vitality. Constant use of any hurtful substance, in time, weakens and destroys some vital part. Keep clean by abstaining from all such, and drink water undiluted.

MUTUAL BENEFIT MEETINGS.

I have not thought it out very thoroughly yet, but I invite the opinion of others to the following:

It seems to me, what the people need, to take the place of preaching and religious teachings, and make Sunday meetings most beneficial and interesting to all classes, is to have the meetings planned for mutual benefit, requiring every person and child to do a part, each one being called upon in turn to read, speak, sing, play, or show some specimen of their handiwork; but allow no one over five minutes till all have had their turn; then, if time allows, by vote, choose who shall be granted more time.

Each should be at liberty to choose their own subject, and way of presenting it. If one presented something bad, others would counteract it by sounder reasoning or convincing selection. Thus public sentiment would be educated, and everyone be induced to improve, to secure the favor of the rest.

People are so different each would find he had some talent or choice, which he could cultivate to interest or benefit others.

Every little child would learn to speak its piece or sing, because all the older ones did something. Thus, "trying to help Sundays" would begin very young, and continue through life.

As the leaders should urge everyone to come and take part, the miserable wrecks and unfortunates would gain self-respect, and try to improve. The variety, secured by everyone helping in their own way, would attract full attendance; and the full attendance would incite each to try to do his best. There must be no excuses allowed, and no fault-findings, or one after another will break down, and the whole become a failure. Praise best efforts, and encourage all to improve. Those who will not do anything can pay expenses as their share.

If one wants to pray his five minutes, let him; but the Freethinker can use his five minutes in showing how doing succeeds better than praying. The housekeeper, needlewoman, farmer, or inventor, who cannot talk, can show products of their work, and will soon try to tell how they did it; thus teaching others industry or skill.

Preachers have kept the people confined to religious talk, so they do not develop in the practical thinking, talking, self-reform and progress which these mutual benefit meetings would especially promote.

The Lessons and Lectures, which I have proposed, heretofore, would ere long be in demand for readings, recitations, or guides, in making these mutual benefit meetings more helpful.

If this kind of meeting meets your approval, help me invent ways to get the people to start them.

Brooklyn, Conn.

THE HOLY TRINITY.

BY P. J. COOLEY.



P. J. COOLEY.

COMBINING of Gods in a Holy Trinity
 Was believed in ancient antiquity
 The Gods of Egypt six thousand years before us
 Were Osiris, Isis and Horus.
 The Christians combined three Gods in one
 Accepted their Christ as the only Son,
 That God was an infant in swaddling clothes
 Was born of a woman as the story goes,
 That he was a man and God divine,
 And worked at a trade in Palestine.
 That he could die, and yet be divinity,
 A member of the blessed trinity;
 Like all other Gods that walked the earth
 He also claimed a virgin birth,

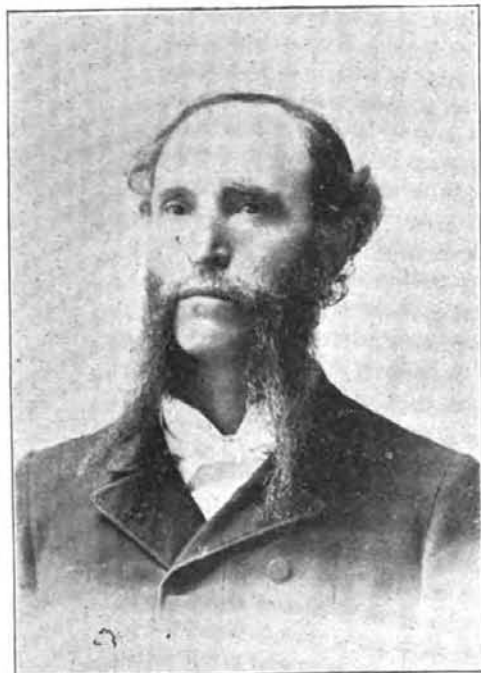
That he arose from the dead and reigns on high,
 From whence he will come in the sweet by and by,
 And claim all as his saints who believe in his name,
 With life eternal in bliss to reign.
 But this Father, Son and Holy Ghost
 Is rather unique, to say the most,
 But you must believe in this numerical conjuration,
 If you doubt your portion will be hell and damnation.
 But these witchcraft stories will never enlighten,
 They were only intended to scare and to frighten;
 So only believe what is proved to be true,
 And to all Pagan Gods we'll bid you adieu.

Chicago, Ill.

BIBLE LIBERTY.

BY REV. J. D. COVERSTONE.

THE above caption may appear paradoxical to the readers of this journal, and seem as though my dragging in the Bible makes it contradictory and unscientific. We will look for the truth and let the science take care of itself. There are two kinds of "Liberty," or "Freedom,"



REV. J. D. COVERSTONE.

known to the world. First, personal freedom, sometimes called "Personal Liberty," where the individual is supposed to do as he pleases, if he pleases to do right. No man has a right to do wrong. There is no such a right. Second, is that known as "Political Liberty," where the individual may "do whatsoever he pleases so long as he does not conflict with the rights and privileges of others." This last is in principle embodied in what we are proud to call "American Liberty." Now, I undertake to say that the Bible teaches both kinds of "Liberty;" at least in spirit. The two fundamental rules to those who believe the Bible, is love to God and to your fellowman. The first implies personal purity and the second is the basis for "Civil Liberty." For the achievement of these two principles, the whole Bible teaching was given. I am sure that all Free Thought readers will endorse the latter principle, in and of itself, but when they look at the organized, or human, side of the church in history, they will not believe it to be a Bible truth, for the church presents almost anything but a good sample of "Liberty." Many people can't read their Bibles independent of the priest, and personal prejudice. Try it, friend; read the Bible as "God's Word," and note the opening of your understanding. First, then, the Bible teaches "Personal Liberty" in "Free Moral Agency." In the salvation of men, some plan had to be found that would turn the sinner free, and still give assurance that he would keep the peace. To do this the sinner is made over, made a "new creature," one who will love God, his Creator, and who will love his fellowman as himself. Note the teaching of the Book, "Except a man be born again he cannot enter the kingdom of God." So we must be changed. "Therefore, being justified by faith, we have feast with God,

known to the world. First, personal freedom, sometimes called "Personal Liberty," where the individual is supposed to do as he pleases, if he pleases to do right. No man has a right to do wrong. There is no such a right. Second, is that known as "Political Liberty," where the individual may "do whatsoever he pleases so long as he does not conflict with the rights and privileges of others." This last is in principle embodied in what we are proud to call "American Liberty." Now, I undertake to say that the Bible teaches both kinds of "Liberty;" at least in spirit. The two fundamental rules to those who believe the Bible, is love to God and to your fellowman. The first implies personal purity and the second is the basis for "Civil Liberty." For the achievement of these two principles, the whole Bible teaching was given. I

through our Lord Jesus Christ." "There is, therefore, now, no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit." Guilt all gone. "The Spirit Himself, beareth witness with our spirit, that we are the children of God." Natural for children to love their parents. "For our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." Don't that sound like a "new man in Christ?" Is it safe to bestow on such an one Free Agency? "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world even our faith." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." That may be hard on some modern professors, as well as on unbelievers. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." This command was meant for the "new man in Christ." "And ye shall know the truth, and the truth shall make you free." "If the Son, therefore, shall make you free, ye shall be free indeed." The best of "Freedom" is a heart that loves to do right. "Every man that hath this hope in him, purifieth himself even as he is pure." "Be ye holy for I am holy." "Follow peace with all men, and holiness without which no man shall see the Lord." If one must "pass from death unto life," "be born again," become a "new creature," receive the "washing of regeneration," the "witness of the Spirit," the purification of the heart by faith, it is in evidence that the Book teaches purity. If the convert has the "mind of Christ," he will not go far away, when left to himself. Keep your mind off the faults and shortcomings of church members, and look steadfastly on the Book itself. Free Thought often says some very sarcastic things about the doings of churches, and the more is the pity that it has just ground for doing so. I am not defending wrong in churches and in the members, I am not even defending the Bible, I am only pointing you to its teachings. Let us now look at the "Civil Liberty" in the Bible. First, the Bible teaches one God. Monotheism. If but one God, and all men must worship him, it forms a basis out of which "Civil Liberty," and human equality, before law, ought to grow. That "all men are created free and equal; and are endowed with certain inalienable rights," comes naturally from the Bible, teaching of the "Fatherhood of God, and the Brotherhood of man," seems self-evident. There is a higher law to which all human law should conform; it is the law of God. "Man, considered as a creature, must necessarily be conformed to the laws of the Creator, for he is a dependent being." Blackstone also says that "as man is absolutely dependent upon his Maker, it is necessary that he conform to his Maker's will." The Bible is a book of "Political Economy" as well as personal instruction. Moses was a great statesman, in God's hands, and formed out of debased peasants a nation that has outlived all others. The "Law and the Prophets" usually deal with politics and sociological truths, as well as personal salvation. The Book of Deuteronomy opens with "the words

which Moses spake to all Israel." Not to respect persons in judgement, not to oppress the poor, and usury is forbidden. "Hear, O, Israel, the statutes and the judgment which I speak in your ears this day." Purely political. God held the common, or whole people of Israel, responsible for the acts of their rulers. True, the ruler was not left unpunished, but the common people suffered. To me this is no marvel, for God did not want Israel to have a king. By the mouth of Samuel, God told Israel what the king would do, and what they would suffer at his hands. Samuel knew a kingdom was a departure from God, and wept over it. Consoling God said to Samuel, "They have not rejected thee, but they rejected me," and ordered him to select Saul, the son of Cis, as their first monarch. According to Old Testament samples and teaching, monarchy is in direct violation of God's law. The subsequent history of Israel shows God's displeasure with them politically. Righteousness, conformity to the higher law, exalteth a nation, Israel conformed to the heathen nations "round about them," and were destroyed. I believe there are ten times as many texts in the Bible, forbidding oppression, as there are teaching the Divinity of Christ. The "brotherhood of man" seems an admitted fact in the teachings of the Book. Freedom is not personal independence, but mutual dependence. The teachings of Christ was on the line of "Civil Liberty." His disciples hoped for a temporal government with Christ at the head. The mother of Zebedee's children desired good official positions, for her two sons. Jealousy sprang up in the hearts of the ten. Jesus said to them: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." "Even as the son of man came not to be ministered unto, but to minister and give but life a ransom for many." That the Christian church, in its government, is patterned after monarchy and chiefdomship, is in evidence that the teachings of Christ in the matter have not been followed. The Day of Pentecost is called the birthday of the Christian church. The disciples did not look for places on the right and left hand of the Master, but "had all things common." Neither did the council at Jerusalem, to settle questions of the Gentile ingathering, "lord it over God's heritage." They did not erect the Primacy of Peter. Nor yet did they pass human laws to govern the church after they were dead, but left ecclesiastical legislation to the will of the church, in any given place or time. All reforms enlarge human rights and broaden our liberties. The Protestant churches are the products of God's blessing on their founders, plus subsequent human legislation. Beyond the plain teaching of the Bible, no church has a right to legislate, without the consent of each member. The "new man in Christ" wants to do right, and is a proper subject for self-government. Church government ought to be based or adapted to the "new man," and be a government for, by, and of the members of any given denomination. Either from carelessness on the part of the

people, or a desire for power, has passed most of the church governments into the hands of the few, and they have become aristocratic, if not monarchical. In my own church, United Brethren, our government is episcopal in form. Whatever the leadership think the church needs, is what we get. We have no way of securing the voice of the whole membership on ordinary legislation. We elect delegates to our general Conference, but we vote without issues, and that body makes laws without the referendum. If any man can vote without an issue, and put intelligence in his vote, he can do more than I have ever done. "Voters are not teachers, but judges of what the law ought to be," says a political writer before me. The practice of "Liberty," and "Righteousness," ought to be made easy in both church and state. I have been a minister in this church for twenty years, and never voted but for one act of the General Conference in that time. Even then I got that privilege through strife in the church. The founder of the U. B. church gave us the privilege to elect, or re-elect, our bishops, every four years, presumably that we should, as a church, practice the "Liberty" of the "American Republic." But we are wanting a bishop to set us a Washington example of two terms and out. Neither is there in the present Board of Bishops one that could or would exercise the grace of liberty with President McKinley, and desire to retire at the end of two terms, going back to private life, or that of an ordinary minister of the denomination. So it is with the church, but that is not the teaching of the book. It may be that some day the Light will dawn upon us fully; until that time we will get our comfort in the teaching of the Book itself. When the church sees that a New Testament church government is for the "new man," that he may exercise in church government as well as grace, things will become different. Members of any church ought to be citizens, if not sovereigns, in that church, and not simply servants of the leadership. Much of church legislation is simply "loading up the old church wagon," in place of seeking the consent of the governed, the basis of a true government in both church and state.

1128 North 17th Street, Lafayette, Indiana.

HOW I BECAME AN ATHEIST.

J. M. GILBERT, M. D.

I WAS born in a strictly Christian community. I do not recollect my father, and do not know what his religious opinions were. My mother belongs to the Presbyterian Church. There was not to my knowledge an infidel in the whole country. All either belonged to the church or were nominal Christians. Those who were



J. M. GILBERT.

not converted fully resolved to become so at some future time. The idea was universal that it made no difference how moral a man was he would be damned unless he became converted. This they called getting religion. A person reared among such people nearly always holds to Christianity. It is a surprise to me that I did not become prejudiced in favor of religion like the rest.

The change in religious belief is nearly always by slow degrees, but it is sure when once started on the road with a determined effort to know the truth. Christians recognize the fact and they show it by their actions. Their custom is not to let any book or periodical come into their houses which criticizes or throws doubt upon the Bi-

ble or their long-cherished superstitions. They make strenuous efforts to keep such things out of the hands of their children. When they receive such literature they will not venture to read it from fear that they may be made to doubt. They declaim against reason and will not accept its conclusions on religious dogmas. They say that such literature, and such trusting to reason, is the work of the devil. God cannot defend himself at the bar of reason.

I suppose that most all who have freed themselves from religion (superstition) have traveled pretty much the same road. All such cases are interesting, instructive and convincing. I do not know whether my case will prove interesting to others or not, but it is of great interest to me.

When a very small boy I remember of hearing about Ingersoll. From the way they talked I would think that he was the only Infidel in the whole world. They would say that no one but a Christian had any right to exist in this country. They would say, "Let the Infidel go to

Africa and there, among the cannibals and fierce savages, who are without religion and without God, ventilate his views." They claimed that Infidels owed the very preservation of their lives to Christians. The way they said it suggested the idea that if Christians should exterminate the Infidels they would be justified in the act. The way they caricatured Ingersoll would make me think of the pictures of their mythical devil which I had seen. They said that he could not be honest, that he was out for the money. They gave it as their candid opinion that he would masquerade a few years as an Infidel and finally turn Christian. Then he would coin the money, as every one would go out to hear the converted Infidel.

At an early age I was a regular attendant at Sunday school. I received many cards of merit for reciting Bible verses and for having good lessons. I did not know what they all meant, neither did I seem to care. This sort of thing soon became monotonous. Going to Sunday school and having to stay to hear long, dry sermons at last became unbearable. I dreaded to see Sunday come. I resolved to go as little as possible. In the summer time I would slip off to the woods on Sunday and go bathing. The wild things of nature always had an attraction for me. I loved to wander in the solitary woods with their giant trees, flowers, birds and brooks. I thank my parents for leaving me to enjoy these things instead of forcing me off to the horrid Sunday school, for which I had an aversion almost akin to hate. My parents would admonish me about the sin of breaking the Sabbath, but I could not see why I should not be allowed to enjoy myself on that day.

Every summer we would have a long series of protracted meetings, and at such times the people would become distracted. They would build brush arbors, spread straw underneath, and place planks across logs for seats. The first two or three meetings were held for the purpose of reviving lukewarm and backsliding Christians so as to get in working order. Some good sister would break out shouting and keep it up until she became exhausted. She would faint and some brother or the minister would have to lend support. The parson would exhort, plead, threaten, and tell some pious tale about the fearful agony of those who died unconverted. While some pious hymn was being sung he would call for mourners. Many Christians would go out through the audience and almost drag their friends to the mourner's bench." For this they would leave a vacant seat in front. The penitents would get down upon their knees with their heads resting upon their hands. Christians would go and talk to them, and in their frenzy would sometimes beat the mourners on their backs with their hands. Their actions would make me think of the Bible tale which I had read about a man possessed with devils. Some of the most excitable mourners would be so overcome with emotion and frenzy that they would get up shouting. Then all would shout and praise God, and the show would be at its fever heat. Before this I would often be asleep upon the soft straw, but when the excitement grew most intense I would get up to observe their antics. I had never seen a lunatic asylum,

but I imagined the scenes there enacted would be something similar to these protracted meetings. But I never questioned religion; I thought probably it might all be true. I never had any serious thoughts about it, and was only a silent observer. I never felt any inclination to go to the "mourner's bench," and I am glad to say that it is one piece of foolishness I was never guilty of.

They would tell us that if we wanted to become converted to pray at home, to pray in the field, to pray anywhere, and that God would hear our prayers. But I never could see how I was to become converted, it looked impossible to me. I thought that there might be a devil and a hell, but I could not feel any fear. Once I thought that I would see if there was any truth in prayer for conversion. I would try to gratify a curiosity. I went out one night to pray. By some means I fell asleep. When I awoke my folks were out with a lantern searching and calling for me. The future destiny of my soul weighed so heavily upon my mind that I went to sleep. I did not tell them why I was there. I was ashamed of being so foolish as to pray. After that I thought I would give it another trial. I thought I would pray while in bed. But the thing looked so ridiculous that I could not utter a word. God was represented as being invisible and omnipresent. Such a person was beyond my comprehension, and I could not pray to a thing I could not understand. Besides, my conscience was clear, I felt no remorse or guilt, and I could not see anything to pray for. I said to myself, "If I am damned, I will just have to be damned—that's all." I never again was guilty of such foolishness as trying to pray.

Several years now passed, during which I never troubled myself about religion. I sometimes went to religious services, but not often. My parents had been to California before the war. I heard my mother talk so much about the beauties of the country that I resolved to go, and I went the first opportunity that offered. I lived a year in Lordsburg. During that time I seldom went to church. The place was in a beautiful valley. I spent my Sundays roaming and hunting over the foot-hills, through the valleys, and up the large canyons. The State had a free Sunday and a person could do anything which was lawful on any other day. This I greatly appreciated. I lived several months in Los Angeles. There I spent Sunday in going to the theaters, or on excursions to the beach. A comrade of mine was a Spiritualist, and I sometimes went with him to their meetings, sometimes to the Unitarian Church. The mediums claimed that spirits could materialize, and that they could permeate any solid substance. I went to one seance where the medium promised us that he would have the departed spirits of our dead friends to materialize. He had us to form a circle and to join hands. The effort was a signal failure. The medium said that the conditions were not right. In all of these meetings I saw nothing to convince me that there were such things as spirits or a spirit-world. The conviction was forced upon my mind that these mediums were the most deluded of persons, or else very great frauds.

I came back to Texas and spent several years in indifference as to whether Christianity was true or false. The first one to interest me was a "Restitutionist." I went several times to hear that doctrine preached. The minister denied the doctrine of "eternal torment." He claimed that heaven was to be set up on earth. He would say, "My friends, my soul weighs 149 pounds. If the breath is the soul, then a cow has a larger soul than a human." I guess he forgot that many animals also have much larger bodies than men. I thank this man for starting me on the right road to investigation.

I next read a lot of Unitarian and Universalist literature sent to me from Boston. I began to see things in the Bible which could not be harmonized. Their doctrines, it is true, are far superior to the orthodox creeds, and they at least want a God who is a gentleman and not an infinite fiend. But try as they may, they could not explain away the doctrine of eternal torment and still retain the complete Bible. They tried to make the Bible agree with science, and said the days spoken of in the account of the creation meant geological periods, but upon that theory the command to keep the seventh day holy was perfectly absurd and directly contradictory. This was the first fact which called my attention to the hopeless contradictions between religion and science. Before this I had paid no attention to the teachings of the Bible. I found that the Bible taught the creation of all things out of nothing; that the earth was flat and stationary; that the sun revolved around the earth; that the sky was a solid and only a few miles above the earth. This brought vividly to my mind what I had learned in the school room. There I learned that matter was indestructible and, therefore, self-existing; I learned that the earth had once been a molten mass which took millions of years to cool before it could be inhabited; that the earth was round and revolved before the sun; that the sun was the center of our solar system; that the sky was no firmament, that men gazed through it in observing the motions of the planets and stars.

I now began to perceive why theology had changed its front, and why theologians taught that the Bible meant just the reverse to what the authors meant. It was because science had gained a victory, and they were forced to accept her teachings or lose their occupations. That is why they teach the days to mean geological periods, but they are still grossly inconsistent in insisting upon the observance of the Sabbath. I knew the writer of Genesis clearly meant a day of twenty-four hours duration. I knew that the Bible taught that heaven rested upon the sky and that hell was underneath. But this proved to be false, and they were forced to relegate heaven and hell to some unknown mysterious place. I could now understand why apologists claim that the Bible was not revealed to teach science but to teach religion and morality. But there was not the shadow of an excuse for such an apology. I could not see why ignorant men, so mistaken in things they could see, could instruct us any better in morals, or be any wiser about things invisible. I learned that

the Bible taught no better morals than it did scientific truths. If these apologists are wise enough to know that the Bible was not meant to teach science, why do they still continue to try to make it agree with science? Why do they still talk of a creation?

I was surprised that I had not see all of this before. But it was because I had not paid any attention to the Bible, and had not compared its teachings to what I had learned at school. And this is the principal reason why a majority of people still cling to the Bible as inspired truth, and why they do not recognize it for what it really is—the product of an ignorant age.

I began to seek for an explanation of the origin of these beliefs. I could not think that they were revealed. I could not comprehend an invisible and omnipresent God. Such a thing, according to my notion, must be in the nature of a gas. I could not conceive how this could have intelligence, or how it could reveal anything. I dismissed revelation as being worthless. I used to firmly believe in Santa Claus. I thought he knew all of our actions and whether we deserved any presents. I thought he could be everywhere on the same night, and that his power was unlimited. But curiosity one night prompted me to watch. I saw my parents placing the presents and my belief in Santa Claus was at an end. In thinking upon the question about the existence of God, I remembered this old belief. I began to compare the belief in God to the belief in Santa Claus. I saw that the two beliefs were taught to children in exactly the same way, and were held to be equally true. Eventually the child catches on to the deception in the one case. It occurred to me that the belief in God was a much greater deception held by adults, just like the belief in Santa Claus was held by the child. I now observed Christians when they prayed. At the end of each prayer they would say, "Not my will be done, but thine, O, Lord!" This made me think that those who uttered this prayer knew that nature paid no attention to prayers, and that everything would run the same course as if no prayer had been said. I saw more clearly the utter foolishness of prayer.

I knew the first people who began to think at all would seek for an explanation of the cause of the natural phenomena around them. I began to observe the things around me. The earth appeared to be flat and motionless; the sun appeared to travel around the earth; the sky appeared to be a solid. These things would present themselves in the same way to the first philosophers. These men, not having any means of knowing better, naturally believed the earth to be flat and stationary, that the sun moved, and that the sky was a solid. Not understanding the cause of rain they thought that windows in the sky opened to let the water pour through. This is the way the story was first written. Even to-day people who know better are in the habit of speaking of the rising and setting of the sun. The old Bible writers took the apparent for the real, they had no means of learning the facts. But those men who wrote this story could not understand how the sun and moon could move without some agency. So they

peopled the regions above with anthropomorphic beings for this purpose. But how could such beings themselves move through space? They observed the flight of birds, and they gave these beings wings also. As these beings were invisible they must have habitations upon and above the firmament, and this place they called heaven. The ancients imagined that the beings who had charge of these affairs to be good. They observed the actions of volcanoes, earthquakes, and boiling springs, and they imagined these things to be caused by bad beings or demons. As these were also invisible they must have their habitations in the bowels of the earth, and this they called hell. These people at first believed that they received all of their rewards and punishment on earth. They did not believe in immortality, or that they would go to heaven or hell. From their observations they very naturally thought that a dead man had no pre-eminence above a beast, they all died alike, all breathed the same air, and all went to the same place—back to the natural elements out of which they were composed. They said that "the dead know not anything, neither have they any more reward," and "he that goeth down to the grave shall come up no more." The doctrines of a resurrection, eternal happiness, and eternal torment, had their origin from the speculations of men, or were the inventions of men full of cupidity. They could thus fatten upon the hopes and fears of the people. In that age of unbridled credulity they could make the people believe almost anything. These were some of the thoughts which had been passing through my brain.

About this time I was reading a Socialist paper which was published in Tennessee. It had an advertisement of "Volney's Ruins." I sent for the book. It was entirely different and a much better book than I expected to receive. I read this book through carefully. The honesty, earnestness, pure motives, sound logic, and scholarship of the author could not be doubted. This was the first book that I had ever read which denied the truth of Christianity. It convinced me that all religions had originated in the same way, and that all were equally false. I had heard of the "Age of Reason," but I did not know the character of the book. I borrowed this book from a depot agent and read it. Paine showed the books of the Bible to be without any known authority. He refuted its claims to divine inspiration. He showed that all the so-called prophecies of Christ were impositions of the most glaring kind. When I had finished reading this book the impression was left upon my mind that no such a character as Christ ever existed, even as at man. I knew that all of the theologians in the world could not answer Paine. I now understood for the first time why Christians had wilfully lied about this great man. No one, who will lay aside all religious prejudices, can read his book and not pronounce him noble and great. I learned that it was the common practice among Christians to lie about every great man who has given his reasons for rejecting their religion. But, on the other hand, when the beliefs of great men are not generally known, the church claims them as her own. I learned that the church lied in claiming Washington, Jefferson, Franklin.

Lincoln and others to be Christians. If it had not been for the innumerable lies the church has told, which she resurrects every year and keeps perpetually green, she would have been dead to-day. It is true, as Ingersoll has said, that these lies are the most valuable assets of superstition.

I afterwards read Draper's "Conflict." I learned that the other claims of the church, that she was the most devoted friend to learning and science, that she was a friend to liberty of conscience, were also completely false. I learned how the church had been the bitter enemy to learning and philosophy. How she had persecuted, imprisoned and exterminated heretics and philosophers. How she had murdered the Hypatias, applied the fagot to the Brunos, and let the Galileos perish in her foul dungeons. I learned that the Inquisition was a natural result from Christian teachings. God said kill all who worshipped other gods, and Christ was made to say that he did not come to bring peace but fire and sword; that he came to fulfill the law and the prophets, and the law said kill. This is the way heretics and Infidels owe the protection of their lives to the church when she had unlimited power and religion was in flower. I read the history of the "Middle Ages," and learned of the dense ignorance, cruelty and piety of that period; how religion had opposed learning and philosophy because they had discovered truths which conflicted with a book of ignorant traditions. I learn that almost every great truth and reform had been first advocated by Infidels, and that the church had always opposed with stubborn hate. When at last any victory had been won for liberty and humanity, in spite of the church, she always stepped in and claimed the honor. The church always plays false in everything. I learned that the doctrines of Christianity had been borrowed from the older religions and were now masquerading under another name. The utter conceit and gall of Christians sending missionaries to heathen lands now stood out boldly.

I read the lectures of Robert G. Ingersoll. These were grand. I saw that this man was one of the greatest thinkers and orators the world had ever produced. I knew at once that all of the calumnies that had been circulated against him were false. I did not have to be told—I knew the source from which all these slanders had come—from the church, an institution whose stock in trade is nothing but lies. Its very foundation is false, and this begat the necessity of continuous lying through all the ages of its existence. I read Ingersoll's debates with Field and Gladstone. I read Huxley's debate with Gladstone. I read the Bennett-Mair debate. I found that the greatest defenders of the faith were completely vanquished and could not stand before the champions of reason and truth. The proof of the pudding is in the eating. These debates were circulated only by Freethinkers—this was proof of the victory. I read some of the works of Darwin, Huxley and Haeckel and became convinced of the truth of evolution. The only difficulty in the way to keep a person from accepting evolution is to remain ignorant. I attended a medical college and there became thoroughly confirmed in these views. Anatomy and physiology presented facts to prove evolution, and there I could see the

anatomical facts with my own eyes, which could have no other intelligent explanation than that given by Darwin and Huxley. I have read many other excellent Free Thought books and pamphlets. Last of all, I have read Haeckel's "Riddle of the Universe." He conclusively shows that all the natural sciences converge towards the same goal, and that they link together in perfect harmony in teaching the unity of nature. The idea of an anthropomorphic God the church has about given up. Haeckel shows the preposterous absurdity of its substitute, the "Gaseous Vertebrate." For how could a gas have brains? How could a thing without brains be intelligent? A thing which permeates all space must be in the nature of a gas. It now appears to me that I must have been unconsciously an unbeliever in Christianity all my life.

Once convinced of the falsity of Christianity is to be always convinced. Once brought to see the ignorant and superstitious origin of one religion claiming to be supernatural, is to see the origin of them all. Some of the world's great religions are superior in many respects to Christianity, and some of them are more widely accepted. This is why philosophers in heathen lands, brought to see the fallacies of their own particular superstition, reject Christianity along with all the rest. They know that making proselytes to Christianity is nothing more than substituting one superstition for another. This is why Christian converts in heathen lands are confined to the most ignorant and vicious.

It is the most silly thing in the world for Christians to talk about converting Freethinkers, because most of them have reached their intellectual convictions and mental growth from investigation, study and philosophy. A Christian who supposes such a thing is most densely ignorant of the process of mental growth and the status of mental liberty. As well try to change the planets in their courses as to attempt to persuade a Freethinker back into the mental bondage from which he has escaped. Such a thing is impossible. The mind once set free can never go back.

Randolph, Texas.

RESURRECTION—A GHOST STORY.*

BY CHARLES D. STEWART.

AT the boarding house where I was stopping they said there used to be a ghost. But that was when the place was used as a private dwelling. When it was turned into a boarding house the ghost left. One night, being somewhat restless, I turned over to find a comfortable position. The



CHARLES D. STEWART.

man who had formerly slept on this mattress was of a different shape from myself, and somewhat heavier, and had evidently been in the habit of sleeping crosswise of the bed, so that in the course of time he had worn it into a form that was more familiar to himself than it was to me. This is one objection I have to changing boarding houses—and as I had never slept after a man who seemed to have the art of making me feel at home, and as I never had the pleasure of starting a new mattress out in the world and forming its character, I decided, after several changes, that it would be wiser to learn the habits of some old mattress and then stick to it. Mention of the ghost at first shook my resolution. But as I had already served considerable time in the new attitude, I resolved that I

would stay—ghost or no ghost. It was just as I was about to turn over that I saw the ghost. At this stage of the story you might think it strange when I say I was not at all startled at my first meeting with a ghost. I watched him out of the corner of my eye. As he moved aimlessly about the room I thought I heard him muttering to himself. By constant listening I gradually made sense of his words, and finally heard him repeat, "Poor Rameses, he has his left leg on his mind all the time. It seems to worry him."

Is it not peculiar how one idea will suggest another in some way connected with it, but seemingly so entirely foreign? The ghost rambling about the room in his white robe set me to thinking. I had bought a set of books for which the paper was said to have been especially manufactured of white rags. Since the days when the white-robed Oriental fanatics perished by thousands on the desert in their yearly pilgrimages to the Holy City—and thereby furnished the material for all the linen paper in Europe—these have been less and less paper that a book-lover can take pride in. I wondered if my books were really made of good rags—

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and I pondered upon the fact that in the dawn of printing the white robes of fanaticism torn to rags became the clothes of all the good and sensible ideas. In these days of supercalendered pages the heavy paper is mostly chalk. And the indigestible volume has driven entirely out of business the book-worm who used to feed upon the luscious pages. It is all up now with the book-worm.

"Excuse me," said the ghost, suddenly, "were you speaking of worms?" That was how I became engaged in conversation with the ghost. Presently he sat down at the foot of the bed. I noticed that his feet were of a bluish tinge, and mentioned the fact.

"Ah, yes," he answered, "I was raised in Boston. They did not always dye well in those days." In this way we became more and more personal, and I became curious to know what had been troubling him. I asked. As soon as I mentioned the name Rameses he said: "Rameses? O, he is the most interesting ghost I have ever met. He died in 1500 B. C., and I in 1876 A. D.—a short time, I assure you—and we are quite friendly."

"But how did he get his left leg on his mind?" I inquired.

"I will tell you his story," said the Ghost. "Rameses was a gay gentleman and one of the highest livers in Egypt. He managed at last to die with most of the fashionable diseases. In his conversations with them he has frequently mentioned his boating parties on the Nile and his all-night lotus feasts or late suppers. Rameses was married—that is to say, he had a great many in his harem—about forty head, I believe—anyway, you understand the Egyptian usage in this particular. Rameses died like a gentleman and was embalmed according to his royal station in special spices and asphaltum. He was inscribed with the history of his life and stood on end in the pyramid of Cheops—followed to his last standing place by a bereaved and husbandless harem. From this time the history of his existence would be of little interest to you. Suffice it to say, that he suddenly fell into obscurity and became more and more dessicated. For a long time he accomplished little. After many centuries, in which he had passed entirely out of the mind of his family, the ruthless hands of modern vandals began to lay hold of the persons of the Egyptian gentlemen and put them to various sorts of work. Many shiploads were taken away to England to help cultivate the British soil. You are aware no doubt that the English are great fertilizers. There every turnip, when it is harvested, is carefully cut off so as to leave the roots remaining in the soil and the tops are all thrown back on the field so as to waste land as little as possible. Potato peelings and all waste go back to the land there—for necessity has made them scientific. In past years when mummies were plentiful they were shipped in loads to England for this purpose—for they made a rare compost for the highly cultured gardens. Many were also carried away by the wandering Arabs to be used as firewood—they were very dry and the impregnation of asphaltum made them an intensely burning fuel for the treeless expanse of sands. Many cords of honorable gentlemen were used for this purpose. And they were comparatively light

—a great consideration for the over-burdened camels. Everything you observe tended to disturb a mummy and rob him of his natural rest. From all this Rameses fortunately escaped. His remains would probably be still at their post or be leading an honorable public career as an educator in an orthodox university museum had it not been for a peculiar turn of Yankee enterprise. Toward the end of my own bodily career in Boston—early in the '70s—it was discovered in Connecticut that a mummy that was well ground up and incorporated with linseed oil would make an excellent quality of brown paint. It was more permanent than the mineral article—had peculiar qualities, a color of its own, and was cheap. The manufacture was carried on with success for some time.

"Among the smallest paint manufacturers was Darius Putt. He hesitated to risk any money in such a venture before it was tested by others. In 1873 one of the neighbors took his family for a trip in the Orient. Mrs. Putt—having thus heard of the Orient—gave Darius no peace of mind until he had consented to take her and the daughter Phoebe to the Orient—not because she cared much to see the place, as she said, but because she wasn't going to let anybody in the church get ahead of her. The Putts packed their trunks and went to Egypt. There they came across Rameses. Both Mrs. Putt and Phoebe were determined to take him back to New England as a 'keepsake.' Darius did not favor laying out any great sum of money on any mere 'parlor truck.' But he shrewdly figured that he could use the lower extremities for experiment in his paint factory. Mrs. Putt said that would not be objectionable so long as the case was not damaged and the upper part was left intact. That, she said, would be all that was necessary 'to show'—with the top section of the lid removed. Darius could thus gratify his daughter's whim and make a business venture at the same time. He succeeded in getting Rameses at a very low figure. The laws against the importation of foreign labor not being made to cover such a case, Rameses was brought to New England and his leg was set to work in the paint mill.

"The result was surprising. The brown was much richer than any the other manufacturers had produced. A prominent painter pronounced it 'reeking with richness.' This was largely due to the high manner in which Rameses had lived, as well as the way he was embalmed. So Rameses has boasted me many times. Darius was delighted.

"But in laying his plans to put his brand of paint on the market in quantities he discovered that the particular class of mummy he required were all noblemen of the highest rank who had been embalmed with the high grade royal materials. They came so high that the venture would not pay, and that was the end of the matter so far as Darius Putt was concerned. The painter who had tried the mummy paint, and who had been so pleased with it, bought the small product of the experiment. He used it to paint a number of oil monochromes. Its transparent depth and 'good body,' as he called it, inspired him to do his best. He painted a number of ideal figures scantily draped, representing Innocence, Truth, Faith, and all the virtues, until the mummy-paint had been all used. The

pictures are still in existence, beautifully framed and carefully preserved."

At this point the Ghost became silent and sat with his hand supporting his chin in deep reflection.

"Is that the end?" I asked. "Why don't you go on?"

"I was just thinking," replied the Ghost. "This matter has been the subject of much meditation to Rameses—a matter of deep concern. He looks forward a good deal to the resurrection. On that day the parts of his body will hie away to meet each other and get together to have judgment passed in the form of Rameses once again. As to the pictures, it is natural to suppose that when they leave the frame the particles will travel alike and at equal speed to the East—they will naturally float away and arrive in the Orient perfectly intact—Faith, Innocence and all the young ladies will come to life and float away to meet the rest of Rameses."

Here the Ghost had a thinking spell again and I had to wait for him to go on. Presently he continued, "This disposal of affairs has influenced his entire career as a ghost. He thinks that if he can make arrangements he won't have his left leg put on. Often in speaking to me he says, 'Friend Shade, if there is anything that I look forward to with pleasure it is that. Few ghosts have been so fortunate as I.'"

"And is he trying to live up to the ideals of his leg?" I inquired. "What will be the feelings of such a man as he to be confronted with his proper self with Innocence, Love and Virtue and Truth? Does he not view it with alarm?"

"He hopes to conduct himself," said the Ghost, "so that he will be able to go with them to a favorable climate. Ah, poor Rameses! he has his left leg on his mind all the time."

At this point the Ghost arose to go. I remonstrated and he looked at the clock. "Really," he said, "I must ask you to excuse me. If I am not in by twelve o'clock my wife will shut the doors of the vault. She kept me out a fortnight ago and we had some words about the matter. So good-by. Now don't go and misrepresent me, young man."

"Farewell," said I. "Come again when you can spare a few moments of your valuable eternity."

At this point it occurred to me that I was trying to turn over. Finally I became sufficiently awake to realize what was troubling me. My left leg was twisted up into a hole in the mattress where my predecessor had evidently been in the habit of resting his elbow. My left leg was asleep—and numb—and I could feel it no more than if it were dead. I spanked it back to life, kicked it a few times, and finally adjusted my shape into the sarcophagus of the o'd boarder.

Chicago, Ill.

WHAT WAS JESUS?

BY GEO. W. TURRELL.

IN the June number of the *Free Thought Magazine*, Myra R. Withers and John Maddock object to my estimate of Jesus, as presented in the April number. Both writers defend the "man Jesus," but reject the Christ idol, or God Jesus.

The rule of criticism in both articles appears to be about as follows: All the bad, foolish teachings attributed to Jesus in the Four Gospels are false, and forgeries. All the good and wise utterances are true and belong to Jesus.

Mr. Maddock tells us that the writers of the Gospels lied about Jesus sometimes, and sometimes told the truth; since I don't know when they are telling the truth, I reject the whole as unreliable.

The Four Gospels are now known to be forgeries of the Second Century A. C., and Jesus a mythical character. Yet I have the same right to judge of this personage from the whole story as I have to judge of Shakespeare's Hamlet or Shylock, without "proceeding on the assumption that the Bible is a book of truth."

These writers reject the fall of man, miraculous conception, bloody murder atonement, the resurrection, and the miracle stories, and all the bad and foolish teachings. Take these from the New Testament and what is left, Nothing but a few wise sayings of pagan origin. The Christ of the Gospels would disappear. It would be like the play of Hamlet with Hamlet left out. "It won't do."

Who is this "man Jesus" whom our critics so much admire? Jesus was about as common a name as James or John. There was Bas-Jesus, a certain teacher who opposed Paul and Barnabas (Acts 13: 6). The Jewish Historian Josephus gives no less than fifteen, most of them living at the time of the Christian era, bearing the name of Jesus.*

1. Jesus, son of Josedek (Aut. XII; iii: 10; iv: 1).
2. Jesus, surnamed Jason, son of Simon (Aut. XII; iii: 10; iv: 1).
3. Jesus, son of Phabet (Aut. XV; ix: 3).
4. Jesus, son of Sei (Aut. XVII; xiii: 1).
5. Jesus, son of Damneus (XX; ix: 1).
6. Jesus, son of Gamaliel (Aut. XX; ix: 4).
7. Jesus, son of Sapphias (Wars. II; xx: 4).
8. Jesus, son of Shaphat (Wars. III; ix: 7).
9. Jesus, son of Ananus (Wars. IV; iv: 9).
10. Jesus, son of Ananum, a plebeian (Wars VII; v: 3).
11. Jesus, son of Gamala (Life 38, 41).
12. Jesus, a high priest (Wars VII; ii: 2).
13. Jesus, son of Thebuti (Wars VI; viii: 3).
14. Jesus, father of Elynias.
15. Jesus, surnamed Barabbas.

Josephus here gives the names of the fathers of twelve of these men who were called Jesus, but your "man Jesus" of the Gospels had no human father, being the product of a Ghost, which wondrous fact was revealed to Joseph in a dream.

All the different Bibles and systems of religion contain some good sentiments mixed with errors and superstition.

The contrast of exalted sentiments, mixed with error and false concepts, does not prove some great and good original, but rather that the Gospel forgeries are unskillful and bungling products.

The historian Celsus gives this estimate of the "man Jesus" as quoted by the pious Origen:

"Jesus having gathered around him ten or eleven persons of notorious character, the very wickedest of tax-gatherers and sailors, fled in company with them, from place to place, and obtained his living in a shameful and importunate manner" (Origen vs. Celsus, Book I., p. 466).

"These tenets of his (Jesus) were those of a wicked and God-hated sorcerer" (Idem, Book I, p. 478).

Origen quotes from the Epistle of Barnabas approvingly: "Jesus selected his own apostles as persons who were more guilty of sin than all other evil doers" (Idem, Book I, p. 468).

One of the greatest evils connected with nearly all the great religions of the world is the tendency to produce vast hordes of pious mendicants. Teaching "The Kingdom of heaven," or God-pious idlers, holy good-for-nothings, a burden on the community, and truly enemies of the worthy poor.

Whether Jesus was a real man or a myth, as a personality he belongs in this class, and for such I have little respect. He brought no new light. Taught nothing of value not previously known. He had no useful employment, but with his disciples lived upon the charity of kindly disposed people. To-day and for centuries past the Christian world has been cursed with pious mendicants, holy orders of beggars, following his example, and glorying in his vagabond sentiment, "Therefore I say unto you, 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" (Matt. 6: 25).

For the modern tramp, who may have been forced to his present status by the hard and unequal conditions of our boasted Christian civilization, I have great sympathy. But for the men who become holy idlers for the "Kingdom of God" I have little respect.

We have had too much of "The Kingdom of God;" we want the kingdom of man. Toiling, struggling, weary humanity demands a better ideal than a holy idler. It is time for sanctified laziness to become unpopular.

Millions defend and magnify Jesus, Mahomet, Joseph Smith and Dowie. Millions sing,

"What a friend we have in Jesus,
He will all our burdens bear."

Faith is potent. Dreamers are magnified. Distance lends enchantment to the view, and some Freethinkers join in the refrain.

In this adulation of pious dreamers, the scientist, the toiler, the inventor, the real men who have made our burdens lighter by bettering conditions receive scant praise.

Philadelphia, Pa.

WOMEN IN THE CENSUS.

BY HELEN H. GARDENER.

[From the New York Evening Telegram.]

WOMEN in the Census" was the subject of a paper read this afternoon by Mrs. Helen H. Gardener at the monthly meeting of the New York County League of Women's Suffrage in Tuxedo Hall, at Fifty-ninth street and Madison avenue. But as it was read it proved to be largely a denial of the charges recently made by Cardinal Gibbons against women suffragists, and Mrs. Gardener's declarations of the "utter immorality of his own narrow-mindedness" sent a shock through the assemblage.

"There are a great many grown up children in this droll old world," Mrs. Gardener began. "They are the mental infants. They think they are thinking.

"Some of these people are bishops, some are cardinals, but the infant class is composed of the women 'antis,' who think they are thinking their own little thinklets.

"These people do not comprehend this fundamental principle of republican government. They do not grasp the idea that it is the vote which is the sign and badge of equality; that it is at once the weapon and the shield of liberty and justice.

"A short time ago Cardinal Gibbons went out of his way to make a few remarks about the duties of 'woman,' her 'sphere,' and so forth, and added a brief paragraph (as an expert) on motherhood. This sort of thing has become chronic with Bishop Doane and others like him in this State, but as a beginner I don't know but that the Cardinal included more mistakes, misrepresentations and follies in his short talk than had any of his peers for some time past. He drew sad pictures of the home life of the woman suffragists and their children.

"Now, I happen to know personally most of the prominent women suffragists. Their homes and their children compare more than favorably with the very best which Cardinal Gibbons' church and philosophy of life have produced, far outstrip his average, and are as gods to his majority.

"Who are the mothers who present the State with the majority of the criminal classes? They are not suffragists. They are the women who are most absolutely under masculine dominion and guidance. That alone should be a sufficient answer to His Reverence.

"The president of this society is not responsible for what I say, but what I have said is a fact which no one else has presented to the public in reply to the Cardinal's unjust, untrue attack upon suffrage women.

"Mrs. Stanton, the mother of the suffrage idea for women, has seven splendid sons and daughters, who not only love, but profoundly revere and admire her. Any one of them would be an honor in and to any Cardinal's acquaintances. Any could teach him the utter immorality of his own narrow-mindedness, which permits him to bear false witness against his neighbor.

"How dare a man who claims to be a moral teacher traduce good women of whom he has not taken the trouble to learn the truth—or else he is deliberately telling what he knows is untrue. There is not in Cardinal Gibbons' church (including himself and the Pope) so great a heart, so broad and catholic a mind, so wholly moral and ethical a personality as that of Elizabeth Cady Stanton, the mother of the suffrage idea for women. She has innately too high a moral quality and too profound a sense of justice to stoop to do what the Cardinal has done. If his faith fails to make of his as lofty and true a soul as her philosophy makes of her, then it behooves him to be silent."

THE FREETHINKERS' MANUAL.

The Freethinkers' Manual, advertised on the first page of our advertising department, is a very valuable book. The price has been reduced from \$4.00 to \$2.00 and is now for sale at this office. We ought to sell a thousand copies at that low price. Send in your orders,

A CRITICISM OF MR. MADDOCK'S PANTHEISM.

BY CLARENCE C. GATES.

THIS is written as a criticism of Mr. Maddock's "Reply to W. J. Dean," and to other articles he has written. I will say that this is a fair and impersonal criticism.

"Let us be honest;" "Let us not imagine," the complement to the first. We know, because of the evidence which is shown. We cannot discover the truth by imagining. If the evidence is not conclusive we do not certainly know. Partly known truth, or that which is suspected to be true, and which can be proved to be either true or false; such we call a supposition or theory. That which has the best proof that it is true, or very surely exists, we must believe. We say that the earth and the sun are inanimate, because all that we know of them supports that belief. We say the same of all matter, for the same reason. We have no evidence that matter is animate. It must be imagined (image, an idol), if we say that matter is intelligent or animate. Matter or substance is that which "occupies space," or "takes up room." That which does not



CLARENCE C. GATES.

"occupy space" is immaterial. Life and motion are immaterial, and are the products of matter. There can be but one thing that "occupies space," and we call it matter. A God must be the product of matter, if it were possible for a God to exist, or matter. If a God were the product of matter he must be immaterial life, as we ourselves. That which is the product cannot govern or control that which caused it. As matter and all of its universal properties must have always existed, then a Personal God is an impossibility. By a Personal God I mean a Supreme Being, separate and above matter. For a being cannot rule or control that which it did not cause or create. Matter and its universal properties exist by fate, or inevitable necessity. So would an Eternal God, were it possible for such a being to exist. If anything exists by Fate, then Fate is the Higher Cause; the Higher Power. And Fate is not intelligent. Now, Pantheism is all we need inquire into.

Evidently Mr. Maddock has rejected one fairy tale to accept another. For he is a Pantheist, and Great Dynamis is his name for his pantheistic God. Pantheist means "all God," or "every God."

"The Great Dynamis is potential, intelligent matter." And, "The

Kingdom of the Great Dynamis is within every atom, not outside;" define the Pantheist. Every atom is intelligent, says Mr. Maddock, and, as I said, Pantheism may be the belief in the "Every God." As matter and force must be one, the same, then Mr. Maddock must believe in intelligent matter. If matter is intelligent, it must be animate; but we have no evidence, whatever, that matter is either intelligent or animate, although it does produce intelligence and animate forms.

Mr. Maddock believes that the Great Dynamis started or caused all forms, through Design. If that were true, then it would be possible for the Great Dynamis to radically and abruptly change the form. Mr. Maddock speaks of the blind fish of Mammoth Cave, and he believes that they never had eyes. He believes that they were specially designed eyes, to live in the cave. If he does not believe this, he is dishonest in his argument.

I will not believe that Mr. Maddock is doubtful that the fish have always been blind. But, when a radical change can be made, such as Mr. Maddock believes took place, when the fish inhabited Mammoth Cave, surely such a change would be possible to-day, with every animal and plant form; not only for the convenience of a particular form of life, but for the proof of the Great Dynamis. When one plant form, such as wheat, can grow from the seed of the oat, either by radical or successive changes, then the Great Dynamis can and will prove to all men that it exists. Individual proof is the only rational proof. Until radical and unmistakable proof is given, I cannot believe that the Great Dynamis exists. Natural law and natural phenomena are not proofs of a Governing Mind. But Change of Law is proof. A Being that cannot change that which it caused to be made, is helpless. And a helpless God is a contradiction. Does Mr. Maddock believe that the Great Dynamis is helpless?

Mr. Maddock has made the same grand mistake, that the Christians are so constantly making. He says there is design in the governing of the Universe, when there is no design evident, anywhere in Nature. As there has been no change from one known plant or animal form to another, this alone would prove one of two things: either there is no God, or the God that exists is indifferent to everything in the universe. Now, Mr. Maddock believes in a God, which he calls the Great Dynamis. Witness this sentence, taken from his article "Reply to Mr. Hoover," beginning with the last five words on page 93, February number of Free Thought Magazine: "The power of God we know, and His character we shall know when our lessons are all learned, Herbert Spencer to the contrary."

Mr. Maddock has indulged himself in awkward and inappropriate sarcasm, when he asks why environments are not changing fish to reptiles. Mr. Maddock has very evidently confused a "species" and a "genus." "The lion, tiger, cat and panther are species of the cat kind or genus." The wolf, fox and dog are species of a genus. Mr. Darwin wrote the "Origin of Species" to prove to the world that the species of a genus are from a common ancestor. Man is a genus. The

different races of men are the species. Mr. Darwin proved that environment originated species, but he was not so absurd as to try to show that man and the horse differ, because of environment.

Life suits itself to conditions, everywhere. We have the best of evidence of this natural axiom. "Earth, rain, sun and seed" do not combine by design "to produce a flower." The rain falls, when it is not needed. The sun parches and kills the flower, when the rain does not fall, when it is needed. The seed will fall on ground that has not enough of fertility to mature the plant or the flower, yet the seed will grow on such ground. The soil and the seed may be the best, yet a late and untimely frost will kill the growing plant. There is no design and no intelligence, in all this, to cause the seed to grow into a plant. The growth is mechanical and unintelligent; suiting itself to the conditions, and not the conditions to the seed. Two Chicago professors have chemically started life. They have proved that the first cause of life, in all forms, is purely mechanical. Various chemically originated organisms have started all life forms.

Throughout Nature, there is a marked tendency toward the over-production of life. This vast over-production is positive evidence that competition is necessary, because plant and animal growth is mechanical. There would be no need of this waste of seed if a God existed. Should Mr. Maddock claim that this superabundant product of seed is necessary for the support of animal life, then he must admit that the Great Dynamis is capable of making a positive, natural revelation. Only Change of Law, through the Great Dynamis, if Mr. Maddock is right, is natural revelation. And natural revelation is the only rational proof of the existence of a God. Until it is given, no logical man can believe in a God. Natural revelation has not been produced, because of the absolute fact that there is no God of any kind—Jupiter, Jove, Jehovah, or Great Dynamis—anywhere in the universe. A God is an impossibility.

The animal's fear is Nature's guard and protection against extinction of life. The pure mechanism of this fear is evident, from the alarm shown by an animal, on seeing that which cannot possibly hurt or destroy, and the animal's disregard of that which will kill and destroy. The chaos of warning and danger to the animal is evidence that life is not protected by design.

The sun's purpose is not to give out light and heat. There is no purpose evident in existence. The cat does not exist to catch mice; or the horse to work for man. The "bot flies, fleas and rattlesnakes" have as much natural right to exist as we have. Man is above his natural condition. That is why there is inharmony.

If the hot climate did not turn the human skin black, what did? Why has there been no Ethiopian native found in the cold North? Or a native race of purely white people at the equator? The people of India are a brown race. The change of color is not effected in a century, but in many hundreds of years. The horse was the size of the fox once. Is the change of species due to design, Mr. Maddock? If not, the change

must be due to the various environments of the horse. Life in the Shetland Islands has an unfavorable environment. Why are the native Shetland horses so small, if environment does not change the species? Why are the smallest people of the earth found in the most unfavorable spots?

Now, the different complexions and character of the races of men are due to climate and environment, and they are species. These species are the result of environment.

There is self-compensation in Nature. The ostrich's leg will not continue to grow bigger than the actual need of the bird will require.

When Mr. Darwin, who patiently investigated the "Origin of Species," when Mr. Darwin says that species are due to environment, I know that he is right, because, from my own knowledge and reason, I know it is true.

Mr. Darwin's science is infinitely better than Jewish Theology, and the curiously imagined pantheistic theology of the Great Dynamis. The goal of all science is atheistic materialism, in which there is no Design, no Chance, and no Intelligence—only Law.

Tuscola, Ill.

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From June 20th to July 20th.

George Roy, \$1.00; Nelson Barnhouse, \$1.00; W. B. Neighbors, 75 cents; J. S. W. Pardee, 50 cents; Fred Hotop, 25 cents; Wm. Ray, 25 cents; George Houston, 25 cents; E. H. Forest, 25 cents; A. J. Moser, 25 cents. Acknowledgments will be made each month.

MISSIONARY WORK.

We will send, to any person, for 30 cents, ten copies of the Free Thought Magazine, to be given away. We are to select them from any of the last five years' numbers, and send them postpaid.—Publisher.

EDITORIAL DEPARTMENT.

THE "NEW THOUGHT" MOVEMENT.

THE following editorial from the Chicago Tribune, entitled "Old Thought vs. New Thought," has more truth in it than any ten chapters of the Bible. This "new thought" movement is the greatest humbug and fraud that has appeared for the last one hundred years. It is carried on by people who are half hypocrites and half insane, and by their fool dupes who are ready to swallow anything that is called "new" and "progressive." The leaders of this movement are Helen Wilmans, Sydney Flower, and a smaller light, George Chaney, editor of the Chicago "Interpreter," and now Etta Semple, editor of "New Thought Ideal," is trying to become an apostle of this fool movement, or, more properly, a movement to draw money out of the pockets of deluded dupes. They call themselves Psychic Researchers, Astrologers, Hypnotists, Mental Scientists, and Theosophists. It seems that Flower's wife did not take to these new cults, or new thoughts, readily, and as the Tribune says, had an old thought that it would be better for her to cut loose her marriage bonds, and be at liberty to think her old thoughts in peace. The following editorial on this divorce suit from the Tribune we judge will be read with interest:

Mr. Sydney Flower, the psychical research leader, has accumulated a bewildering collection of new thoughts within a comparatively short period. He has, for instance, new thoughts about fifty different food remedies, each one of which is a body builder, while some will cure all diseases and others will make the users beautiful; about a cash compelling scheme which makes every man rich without experience, as it pays from the start; about self-healing by thought force; about developing psychic power; about volic force and telepathic volation; about the magnetic gaze; about the divine science of being; about suggestive therapeutics, psychometry, and somnopathy; and about palmistry, astrology, hypnotism, ghosts, and bogies. In a word, Mr. Sydney Flower has a new thought for every ailment from toothache to tuberculosis, and from everything else from dandruff to immortality, and from the "adductive power of thought" to the "causeless cause," all at varying prices, and money refunded if they don't work, which is an old thought, for, after all, it is money which makes the new thought go.

If the long list of Mr. Flower's new thoughts does not work better than the one in which Mrs. Flower has been vitally interested, they will not be worth much. Mr. Flower had a new thought about marriage—namely: that it is purely an experiment. As the experiment did not work to suit

him he proceeded, according to Mrs. Flower, to make her life miserable by all sorts of psychic devices, such as waking her up in the middle of the night to gaze upon ghosts, compelling her to do spirit writing at his dictation, insisting when she had the headache that she must stop it by autosuggestion, and lecturing her upon the majesty of sex, the transmutation of souls, the unfolding of latent gifts, the keeping in magnetic touch, and "the causeless cause," besides all the principles underlying the new thought movement and the shortest cut to "the path of attainment." Mrs. Flower not being an apt scholar in the new thought, Mr. Flower, according to her statement, resorted to cruelty and then to desertion.

In this emergency Mrs. Flower availed herself of the benefit of an old thought, which led her to the circuit court, where there are no "causeless causes," where causes have causes and results also, and judges have thoughts which are both old and effective. There she told her story. It did not require any psychic research, any getting into "tune with the infinite," or any "induction of a hyperconscious state" for the hard-headed judge to apply the old thought which he has applied so often, and free Mrs. Flower from any further new thought persecution. This shows the practical value of an old thought promptly used.

Mrs. Flower has cut loose from the new thought none too soon. In the current number of Mr. Flower's magazine he says: "Things can't move too fast for us. It will take a year before we get our full head of steam on." She was wise not to wait until he got into the path of attainment with a full head of steam on.

JONAS SCOTT—OBITUARY LETTER.

WE publish below a letter from William Camm, of Alexander, Ill., notifying us of the death of our long-time friend, and the friend of Free Thought, Jonas Scott. The world is much better for the grand life Mr. Scott lived. He was an honor to our cause.

Alexander, Ill., July 9, 1902:

Editor Free Thought Magazine:

I am sorry to have to inform you of the death of Jonas Scott, of Jacksonville, Ill., one of your subscribers. On the afternoon of the 5th of July he was found dead on the front porch of his home. Though he had but one hand, he had been mowing in his yard; had, evidently, sat down to rest and fallen over dead. He had long had heart trouble and had passed his 84th birthday.

In 1899 he announced, through your Magazine, that he had made provision for B. F. Underwood to speak at, or to have charge, of his funeral; but about a year ago he had told his executors that he wished it to be placed in my hands. I had promised him that I would speak at his fu-

neral, but did not know that I was to have full charge, and to be the only speaker till I got to town and saw it announced in the papers. He sent for me three weeks before, an account of some business, but our meeting was really a preparation for the duty I had to perform on the 7th inst. He had me read Myra E. Withee's "Christ Idol," and endorsed her view as his own, so I read her article to the audience at his funeral. He said he ~~wanted~~ "Thanatopsis" read at his grave, so I read it there. He followed me to ~~the~~ front gate, and when I cautioned him about standing bareheaded in the hot sun he smiled, said he was aware that he might not live to get back to that porch, ~~pointing~~ to where they found him dead, but that he was ready. He was a man of magnificent moral courage and died feeling

"Safe in the hands of the disposing Power,
As in the natal in the mortal hour."

He was born in New Jersey, of English parents, learned the carpenter's trade, but lost an arm in a thresher soon after coming to Illinois. Was thrice married and leaves a son and daughter, seven grandchildren, and two great-grandchildren. Yours fraternally,

Wm. Camm.

WOMAN'S POSITION IN THE BIBLE.

AS most of the women in the churches believe that the Bible is inspired, for the honor of the mothers of the race, as well as the "Great Spirit of all Good," we should have an expurgated edition of that Book, with everything derogatory to the Creator and to woman, and all contradictions and inconsistencies eliminated.

There is so much that is grand and beautiful in the Book that it is a great pity to have it marred with mere fables, not one whit superior to the mythology of the Greeks and the Romans.

While woman is hopelessly degraded by innumerable texts running through the entire volume, yet the Old Testament opens with a grand declaration of the perfect equality of woman. "And God said: 'Let us make man in our own image.' Male and female made He them, and gave them dominion over the fish of the sea, the fowl of the air, and every creeping thing upon the earth."

A simultaneous creation of man and woman, giving them an equal title-deed to this green earth and all that dwells thereon.

And this is echoed back by an equally grand declaration in the New Testament: "For ye are all the children of God. There is neither Jew

nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

Churchmen have held their convocations many times, with a view to a more perfect translation of the Bible, but thus far they have never eliminated the most objectionable features.

While Liberals, owing to this, are too apt to reject the whole Bible, Conservatives, fearing by changes to unsettle the faith of the people in what is worthy of reverence, have left it a heterogeneous mixture of grand principles and utter absurdities.

As women are the most devout believers, and accept as law and gospel everything bound up as "The Holy Bible," though they are hopelessly degraded by many of its declarations, I think the time has come for liberal men and women to meet in a grand International Convention, review the Scriptures, and give mankind a consistent version in harmony with science and philosophy, worthy the reverence and belief of intelligent human beings.

Conservatives, when cornered on the absurdities and contradictions in the Bible, are wont to shield themselves behind "a false translation." Then, why not change the translation, or strike out the objectionable texts so degrading to woman, such as the following:

"But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God."

"The man was not made for the woman, but the woman for the man."

"For the man is not of the woman but the woman of the man."

"But I suffer not a woman to teach, but to learn in silence, with all subjection."

Genesis, Chapter III., Verse 16: "Unto the woman, God said: 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'"

A sentiment as derogatory to the Creator as it is degrading to woman.

All these texts and many more are in flat contradiction to the grand declaration at the opening of the Old Testament, echoed back by the equally grand one in the New.

The greatest block in the way of woman's emancipation is her degraded position in the Bible and the Church, and the time has come for her to insist on the same equality in the Church and Biblical literature that she is demanding in the State and the world of work.

The question is, When and where shall we hold this convention, the most important ever called in the history of the race? What say the Liberals and Friends of such a movement to St. Louis, at her coming Exposition? Many learned men and women from the Old World will probably come to this country at that time and might favor such a review of the Scriptures.

Chicago, at the time of the great Fair, had a "World's Parliament of Religions" that was very successful, and no doubt we might hold an equally successful convocation at the coming celebration in St. Louis.

E. C. S.

June 23, 1902.

ALL SORTS.

—Preacher—Do you swear, little boy?
Tommy (aged 6)—No; but, say, you just ought to hear my dad.

—The July Magazine was, by a typographical error on the cover, called No. 6. It should have been No. 7.

—The Chicago Record-Herald explains the Jonah and the whale story by saying that it was not a whale, but a great sea monster which "bolted" the prophet and then got sick and unloaded him.

—The readers' attention is called to the advertisement of Dr. Englehart, of Mount Clemens, Mich. The Doctor doesn't depend on prayer to cure his patients. He has more faith in "Mineral Baths" and other of nature's remedies.

—John Maddock, under the title of "Jesus Before the Bar of Science and Reason," will reply to Judge Ladd's article in the July Magazine. Mr. Maddock's reply is an able one and will appear in the September Magazine.

—"Evidence Touching the Nonpersonality of the Hero of Gospel Legends," the leading article in the July

Magazine, by Judge Ladd, is one of the ablest articles we ever published. We have it in pamphlet form. Price 10 cents.

—Little Wille—Say, pa, is it true that woman was originally made from the rib of man?

Pa—So we are taught to believe, my son; but, between you and me, I think she was made from the wishbone.—Chicago Daily News.

—We have tried prayer on two dying Presidents without avail, but the prayers for the King of England appear to have been answered. This goes to prove that the Lord is no friend to republics. That he is "The Lord of Lords and King of kings."

—Hixon—My wife has persuaded me to accompany her to church next Sunday.

Dixon—Well, you have my best wishes.

Hixon—Best wishes for what?

Dixon—Pleasant dreams. — Chicago Daily News.

—Eliza Mowry Blinen writes: "Underwood's prayer in the June Free Thought Magazine ought to be printed

in cheap, leaflet tract form and distributed plentifully by every earnest Free-thinker, for it proves the frivolity of prayer the best of anything I ever read."

—"I should think you people out here would be cured of the idea by this time that it does any good to pray for changes in the weather," said the tourist from the East.

"I don't know about that," responded the Kansas farmer. "Last summer we prayed for rain. We're gettin' it now, all right."

—Curate—Why don't you come to church, John? Come next Sunday, will you?

John—'Ow long do it last, zur?

Curate—Oh, not very long! About an hour or so.

John—Lor' bless yer, zur, it baint worth while changing yer shirt for 't! —Chicago American.

—"The Way of Faith," a religious paper published somewhere in South Carolina, has issued a pamphlet denouncing life insurance as an obstacle to the spread of pure religion, and that it has no value because it finds no support in the word of God.

Oh, when and where, we ask, will the absurdities of Christianity end?

—Mother—Well, Marjorie, how did you like Sunday school?

Marjorie—Oh, all right, only some of the songs were a little foolish.

Mother—Foolish! Why?

Marjorie—Oh, 'cause first they sang about "sewing in the morning," then "sewing in the evening," and then about "bringing in the sheets."

—It is strange that our Christian friends did not ask God to withhold the rain when it was destroying the crops all over the country. They often pray for rain. A Kansas farmer suggests that the plentiful showers that we have been having this season were

in answer to prayer made last season when the crops were all drying up. "God's ways are not our ways."

—The Committee on the Revision of the Articles of Faith had recommended the adoption of a declaration to the effect that all infants are saved. The recommendation was adopted unanimously. "Now, Mr. Moderator," said a delegate from Pittsburg, Pa., with preternatural solemnity, "I move that this be declared retroactive." But the Moderator did not seem to hear him.—Exchange.

—The New York Journal sums up the causes of Spain's decay in the following terse sentences:

"The real condition of dying Spain, the real cause of her downfall, is told vividly in two single items of the public budget.

For the state religion, Spain appropriates sixty millions of pesetas a year.

For state education, Spain appropriates five million pesetas a year."

—A writer in the Atchison (Kan.) Globe says that now that the United States has acquired absolute possession of the Philippine Islands, it should send a flock of Christian missionaries over there and teach the Filipinos to take up "The White Man's Burden;" that is, they should quit lying around in the shade like dogs and go to work, get religion, and worry, and die of dyspepsia, and go to hell, like white men.

—The German Emperor recently delivered a speech at Aix-la-Chapelle, Prussia, in which he said that Protestants and Catholics should keep in view their one great aim—to uphold and strengthen the fear of God and reverence for religion. "He who does not found his life on religion," said the Emperor, "is a lost man."

The German Emperor is one of the few modern rulers who believe in the "divine rights" of kings. And since

God is good enough to permit him to reign, it is but natural that he should say a good word, now and then, for God.

—W. B. Neighbors, who is up in the mountains of Alabama, "experimenting with a herd of cattle," writes:

We need more workers and good writers like Mrs. Eliza Mowry Bliven and Mrs. Withee. These ladies are unprejudiced, and fair in their discussions, and consequently will be read and respected by more of the orthodox Christians. Many Free Thinkers are narrow, bitter, acrimonious in their discussions, and are given to exaggeration. This must hurt our cause. We want vigorous writers, but we want them to be broad-gauged, fair and honest.

—The Christians are still trying to excuse God from any connection with the awful catastrophe in the islands of Martinique and St. Vincent, although they still hold to their old theory that God is good and omnipotent. We repeat, however, what we have often said, that such disasters prove the utter fallacy of Christian logic. If God is good and wanted to prevent the eruption of Mt. Pelee, and could not, he is not omnipotent. If he is omnipotent and could have prevented it, but would not, he is not good.

—Rev. W. T. Euster, of Evanston, Ill., preaching on the Methodist University of that town, makes the following dismal wall:

Some of these young men are going out to preach in Methodist pulpits with a faith but little better than that of Tom Paine expressed in his "Age of Reason." The trend is toward mere naturalism, and a sort of Unitarianism that Channing would not have accepted in all its phases. I have not found one that would acknowledge Jesus Christ knew as much about the Old Testament as do these modern professors! The Christ they talk and preach about is not the Christ of the Bible, but the one conjured up in the imagination filled and fumed with Ger-

man rationalism, and this is constantly changing.

—F. L. Taylor, of Rocky Mound, Va., writes:

"Will you mention in 'All Sorts' that the portrait of Thomas Paine has been removed from the outside room, called the Museum, and hung in a group in Independence Hall proper, thus: Patrick Henry, Paine, Dickens? This settles the question of its permanent retention and acknowledges the ownership of the city of Philadelphia. To use a slang phrase, 'Paine is 'getting there' very fast, and by the year 2,000 he will stand at the head of the revolutionary patriots, where he rightly belongs.

—In "No Man's Land," a settlement a mile southwest of Wilmette, a preacher quarreled with his neighbor because the neighbor would not send his children to the preacher's Sunday school. As a culmination to the feud, the Rev. Christopher Jorgensen, assistant pastor of the First Congregational Church of Wilmette, was yesterday placed under \$5,000 bonds to appear for trial on a charge of shooting with intent to commit murder. John H. Welter, the neighbor, is lying wounded at his home, the result of a shot from the minister's revolver.—Chicago American.

That's what we call the strenuous way of gaining converts.

—Judge Horton granted Mrs. Julia Allen Brobst a divorce from her husband, the Rev. F. J. Brobst, this morning.

Judge Horton declared no woman in Illinois would be safe if he gave an opinion in favor of the husband, in view of the evidence.

Rev. Brobst made an appeal to the court after the decree was given.—Chicago American.

What is the world coming to? This good man can't be allowed to practice Bible doctrine in his own home. Don't "God's Word" say, "Wives, submit yourselves unto your own husbands, as

unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church," Ephesians v., 22-23. Judge Horton must be an infidel, who disbelieves the Bible.

—The higher critics were held to severe account by the Rev. L. W. Munhall of Germantown, Pa., in his address before the Methodist ministers' meeting at the Desplaines camp meeting grounds to-day.

The great Eastern evangelist, himself an exponent of the literal Bible, took to task in no uncertain terms those men of the church who have put aside the miracles and the supernatural. He held up the educational institutions, not excluding the Methodist theological schools, as the breeding ground of infidelity. Educators and ministers who have fallen into line with this twentieth century change he did not spare.

"They repeat infidel objections to the Bible and call it modern scholarship."

The fools are not all dead. Munhall is a good name for one of them. Such fellows prove the truth of one of the Bible miracles, that an ass can talk.

—Charles D. Stewart writes:

Here is an original circumstance told me as being a fact, happening to the little brother of one of my friends:

A lady in Michigan was teaching her little boy to say the Lord's Prayer before going to bed. As he had not learned it all she would give it to him a phrase at a time and he would repeat it after her. One evening the elder daughter was preparing the boy's bed while the prayer was going on. The mother noticed that the girl was putting bedclothes on without warming them as usual. Not wishing to break into the prayer with other talk, she made violent motions to the girl and gave out the prayer sentence by sentence. But the girl could not understand what the motions meant, so the mother had to drop in a few words of explanation. The little boy, who had his head buried in his mother's lap, and was unaware of all this pantomime, kept on with his prayer—"on earth as it is in heaven. Give us this day our daily bread—and hold it up to the stove and warm it."

—There is a sparkling, even dazzling, quality in Edison's repartee, which is usually a surprise to strangers. People generally approach the heavy, self-contained looking figure expecting replies of ponderous technical importance; hence their surprise.

The wizard was approached the other day by an enterprising lightning-rod agent anxious for some word of praise for his wares from the great man. Edison was non-committal.

"Well," said the lightning-rod man at last, "do you approve of lightning-rods, anyway?"

"It depends upon the building," said Edison.

"But is it any good in any case? Would you advise their use on churches, for instance?" ventured the rod man.

"Well," replied Edison, with a twinkle, "they might be of use on churches. It does look as though Providence were a bit absent-minded at times."—*Boston Journal*.

—One Sunday last month the following Chicago churches were struck by lightning during a storm which lasted less than an hour:

Calvary Presbyterian Church, 42d avenue and Congress street; struck while Sunday school was in session; steeple damaged.

Church of Our Lady of Sorrows, Jackson boulevard and Albany avenue; struck shortly after noon and belfry damaged.

Memorial German Methodist Church, Hancock street and McLean avenue; struck half an hour after service and destroyed by fire.

Now if the Christian God was a jolly God, like some of the gods of ancient Greece, we would say that it was only a heavenly prank, but we have always been led to believe that the Christian God is a very serious God—somewhat sour-faced like the Presbyterians, and we are therefore greatly surprised that

he would spend a part of his Sabbath knocking down Christian church steeples.

—"Sambo," the pet-dog of the editor of "Unity," recently died. His portrait appeared as the frontispiece of that paper, of the date of July 10. There also appeared, in the same journal, an obituary notice of "Sambo," occupying three columns. We read it with much interest to our "better half," and it caused tears to flow down the cheeks of both reader and hearer. Our sympathy was more aroused, for the reason that we had recently lost our pet cat, "Friday," which was born in our home and had been with us for the last five years, and which we dearly loved. That sketch of the dog "Sambo" gives us a more exalted opinion of Brother Jones, the editor of "Unity," than any sermon he might preach from the pulpit. If humans are given a "future life," why should not "Sambo" and "Friday" be given that boon? They were much more deserving of it than many animals called men, who walk on two legs and are called images of God.

—Rev. Dr. James G. Townsend, of Jamestown, N. Y., has recently left the Methodist church and organized an independent one, and is drawing large audiences. In a recent sermon he had this to say :

I do not accept the authority of the Bible except in so far as it agrees with my reason and my conviction. I am in accord with Jesus in respect of the Sunday when He says, "The Sabbath was made for man and not man for the Sabbath." Sunday is the people's day and it ought to be a day of perfect liberty.

It makes me glad to see those who toil all the week take their wives and children for an outing in the woods or on the lake on Sunday. Let the young men play ball if they want to. If it is wrong to play ball on Sunday, it is wrong to play it on Monday.

No day can make an act right or wrong. We should erase from our minds these

superstitions of the past and live free and happy now. Let the Sunday be the happiest day of the week for all the people, for happiness makes for holiness.

When the pulpits are filled by such preachers, intelligent people will go to church, for they can then be benefited by the preaching.

—In the extract from the foreign correspondence now being published by the State Department there is found confirmation of the charge that certain missionaries "rubbed it in" to the Chinese authorities after the surrender and the terms of peace with the foreign nations.

Two missionaries involved in this peculiar procedure are Dr. T. B. Crawford and T. J. Hudson. Their claims were presented to the Governor of Shantung, and he agreed to pay them and others filed by American missionaries. To Missionaries Bostick, Verity and Barrow and Miss Sture the Shantung authorities paid \$2,200 as compensation in full for all losses sustained by their missions at Taian City by theft during the Boxer revolt of 1900.

The agreement entered into by the Chinese officials and the missionaries contains these entries:

Claim made by Dr. T. B. Crawford—Traveling expenses, Chefoo to stopping place in America and return to Taian (Mexican), \$2,002; rent, Greenville, S. C., eight months at \$6, \$48; total, \$2,050.

J. T. Hudson's claim—Traveling expenses from Taian-Fu to Demossville, Ky., \$900.

The Chicago Tribune entitles this article: "Missionaries Rubbed It In" on China.

—The following story is told of a correspondent who has recently returned from a trip to the Far West of the United States :

Two men, who had been sitting together in the seat near the door of a railway car, became engaged in an animated controversy, and their loud voices attracted the attention of all the other passengers.

Suddenly one of them rose and said: "Ladies and gentlemen, I appeal to

you to decide a disputed point. My friend here insists that not more than three people out of every five believe they have souls. I take a more cheerful view of humanity than that. Will all of you who believe you have souls raise your right hands?"

Every hand in the car went up.

"Thank you," he said, with a smile. "Keep them up just a moment. Now, will all of you who believe in a hereafter please raise your left hand also?"

Every hand in the car went up.

"Thank you," he said. "Now while all of you have your hands raised," he continued, drawing a pair of revolvers and leveling them, "my friend here will go down the aisle and relieve you of whatever valuables you may have. Lively now, Jim."

—The Open Court for June has this to say of Mr. Maddock's Catechism:

Mr. John Maddock has published a booklet entitled, "A Catechism of Positive, Scientific Monism. In Refutation of the Negative Monism of Prof. Ernst Haeckel." He defines monism as "the science which teaches that all forms came forth from the great, universal, material womb—intelligent, potential matter." The dynamic force of nature Mr. Maddock calls "the Great Dynamis," which is intelligent "because its works show intelligence." But Dynamis is no God, and "the universe is governed by its own inherent laws." Eternal life is "that which is in the atoms out of which all forms are made." Man "cannot save himself," but it is the work of the Great Dynamis to fashion him to "reach his specific goal." The "result of the scientific teaching of positive monism will be peace on earth."

Mr. Maddock endorses the Higher Criticism, and claims that his positive monism is practically based on the same principles as Christianity.

Mr. Maddock says in a note to us that the Open Court's statement that "positive monism is practically based on the same principles as Christianity" is misleading. It should read, "on the same basis as the gospel of Jesus." Je-

sus was not the founder of Christianity. We now have positive proof that it is based upon the apostle's creed.

—Police Justice Murphy of Jersey City declared recently that it was not a crime to play base-ball on Sunday. Six young men, members of two base-ball clubs that were playing a friendly game in a vacant lot Sunday afternoon, were arraigned before him. They were arrested as disorderly persons. Justice Murphy discharged the prisoners.

"Where ball games are played in open or isolated lots on Sunday and the comfort and peace of the community are not broken," said the Justice, "my opinion is that arrests should not be made. The young men are benefited by the exercise, especially those who have been confined in the factories and shops all the week. It is better for them to enjoy such healthful recreation than to congregate on street corners or gather in places where they might be subjected to temptation.

"I take this opportunity of serving notice on the police that this court will not discriminate against base-ball in the matter of Sunday violations."—Chicago Chronicle.

A very just judge, and we wish there were more like him.—Ed.

Thomas Nast, the famous cartoonist, who used to ridicule the superstitious so effectually in his cartoons, has been given a consulship at Guayaquil, in Ecuador by President Roosevelt.

—The following is an incident that we have remembered for twenty years. About as long ago as that we were travelling as agent of Mr. Abbot's Index. We visited a town on the Erie Railroad and called on the postmaster, whom we knew to be a Freethinker. We were looking for persons who would subscribe for the Index. This postmaster said to us: "I will give you a little information in strict confi-

dence. There is a man in this town who is considered the pillar of the Methodist church here, but the fact is he is, in fact, an infidel. Call on him and tell him I sent you to him." We did so. This man had been State Senator and was a popular politician and a member of the Methodist church. In confidence he stated to us this: "These books," said he, showing us some orthodox books, "are what people think I believe, but," said he, taking a "Boston Investigator" out of a private draw, "this paper represents my honest sentiments," and he also said there were others like him in their church, including the minister. We often have private conferences in my law office," said he, "and talk these matters over, and recently our preacher has been taking his sermons largely from 'Bob' Ingersoll's books, and the church people generally say he never preached so well before. We do not pretend to give the exact words of this man, but as near them as we can remember.

—T, in "The Conservator," has this to say of the "New Catechism," by Dr. Mangasarian:

The technique of orthodoxy could not survive this acute cross examination. Mangasarian addresses his questions to the letter of orthodox itself. The effete theologies face an antagonism as literal as themselves. The old idea is here met on the field of its material successes. Back of all belief there is mystery. That mystery is truth. We may not be able to get at it but it is there reposing securely. But it is not Mangasarian's purpose to enter the larger contest. Hell could only exist while we were literal. The fierce dogmatism of a church could not outlast any real influx of spirit. It can live only while it is concrete and earthy. But here are blows between the eyes. If I held a brief for this bad case I would hate to have to answer Mangasarian's questions. They are so pithy, they go so directly to their mark, they leave so little to be said. They seem to neglect nothing, to overemphasize nothing, to take nothing for granted, to forbid no relevant interrogation. Ortho-

doxy is so decrepit, inspiration is receiving such liberal interpretations, hell is now so wide open, even heaven is grown so eclectic, that we might wonder why this pertinent canon needs to be constructed. What this inquiry leaves of the parochialisms in faith is hardly worth a tinker's oath. Of course the substance of belief is never appreciated until the rubbish is removed from its pathway. Mangasarian has dusted our brains a little.

—The editor of a rural newspaper was in Philadelphia during the week following the shooting of President McKinley, and noted with surprise the promptness of the newspapers here to bulletin-board the hourly reports of the President's condition. He determined to adopt the idea on all important events when he should return home. Soon afterward he was told one morning by the local physician that Deacon Jones was seriously ill. The Deacon was a man of some distinction in the community; so the editor posted a series of bulletin as follows:

"10 a. m.—Deacon Jones no better.

"11 a. m.—Deacon Jones has a relapse.

"12:30 p. m.—Deacon Jones weaker. Pulse falling.

"1 p. m.—Deacon Jones has slight rally.

"2:15 p. m.—Deacon Jones' family has been summoned.

"3:10 p. m.—Deacon Jones has died and gone to heaven."

Later in the afternoon a traveling salesman happened by, stopped to read the bulletin; and going to the bulletin board, made another report concerning the deceased. It was:

"4:10 p. m.—Great excitement in heaven. Deacon Jones has not yet arrived."—Philadelphia Times.

—In "No Man's Land," a settlement a mile southwest of Wilmette, a preacher quarreled with his neighbor because the neighbor would not send his children to the preacher's Sunday school. As a culmination to the feud,

the Rev. Christopher Jorgensen, assistant pastor of the First Congregational Church of Wilmette, was yesterday placed under \$5,000 bonds to appear for trial on a charge of shooting with intent to commit murder. John H. Welter, the neighbor, is lying wounded at his home, the result of a shot from the minister's revolver.

The affair caused intense excitement in the community. Hundreds of people surrounded Jorgensen's house after the shooting, and cries of "Lynch him" were heard before Constable Charles McDaniel took Jorgensen into custody.

A week ago the minister and his neighbor clashed over the right to mow grass from three vacant lots which separate the two houses. On Tuesday evening Welter took his scythe and began to cut down the weeds from the lots. Jorgensen, he says, ordered him off then, and, when he refused to go, threw stones at him. Then Welter, the minister says, ran after him with the scythe in his hands, and, chasing him into his house, resumed his struggle with the weeds.

Jorgensen secured a revolver and renewed the discussion from a window. There were more threats, and then, it is said, the preacher fired. Welter fell. —Chicago Tribune.

—On Sunday, June 15, a thunder storm passed over Chicago. On its way it struck three churches—all orthodox. At the Calvary Church the superintendent quieted the children by singing a hymn, probably, "Nearer, My God, to Thee." If that was so, some of the congregation may have thought they were a little too near. Good Christians often tell us of the beauties and joys of heaven, but we notice few of them are in a hurry to get there. The following is the account we clip from the Chicago Tribune of June 16:

At noon the Sunday school class in the Calvary Church met. Superintendent Barr had called the children to order and

the various teachers had taken charge of their classes. Suddenly there was a blinding flash of lightning, followed by a deafening crash. The children sprang to their feet. At the southwest corner of the church they could see a cloud of smoke. The sound of breaking wood could be heard. The next moment several boys made a dash for the door. Superintendent Barr sprang upon a chair and told the children to take their seats.

"All is well," shouted Mr. Barr. "Be seated and the storm will clear away."

Then from the corner where the organ was came the strains of a hymn. Superintendent Barr, still standing on a chair, took up the song. In a short time all the children were singing and had seated themselves.

Following lightning a heavy downfall of rain came. When this had ceased Superintendent Barr dismissed the school and the children filed from the church. The steeple had been partly wrecked, but no fire followed. The damage was \$500.

MEMORIAL GERMAN CHURCH BURNED.

At 12 o'clock the congregation of the Memorial German Methodist Episcopal Church was dismissed. The Rev. J. D. Meyn, pastor, locked the church and went to his home next door. He had just seated himself at the dinner table when a flash of lightning was seen, followed by a clap of thunder. The pastor rushed from the house. From the steeple of his church he saw a cloud of splinters flying.

After an alarm had been turned in the Rev. Mr. Meyn and his few helpers made their best efforts to save the furniture. The pulpit was first carried out. Then, after five benches and all the altar furniture had been removed, the men were forced to give up their work. When the firemen arrived twenty minutes later the church was almost consumed. It was a one-story wooden structure, insured for \$3,500, and valued at \$5,000. The congregation numbered eighty members, with a Sunday school class of 130 children.

The lesson to be learned from the above is to keep out of orthodox Christian churches unless you are in a hurry to get to heaven by the lightning route.

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ETHAN ALLEN'S STATUE

SEE PAGE 534

FREE THOUGHT MAGAZINE

SEPTEMBER, 1902.

THE PATRIARCHS ABRAHAM, ISAAC AND JACOB MYTHOLOGICALLY EXAMINED.

BY ADOLF HEPNER.

I.

IN the early days of semi-civilization, stories of the origin of the respective races were conceived by all nations—legends in which the ideals of the present, the hopes and endeavors of the living were attributed to the supposed influence of great ancestors in primitively poetical language with

fanciful details. These great ancestors were believed to have acted autocratically, but in accordance with carefully conceived plans and definite principles, in laying the foundation for future national existence.



ADOLF HEPNER.

It suited the childish self-satisfaction and simple vanity of crude humanity, when dawning consciousness could attribute the existence of the community to the highest possible source; to the godhead, the gods, the god-like, or at least to the proximity of the gods.

And later, when this simplicity had given place to self-consciousness, self-interest prompted the retention of one's aristocratic ancestors, as the basis of material claims or of supposed social superiority.

The founder of the race was required to be, at least, superhuman, a relative of the supreme being, with some of the attributes of the latter, if he could not be proven to have been a demi-god, a direct descendant of the Deity.

More modest claims were based on a sort of visiting acquaintance or even confidential friendship with the Deity. Abraham, Isaac and Jacob belonged to the last category.

II.

There is nothing remarkable in itself in the fact that the old Hebrews had a cycle of legends concerning the alleged forefathers of their nation (which were included in their holy writ many centuries later, when the Mosaic Bible was compiled), as did other nations of that day.

When we consider that these nomad invasions of Palestine, which led to the formation of the Jewish nation, took place (1200 B. C.), at about the same time that the Grecian ancestral foundation was laid, there is cause for surprise that my honored ancestors were so much more modest in that respect than the Hellenes, who attributed Olympian parentage to their forebears, while the former were content to base their claims for privileges upon a mere "Favorite of Jehovah."

I don't wish to use this instance to distort or cover up historic facts. I do not say, "The hoary past thus proves the untenability of the modern accusation that 'the arrogance of certain Jews is grained into their blood.'"

The "modesty" of those days is easily and rationally explained.

Grecian Mythology in the course of generations received fresh nourishment because of the active Hellenic fancy, while the nomadic, Hebrew-Israelitic-Jewish invading forces were 'addicted to idolatry in its coarsest forms. They were devoid of poetry and art as a means of idealizing or refining their gods, as did the Greeks. Therefore, when better sense awoke in individuals and forced recognition from the rest, the gods crumbled away. The Hebrews cleared away the ruins of pre-historic idol remains while polytheism was still legal usage with other nations.

The following dates must be kept in sight: 730 B. C., the empire of Israel was devastated by the Assyrians; 130 years later (600 B. C.) the adherents of the Empire of Juda were carried into Babylonian captivity; sixty years later Cyrus of Persia conquered Babylon and permitted the Jews to return to their old home. Eighty years after that, under Artaxerxes, the exodus, under the leadership of the authors (Prophets) Esra and Nehemia began (460 B. C.).

It was during this Persian period that the majority of the Jews adopted Monotheism (service of Jehovah), following the example of the Persians, who venerated Ahurmudzda (afterwards Ormuzd) as a ruling deity, before their religion developed into Dualism (Ormuzd and Ariman, Gods of Light and of Darkness). Or possibly the Canaanite and Babylonian belief

in Jehovah, then quite 1,500 years old, which they had adopted on invading the country, gradually crowded out the worship of a plurality of idols. At any rate, after 700 years of Polytheism on the part of the Jews, when the various Assyrian, Babylonian, Phoenician and other gods (Baal or Bel, Astarte, etc.), fought with Jehovah for supremacy, the latter achieved recognition as the sole and only God, not a material but a spiritual being. And this time, the close of the Persian-Jewish period (the return from exile under Esra and Nehemia), marks the beginning of classic Jewish authorship.

The Graeco-classic school is thus 300 years older than the Hebraic. Hesiod wrote about 700 B. C. Esra and Nehemia during and after the Babylonian exile, about 470-430 B. C.

To be sure there were Greek writings before Hesiod, and Jewish notes before Esra and Nehemia, but these have been lost.

We have the oldest Grecian historical legends and stories of the Gods from Hesiod. Esra, Nehemia and their disciples and successors edited the 700-year-old mythology as well as the religious and political history of their people in that form, which later generations received under the title of "The Five Books of Moses."

What was possible about 770 B. C. deriving the ancestry of a nation in direct succession from the deity, had 300 years later become out of the question in connection with the Jews, who were now Monotheists.

To the unfortunate circumstance that the Jewish legendary lore did not arrive at a stage of authentic stability until 300 years after that of Greece, am I indebted for not being able to trace my ancestry back to the gods themselves, but have to content myself with the pets of a deity, with Abraham, Isaac and Jacob.

III.

In order to fully appreciate the ancient Biblical stories as to the origin of the chosen people, a review of the ancestral legends of other peoples would be in order.

Let us therefore briefly sketch the legend of the Greeks, concerning their descent.

Uranos, the personification of heaven, begot Kronos, and he in turn begot the six principal gods: Pluto, Poseidon (Roman Neptunus), Zeus (Jupiter), Hestia (Vesta), Demeter (Ares), and Here (Juno), besides a number of Titans.

One of the latter, Japetos, begot Prometheus, whose son Deukalion was

the only holy man, who with his wife, survived the great flood, similarly as Noah of the Bible did later.

Deukalion's son was named Hellen. Naturally he inherited the whole earth from his parents.

If there ever was a great property holder, who could not be accused of enriching himself at the expense of others, it was certainly Hellen, this greatest of real estate men of all times.

He had three sons: Aeolos, Doros and Xuthos.

Not to mention his wisdom with which he was blessed.

This became apparent when he proceeded to divide his estate amongst his heirs. Mathematics had not been very much developed in those days, so it was very difficult for the old fellow to divide the earth into three equal parts, while to divide it into quarters was an easy task.

He conceived a brilliant idea:

"If I were to err in my mathematical division of my property, it will be the cause of envy and quarreling later on, for the best endowed will always try to pose as being a little better than his brothers. Therefore it will be better to divide the earth disc into four equal parts. My youngest son, Xuthos, is dead, so I will name his two sons, my grandsons Jon and Achaeos, co-heirs and equal participants with my two surviving sons, and the Hellenes, my descendants, will be divided into four clans, the Aeolian, Dorian, Jonian and Achaeian, none of whom can or will be in any way superior to the others; for I, their ancestor, Hellen, have equally endowed them."

It is not absolutely necessary to ascribe to Hellen this speculative foresight. Possibly he may have been impelled only by the desire to take the place of their father in adopting the sons of his youngest and favorite son, giving them, for this reason, each a quarter of the earth, instead of a sixth.

How be it, the four Greek tribes each demanded the same consideration as the others, because they originally possessed an equal share of the world. For this reason, Jonians and Archaeans tolerated no slight, though they were not the sons but only the grandsons of the great Hellen.

A similar set of circumstances may be observed, by the way, regarding the sons of Joseph (Manasse and Ephraim), who later on were representatives of independent tribes in the Empire.

In order to legalize this state of affairs, credentials from their forefather Jacob had to be produced.

For this reason, in the "blessing" which he gave his children before his death, the declaration that his favorite son's (Joseph) children were

to have all the privileges of the next heirs of the holy testator, was put into his mouth.

IV.

Now let us touch with a few words upon the oldest Roman legend. King Numitor of Alba Longa, a descendant of the Trojan Aeneas (who was the son of Anchises and Aphrodite, the Goddess of Beauty), was dethroned by his brother Aemulius.

The deposed King's daughter, Rhea Sylvia, by order of her cruel uncle, was forced into a "convent," i. e., she had to assume the duties of a priestess (raking the sacred fire and performing the sacrificial ceremonies) in the temple of Vesta.

Rhea Sylvia there gave birth to twins. As a holy vestal, she was the spouse of a god. And as the military were accorded certain privileges denied to civilians in the antique heaven community, just as it has in the modern state, so Mars, the God of war, became the father of Rhea Sylvia's little lads, who were named Romulus and Remus.

The uncle of the priestess on his usurped throne was not by any means pleased at this piece of news. He had every reason to believe that the boys, when grown, being grandsons of the prince whom he had dethroned, would be dangerous to him.

Therefore he had the two babies thrown into the Tiber.

They were saved by overhanging branches of a figtree and were there suckled by a she-wolf until discovered by the shepherd Faustulus, who took them to his home, where they were reared by his wife Acco Laurentia.

When they were grown they killed their great uncle, the usurpator Aemulius, reinstated Grandfather Numitor in his prerogatives as King of Albalonga, and laid the foundation for the future Rome.

Romulus later killed his brother Remus in a quarrel and became the sole ruler. After a reign of thirty years he was transferred to heaven by the storm during a tempest.

This Romulus legend, like many of the others of the ancient peoples, reminds us of circumstances portrayed in the Old Testament. The drowning of the royal babies, who were later destined to be avengers, reminds one of the fate of the infant Moses in Egypt.

And the much celebrated Cain and Abel affair is plainly reflected in the killing of Remus by Romulus. In each instance were avarice, lust of power, desire for the sole possession of everything attainable, the motives of the murder. As to being carried into heaven by a storm, the Prophet Elias was the hero of a similar experience.

V.

Not taking into further consideration the relation of the Romulus legend to biblical history, the fact may be deduced, that the popular belief in olden times traced back its national origin to gods, demi-gods, Titan heroes and a combination of god-like and human individuality, which ancestry was constructed inversely.

In the Patriarch, the originator of a nation, the ancients described the "destiny," the fate of the community—the sort of "destiny" which President McKinley thought he discovered after the annexation of the Spanish Philippines.

The forefather bore within himself the germs of the national characteristics, which were to be developed centuries later.

For this reason the founders of aggressive Rome, for instance, could only be portrayed as beings of superhuman strength (by virtue of suckling with the milk of a wolf).

Legends therefore invest the forefather with attributes, which are derived from the character, tendencies, history and the aspirations of a nation and relegate him to a place in the closest possible neighborhood of the gods. Under such circumstances the old Jewish belief in a mental aristocracy (the "Patriarchs Abraham, Isaac and Jacob"), may appear comparatively refined and ennobled.

As we have said before, however, the principal cause for this must be sought in the fact that Jewish literature, which, by the way, threw down the gauntlet to the remains of idolatry, is of a much later date.

The personalities of the "forefathers" did not exist during the incipency of national development, but were evolved in the course of generations. Originally, Abraham, Isaac and Jacob had a far different signification, namely, the chief idols of the nomad tribes invading Canaan. As the Hebrews or Israelites or Jews (as the diverse invading groups were called in different parts of Palestine), conquered Canaan under the greatest difficulties, in wars which occupied two centuries, it is quite natural that in the fusion which occurred later, the idol of the one or the other tribe, to which was ascribed the greatest credit for victory, should have achieved the highest national honors.

And it is just as plausible that, after Idolatry was abandoned, the names of the principal ones and the favorites amongst them, should have been transmitted to personages whose spirit dominated the people; those forefathers to whom it was announced that their offspring should possess the promised land.

Thus was developed the godly prerogative of the Jews to the possession of Palestine and this remained to encourage robber warriors, and as a sedative to conscience.

Nowadays the title of property is issued by the Recorder of Deeds and ensures us the possession of acquired real estate.

In those days there was no proof, except the decision of the Gods. In order that there might be no possible doubt as to the legality of their possession, the legend that their forefathers had been foretold that their progeny would possess Canaan, had to be reiterated in countless versions.

Later, our legend broadened out into the version, that the present and future possession of the promised land had been given as a reward for spreading the faith of Jehovah, to which Abraham, Isaac and Jacob (by building altars and invoking the name of God) had devoted themselves.

Then, when the Jews were driven from Palestine, the "promise" received a still higher significance, for it generated hope of re-instatement in their old rights and gave foundation to the admonitory preaching of the Prophets: "Ye have been forced to leave your country because ye have disobeyed the laws of Jehovah, the god of your forefathers"—the new form of worship which superseded the idolatry formerly practiced.

Many changes had taken place in the Jewish community before the time of the Babylonian exile, but the legend of Abraham, Isaac and Jacob held its own.

VI.

Modern criticism of the Old Testament has credibly demonstrated that those three characters entered the realm of legend at different times, and from places far removed from each other. It was only after long-protracted development of Jewish national life, that one tribe adopted the idols and ideals of the other, and finally all three, Abraham, Isaac and Jacob, were recognized throughout the country.

Therefore, we find that in the Bible the history of the Patriarchs is replete with absurdities and contradictions. These may be accounted for by the fact that the legend was several hundreds of years old at the time of its last transcription, and had been collated by its editors (the School of Esra and successors) from several versions.

In order to get an approximate idea of this process of fusion, we must consider a short sketch of Jewish history up to the date of the transcript of the first books of the Bib'e.

About 1200 B. C. a tribe of nomads from the other side of the Jordan

invaded the country occupied by the Canaanites, which was later named Palestine.

These nomad hordes were called "Ibrims" (Latinized Hebrews), translated it signifies "other siders," that is, those from the other side of Jordan (which empties into the Dead Sea and with the latter formed the eastern boundary of the Land of Canaan).

Biblical history makes the tribes of Reuben and Gad occupy the left shore of the Jordan. These would thus have been the first invaders. Later Amalekite tribes from the south came to Canaan. These were called "Israelites," and were divided into three clans, Manasse, Ephraim and Benjamin.

The word "Israel" perhaps signifies man (ish) or adherent of "Rahel" (an idol). For by a perfectly unforced translation of certain passages of the Old Testament, into which we can possibly not enter more closely at present, we learn the three above named clans, during the period of their invasion, worshipped three idols, named Jacob, Joseph and Rahel.

It is quite possible, however, that the city of "Jisreel," which was in the invaded district, became the gathering point of this group, and that they acquired the name "Israelites" in this way.

In Palestine the "Hebrews" from the northeast and the "Israelites" from the south came into contact and gradually, making common cause in their predatory expeditions against the original occupants of the country, the Canaanites, they amalgamated.

In addition there were frequent conflicts with neighboring countries, who all desired a bit of the promised land. There were the Moabites and Ammonites of the east; the Edomites, Philistines and Amalekites of the south, part of which, "Israelites" and "Hebrews," had already amalgamated.

The conquerors of Canaan had to reckon with every one of those tribes, as may be gathered from various chapters of a number of books of the Old Testament.

During these conflicts the new masters of Canaan had not become a united nation, but the clans were bound by an alliance and sometimes warred with each other.

Gradually the southern tribe of Juda attained a certain importance, for it controlled three other clans: Levi, Simon and Caleb. In this manner three conquering groups of tribes were formed in Palestine.

There were the "Hebrews" of the north; south of them came the "Israelites," and in the extreme south "Juda" and its adjuncts. In this

group the upstart David, an unscrupulous "blood and iron politician," who scorned nothing that helped him to attain his ends, had acquired the ascendancy of leadership.

He was a brutal man of action, with a revolting criminal record of private life, from which circumstance an attempt is made to divert attention by falsely foisting him on the public as the author of the "Psalms," which could not possibly have originated in David's heathen Jewish time.

David went to war against the Jebusites, conquered their country, and then announced to the Philistines that he was no longer tributary to them.

Being a man of successes he also received the highest recognition at the hands of the northern group "Israel," which had recently banished its leader. (According to the Bible, King Saul forfeited the favor of Jehovah, because after his victory over the Amalekites he had spared their king, their cattle and sheep.)

And so David, the founder of the southern Empire of Juda, became king of Northern Israel. In this capacity he united all of the tribes, which had meanwhile become twelve in number, under one national banner.

In this way the ethical foundation for the incipency of a number of patriarchal legends is laid, each of which derived its component parts from the cycle of hereditary legends of the individual tribes.

For each clan probably boasted and bragged of traditions of its tribe, the wonderful feats of its patron gods and household idols, and the heroic deeds of its ancestors during the long period of invasion.

The most popular and fanciful product of these traditions were retained in the popular belief in the form of the "Patriarchs," the third of whom had to be the "Father of twelve sons," from which the twelve tribes of the Empire traced their ancestry.

VII.

The "Patriarch" legend controlled the thought and sentiment of the Jews throughout all later periods of which we have authentic historical informations, as it did at the time of the writing of the Old Testament, when the conquest of Canaan was made to appear a very simple affair, very much as the English three years ago considered the campaign against the Boers as a "Trip to South Africa."

And yet the former proceeding occupied many generations. There was no possibility of its being otherwise, as the aborigines were farmers and the intruders cattle raisers.

"Nomadic campaigns cannot possibly be conceived as being very aggressive. While herding, feeding and watering animals, large and small, as a means of livelihood, carrying on a war of rapid conquest was quite out of the question.

"We must therefore assume that the invading forces confined themselves to petty warfare in the open country, robbing fields and driving off cattle, while the strongholds could not be taken for a long time." (See H. Tannenbergs's "Bible," Zurich, 1894.)

To be sure, the Book of Joshua describes the conquest of Canaan as proceeding as rapid as a campaign in our days. As a matter of fact, the land had not been completely conquered at the time of David's reign, 200 years later, as may be gathered from a number of Biblical passages.

Now, if the author of the Book of Joshua, some centuries after the Davidian period, when the Jews and Israelites, who had been driven from Canaan, were permitted by Cyrus to return to their country, grotesquely exaggerating relates a series of acts of heroism and prodigious valor in connection with the campaign of conquest, we must recollect that at this time the "destiny" had long become a religious maxim: the belief that God had intended the land of Canaan for them and had apportioned it to them according to the promise made to the Patriarchs Abraham, Isaac and Jacob. Just as sanctimonious Americans are now acting in the Philippines, brutally and tyrannically imagining that a heavenly disposition "destiny" had given them license to conquer the archipelago, the Hebrews of old, writing down the tradition of several centuries in relating the history of the predatory invasion of Canaan, firmly believed that God had assigned their forefathers the mission of rooting out the original inhabitants, or at least of dispossessing and enslaving them.

VIII.

The mythology of the forefathers in course of time was subjected to many changes, which are made manifest in the contradictions and obscurities of the "Old Testament." This was very natural, for so many generations had passed from the time of the incipency of the patriarch legend to the writing down of the same by the authors of the "Books of Moses," that the writer was at a loss for a rational explanation of the names Abraham, Isaac and Jacob.

"Ab-ram" means illustrious father.

That would be very sensible; however, Jehovah, in promising him Canaan had changed the name of his favorite to "Abraham," saying: "Thou shalt become the father of a great multitude" (Ab-Hamon).

Philologically there is no sense in deriving "Abraham" from "Ab-Hamon." Abraham, so far as its derivation is concerned, is as closely related to "Lincoln" as it is to "Ab-Hamon."

Isaac's name is traced back by the Biblical author to the "fact" that his hundred-year-old father and the latter's ninety-year-old spouse had laughed when Jehovah has announced the coming of this offspring of theirs.

Then Sarah said, "Any who hears it will laugh" ("jizehak" Isaac). As may be seen therefrom "Isaac" does not signify "they will laugh," but "will laugh," and the phrase is meaningless without a preceding phrase, "Any who hears it."

The explanation of the Bible that the couple had so named the child because of the laughter, is thus robbed of its etymological foundation.

The word "Isaac," contrary to etymology, was also translated to mean "the laughable," and apology is made by saying that great men often had insignificant sons. Why, then, should not the "illustrious" father's son be called "the laughable?"

To be sure, Isaac does appear ridiculous when he lets his son Jacob mislead him like "Peck's Bad Boy" into giving him, the second born, the blessing intended for Esau, the first born.

One would not elect a "ridiculous" man to fill the position of a patriarch, who is supposed to inspire veneration?

Briefly stated, it is plain, that even when the Isaac legend was being written the main facts had been forgotten.

And now to our third patriarch, with his compound name, "Jacob and Israel."

He was supposed to have been called "Jacob" because at his birth he had grasped the heel (Akeb) of his twin brother Esau.

Later, as "akab" means to "cheat," his name is made a reproach to him on account of his "mess of pottage" bargain and his trickery in obtaining the blessing. He certainly cheated his blind father and absent brother and later cheated that rogue Laban, his father-in-law, on several occasions.

In spite of all this "Jacob" ("He will cheat") received a title of honor, "Israel," interpreted to mean "champion of God," by the author of the Bible, from Jehovah. Philologically this explanation is also entirely inadmissible.

The hopeless shipwreck which the authors of the first Book of Moses suffered in their attempt at commenting on the names of the patriarchs, as well as in picturing their characters, is sufficient evidence of the antiquity

of the legends, which were even then so horribly mutilated that it was impossible to arrive at any idea of the actual character of the patriarchs.

One legend was extant about Abraham and another about Abram. Possibly one of the tribes which differed from the others in "dialect" had lengthened "Abram" to "Abraham."

In course of time two figures with different characteristics were created and finally fused into one personage in the popular legend.

Thus may be explained the fact that in Biblical history Abraham and Abram present two different visages: the one honorable and the other indecent.

In one tribe, where Abram was venerated in earliest times as a domestic God and protective spirit, and later as their ancestor, he was invested with the highest attributes. In another tribe, where he was hated from motives of jealous rivalry, evil tales were told of him, such as the unspeakable meanness of twice passing his wife off as his "sister," so that the strange king who desired to possess the pretty woman could eventually do so without being forced to murder him. (See A. Bernstein, "Die Sage von Abraham, Isaac and Jacob," Berlin, 1873.)

When the twelve tribes had long been united in an empire and Abram-Abraham ranked as the first patriarch, he lived in the chronicles of the people with his good and bad record, just as many a prominent American does to-day, who, having achieved something, receive compensation (absolution) for all their crookedness, direct or indirect, in view of the circumstances, that they have have also a few good qualities.

As regards Jacob-Israel, there can certainly be no doubt that his Biblical character portrait is patched up with the fragments of two varying legends, the one of which was in his favor, emanating as it did from a region where he had been venerated in earliest times and another inimical to him, in which he was characterized as a "cheat."

Both names, "Israel" and "Jacob," as we know from Chapter 6, were brought into the country by the second group of invaders, who called themselves "Israelites," and who had a "Jacob" for an idol, in addition to "Joseph" and "Rahel." Either the center of this group was the city of "Isreel" (located in the district of the second invasion), which would account for their idol bearing the name "Jacob-Jisreel;" or a rival cult with its own idol "Israel" opposed to "Jacob" was instituted in the city of Jisreel, and the portraits of these two figures were afterwards fused into the "Patriarch Jacob," alias "Israel."

Or perhaps, as we intimated before, Israel meant "Adherent (ish) of

the idol Rahel." The third idol of that group was relegated to the background, while the two others, "Jacob-Israel," were united in one cult.

The character of the "Jacob-Israel" man, a combination of two different legends, who has become wealthy by means of trickery, double-dealing and cheating, and then builds altars to Jehovah, at different places, is not infrequently met in America, amongst the "Philanthropists."

Therefore, the circumstances that the Jews took so little exception to the double-faced character of Jacob-Israel should not be used to brand Judaism with specific moral weakness.

Why, the civilization of our day is quite proud of such in our midst, who, by methods generally looked upon with disapproval, "get there" and then play "Philanthropist," "building altars unto the Lord."

St. Louis, Mo.

THEISM REFUTED.

BY CHARLES J. LEWIS, M. D.*

THEISM teaches that God is, is uncreated, that he created all things, provides for all, is the source of all life, and is outside of the material universe. It is by believing these amazing and peculiar tenets that nearly half of our kind take delight in blindly worshipping him.

The material universe and God as its producer constitute a philosophic dualism that humanists refuse to accept.

Theists do not identify God as humanists identify material things. The best they have been able to do is to symbolize him. Of the symbolic phrases one may choose are "God is love," "is omniscient," "is all powerful," "all seeing."

After the symbols have been sifted through the dreamy sieves of somber seers, they are parceled out and labeled creeds. These differ from each other as the somberness of the seers differ. Some declare God to be a spirit, who in some mysterious way is personal; others maintain that he dwells in all things and is utterly formless. He can speak, but has no tongue; he created man and breathed into his nostrils the breath of life, while he has neither hands, nor lungs, nor mouth; and that man was created in his image when he himself is as formless as space. It is passing strange that theists do not see that these propositions are contraries.

Out of the conflict of philosophic thought there has arisen by slow

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degrees two classes of thinkers; one we will call humanists and the other animists.

The humanists are anthropologists and argue that man's life began at the time when two germ cells met and fused, and always ends when the nutrition fails or is from any cause withheld.

It is a common belief that there exists a very intimate relation between man and the supreme, and, in fact, all mythical beings in their manifold acts as creators, preservers or companions. Anthropologists refuse to accept these views. Instead, they insist that if there are mythical beings that they should be studied by some of their own kind, and not by us who only know material things in a material world. We can study only the things that confront us. Now, since mythical beings have neither weight, substance, nor form, they are properly characterized as vagaries, and as such can confront no one. Holding this position as true, the humanist sets forth that it is a waste of time to teach that we have a soul, are divine or immortal; or that the "mind" of any kind of a being whatever is anything else than a brain production. Hence, humanists are inclined to regard these concepts as superstitious owls, and opine that after they have been shooed away by physicists and physiologists, that all who will care for the privilege will be free to display the three cardinal virtues of the race-prudence, temperance and justice.

Humanism is a study of things and their relation to men; man, and man to man; and events and states in human affairs to the complete exclusion of everything divine or mythical. It sets forth that man is a product of earth, air, sunlight and moisture, and that the materials of his body will go back to their kind when the molecules spoken of below will cease to come his way.

Theists claim that at death the soul will go to some place of accounting for the deeds done here, and scout the idea that death ends all. They are strenuous in maintaining that after death that the soul will go either up to a place of happiness or down to a place of misery. As to the place "above," the astronomer De Lande made bold to declare that he could not discover any such a place anywhere in the skies. The concepts philosophers have of heaven as a place is as vague as an hallucination and as hazy as an atmosphere where about all of the particles of dust that give luminosity are precipitated.

All animists are not theists, but both schools believe in a supernaturalism, and say with Tennyson that if you "Take away belief in a self-conscious personality of God, you will have taken away the backbone of the

world." D'Argenson said, quoted by John Morley in his biography of Diderot, that "Our nation and our century . . . will banish every spirit, all priesthood, all mystery." It is needless to say that this particular prophecy has not been fulfilled.

Theists claim that because man has thoughts (hallucinations) about existences that are invisible, inaudible and intangible, that we must accept such as proofs of the immortality of the soul and that it can exist beyond the "veil" in an immaterial state. This is an affirmation without knowledge, in that it depends upon the death of the body for identification. It is unnecessary to point out that no one has ever been able to identify any given spirit as the one that had previously been a tenant in a given person.

All material things that we are acquainted with occupy a place, have shape and material quality. So, to have value, all reasoned conclusions concerning them must be graded in accordance with some objective standard. By what objective standard do theists propose to show that there is a supernatural being? None whatever. God has never been seen as a whole, only his hindermost parts, and what the rest of him looks like, theists do not say.

Physiologists determine whether the organisms they are studying are alive or not by testing their observations. But since theists have never met their deity, they are unable to verify their statements that he is the prime mover of human actions and human thought, or that he is the cause of the active, combining and vital phenomena of nature.

Through man's natural social instincts, those who are theistically inclined meet in places of worship. What do they do at these meetings? Do they discuss things that are of human interest and of human need? No. Instead, they insist upon fealty to some abstraction; for example, "love," "Deity," or connection with some religious order. All such organizations may justly be called associations for the prevention of thought and the discouragement of life. By thus refusing to probe, analyze, investigate and subjugate the forces of nature, theists are ever bound to the foot of the class of the world's great thinkers. To the extent, however, they succeed in interpreting their sense impressions, they are humanists. This mixing of knowledge of material things with mythical concepts is a point that is too often overlooked. It is owing to such mixing that theism manages to live on and on. By weaving the facts produced by brain mechanics into the fabric of their faith, theism, now as in the past, gathers into its abode the uncritical of our kind. Upon this deception being glossed over, together with the further fact that the church is to some extent a veritable

"coward's castle," in not permitting criticism of ministers' discourses. By this, the apostles of theism have managed to make of their cult a great obstacle to intellectual progress. Time was when this opposition was so strenuous that all persons who persisted in teaching the natural sciences were silenced. Indeed, even as late as 1826, a deistic schoolmaster was burned in Valentia under the auto-de-fe (Spanish Act of Faith).

It is probable that there never was a generation when the humanists were not looked upon as infamous. They have been maligned by the traditions of the past and ostracised by the living. Censures and denunciations, threats and menaces have been some of the "brotherly" methods of treating them. To-day, however, this group of mild-mannered people are beginning to see the dawning of a day of toleration. Even should it be ushered in and resounded forth—tocsin-like—from every mouth; and, however much they might wish to condone the conscienceless acts of the majority, it would be more than human for this long-suffering and evangel-few to forget the cruelties they have endured. Should these strictures be just, theists should not too hastily denounce an occasional humanist who might in some unguarded moment assert that they were logical perforating machines for windbags and other receptacles for gaseous matter.

What are humanists striving for? They are striving to show that all theistic concepts are but revampings of sensuous perceptions wrongly called introspections.

To show that an acquaintance with God whom no one has ever met is in the completest way false.

To show that it has poisoned the source of science and besmirched its students with insinuations of evil, and that none of their doctrines can be subjected to verification. Humanists hold that knowledge is agreement of thought with known things. In the doctrine of theism it can only be an agreement with a symbol of an unknown being. And, further, humanists can show that theists have not a single datum to rest their doctrine on. Take the doctrine—the trinity. This mysticism is never defined. And, if they would but think, they would readily see that this doctrine went one better than that of Doctor Jekyll and Mr. Hyde, in that it is tripodian, namely: Father, Son and Holy Ghost. Not only this, but all concepts that are purely theistic do violence to human reason. Out of this fact there arises a feeling of comic sadness in humanists when they recall the number of religious faiths that have been orthodox in their day, but have gone the way of all discovered error. Still the pageant goes on, and he who orders his conduct by faith to-day is as much a slave to his cult as the

devotees of old were. As then, so now, it is easy for a sect to become a mob and treat agnostics, skeptics and antitheists cruelly, and then shield themselves under the theory that numbers will sanctify any crime they might commit.

Moses represented that the ten commandments were written with the finger of God. Instead of the volume of nature being writ by a mythic, and much less with such a fraction of a person as a finger, it was written and energized by a World Power (a late rendering of the principle known as the conservation of energy). This point is as plain as a pike-staff.

Humanists get their knowledge by virtue of having senses to sense phenomena and brains to cerebrate them. Where do theists get theirs? By going to the feasts of the scientists and stealing the scraps. Having now had an insight into some of the real things of nature, they at once proceed to make of the verified facts of science a desert, and then call it "peace of conscience." More and more as the democracy of truth approaches, do we see the fog of theistic imperialism lifting, and the sunlight of observation and experiment taking its place. In this way science clips the wings of as many of the denizens of the air as can be educated and keeps, at least, that many of the brood within the realm of matter. Indeed, God, devils and angels are as fully gone from the laboratory wrought concepts of men as are witches, magic and fairies.

The Greeks spoke of the future abode of man as the "Elysian Fields." It is now the fashion to speak of this abode as "over there," "beyond the river," or some such a phrase as "my father's mansion." Will we need a brain so roomy "over there" as we had when grubbing the grove, picking plums or paring pears? This is not a sling slung by soured skeptics at shady spirits. Nor is it the burden of the brains of a lot of humanists who have become bewildered through bewailing their bargain.

Berzelius said that reason was opposed to any theory that postulates an exception to general principles. It is a general principle that where there is work to be done that there must be some kind of an organism or device for doing it; and it is equally true that the organism must continuously undergo change. What puzzles the humanist is the saying that God who is imminent in nature and an all-inclusive spirit can huddle himself together to such a degree as to enable him to do a particular act in a particular place. How can he work spending energy all the time and still remain the same yesterday, to-day and forever?

In the place of theism humanists put naturalism.

This, a late theory, postulates nature as a mechanical system, which is

operated by molecules or ions, otherwise called electrolytes. It is assumed that these ions are energized, some by positive, others by negative electricity, and are to all intents and purposes what Democritus spoke of as emanations going out in all directions from all objects continuously. How or why they move from object to object is not known, but it is conceivable that they go in pairs. It is from such considerations that we learn how the new born animal, the budding oak, and, in fact, why it is that the forms of the young of all living beings develop.

Electrolytes—matter that is said to possess persistence of energy—constitutes the “world or forming” power, and not God.

Theists, through disregarding this World Power, which is aggressively at work in undermining the philosophic “original cause” theory, have been wrong in attributing the origin of life, the coming of man and “the sustainer of all things” to a living, intelligent supreme being.

To present the many-sidedness of the law of conservation of energy, the operations of which I have only hinted at, would take more space than I have at my command. Humanists believe, however, that when the Forming Power of the Electrolytes will be better understood, and their ingeniously contrived devices portrayed by those who are much more capable than myself, that all of the arguments in support of Theism will be shown to be without validity.

At what time that enlightened civilization will be produced, none of the intellectuals are capable of determining. But when that intellectual civilization will be wrought out by man, as all signs indicate that it will, Theism will be refuted in the Court of Reason.

773 Carroll Avenue, Chicago.

JESUS BEFORE THE BAR OF SCIENCE AND REASON.

BY JOHN MADDOCK.

THE article of Judge Parish B. Ladd, upon the nonpersonalism of Jesus is a needful and masterly effort; and so far as the so-called historical evidence is concerned, upon which the Christian church relies for proof of his existence, Judge Ladd has made it impossible for any Christian



JOHN MADDOCK.

teacher to prove that the Jesus of Christianity ever lived; indeed, it can be dogmatically maintained that he never had any real existence. The scientific fact that actual sin cannot be committed in a universe where all things must express themselves as they are combined and endowed, is evidence enough to prove that the Jesus Christ of Christianity, who is set up as a sacrificial atonement for sin, is a myth pure and simple. "Notwithstanding all this," the "few Freethinkers of to-day," who maintain that Jesus of the gospels—not he of the Christian legends—was a real, living personage, have good reason for maintaining their atti-

tude of defense; not because they "adhere to the old fossilized notions of their forefathers," which proclaim that Jesus was the Christ, but because of the principle of truth and righteousness which the writers of the gospels declare he preached and which can now be proved to be in perfect harmony with science and right reason. In the words of Judge Ladd: "Let it be remembered that truth is always in harmony with itself; conflicts come in only when there are errors or fraud." The reason why Christians never could agree is because they have never had a truthful basis to reason from. If they had known the gospel of the real Jesus, they would not have preached the contradictory theories which were manufactured out of the legends and fables which gave birth to the mythical Jesus Christ of their supernatural religion. The whole story of the miraculous birth of Jesus Christ, his death on the cross, burial, resurrection and ascension is

a forgery and a fraud. We have not got to go back to the writings of any of the pagans, to the Rev. Robert Taylor or any one else for proof; we have the irrefutable evidence in science, right reason and Nature's revelations. I have shown before that the Christian religion is not based upon the gospel of the Jesus who preached the good news of the kingdom of God; that it was founded, as the catechism of the Catholic church declares, upon the legends which gave rise to the "Apostles' Creed." The Freethinker, therefore, who still defends the Jesus of the gospels is justified by the facts. Having successfully refuted the Christian Jesus Christ theories, it is now in order for the Higher Critics to turn their attention to the Jesus whom the writers of three of the gospels portray as the preacher of the gospel of the kingdom of God, which has quite another meaning. In the language of Judge Ladd: "It is with the hope of clearing up reasonable doubts on this matter in the minds of Freethinkers, and of wiping from the eyes of some others the cobwebs which have so long obscured their visions," that I am defending this side of the question. There is this fact standing out in bold relief: Christians have never preached the good news of the kingdom of God, under the simile that the deliverance of mankind from evil would be worked out as dough is leavened by leaven. They have preached deliverance by a belief in the sacrificial atonement by the legendary Jesus Christ, and by a belief in him as the Savior of all who would believe in him. There is no evidence to show that there was a person around whom the early Christians rallied, because they had no person in a preacher of their so-called gospel to rally around. There never was unity in the Christian church—there never can be, because it is based upon fabulous contradictions. The only unity that has obtained in it is of a penitentiary character; by threat of excommunication and eternal damnation. I cannot agree with Judge Ladd in saying that the failure of the writers of the four gospels to "tell us just when he was born, as well as where, and when he died," * * * "precludes the possibility of the narrative of the four gospels being true." Truth does not depend upon the time and place of a man's birth and death; it depends upon what is said, and if his sayings can be verified. In the words of Judge Ladd, again, "Here we are brought face to face with the gospels; what have we to say as to their truthfulness?" We must "sift out the wheat and cast the chaff to the four winds;" we must not condemn the whole because there is a great deal of the fabulous mixed in with the truth. There are many sayings, here and there, in the gospels, that can never be touched by the Higher Critics, and they will have to be preserved, so that we ought

to say: The way the four gospels are written prevents us from accepting the whole of them, but the truths in them must stand. The Jesus of the gospel of the kingdom of God will stand and no critic is able to refute him. The kingdom of the Great Dynamis is within all things and the heaven is working, by evolution, for the moral and intellectual uplifting of all mankind. The Christian religion teaches that the salvation of mankind depends upon their acceptance of its dogmas, while the gospel of Jesus declares that human development is caused by a power which is within. The Christian religion teaches that God will bless the good and make them happy, while here on earth, while Jesus is made by the writers of the gospels to say the truth that "the son of man must be crucified." We are on ground, now, where a great intellectual battle is being fought. The Jesus who preached as no other man ever did is now on trial before the bar of science and right reason. Let all the accusations that can be raked up against him be brought into court. I credit Judge Ladd with honesty of purpose and I allow that he sees things just as he writes of them; and I am in hopes that he and the whole Free Thought world will see differently when all the evidence is presented.

Minneapolis, Minn.

CHRISTIAN INSINCERITY.

BY R. R. STILES.

THE Christian church of to-day, instead of being a temple of God's in which is preached the gospel of the disciples of the "meek and lowly," is nothing more nor less than a meeting house in disguise, dedicated to and at the disposal of "swell" society, a pit in which the votaries of fash-



R. R. STILES.

ionable dress meet and contest their ability to wear fine clothes, to display their silks and satins, their frills and flounces, a building for public gathering the frequenters of which for the most part are of the kind who are disposed to read a few passages from the Bible on one day in the week and put the other six days of the same week into the study of fashion plates and delineators of style in wearing apparel, that they may be better able to flash something new on the people the coming Sunday. The church pass-word of to-day is a fine dress and bonnet, plenty of paint and powder, much pretended belief with a solemn countenance, and last, but not least, a well-paid respect to the contribution box.

These remarks, of course, apply with a greater force to the women pretending believers than to the male pretenders, as, generally speaking, the men are not so susceptible to the dress hobby. Should the slightest inclination of any be such as to lead them to believe that I am acting unfairly in the criticism of these little lambs of the flock, and have hastily arrived at conclusions, I believe that I have only to make an addition of one other statement to prove the truthfulness of my assertions, and that such will agree with me when I say that there is nothing which would so diminish the number of the congregation of a church as an order from the pastor restricting the people in their dress and an attempt on the part of the church to compel them to attend services in their every-day clothes. However, there need be no fear that any such an order will ever be issued, for

as the old saying goes, the preachers "know which side their bread is buttered on." To further substantiate the above statements I cite the fact of there being such an increased church attendance during the Easter services, at which times even the men become afflicted with the dress-showing disease. I do not mean here to cast inference that this is the only day in the year on which the men are likely to attend church on a mission other than devout worship. There are few so ignorant of human nature as to not know that the churches are filled with men who deem it best to attend church from a business standpoint. In other words, men whose religion bears a very close relation to their pocket books. Merchants and business men who use the pew as an advertising medium, and whose religion consists in a double attendance to church on one day in the week and devoting the rest of it to misrepresenting their goods and competitors to their customers, men who rarely catch the drift of the sermon because of their mind wandering onto the idea of a bargain sale or revolving in their head some other business move or tactic calculated to effect in the end an enlargement of their bank account, men who are perhaps the very pillars of the church and yet who are in all probability no better versed in the Bible, the book of their religion, than to be in total ignorance as to whether the whale is supposed to have swallowed Jonah or Moses and the two tablets. And here let me say that I would readily give them as much credit for supposing the one to be true as the other, in view of the fact that it requires a no more disordered brain and necessitates a mental condition no more closely allied to insanity for one to believe that this extraordinary fish lunched on Jonah than it would for one to take it for granted that the same fish exercised his epicureanism on the gentleman of "bull rush" fame together with his entire law library. It is not in the pews of the church, however, that insincerity is displayed in its worst form, but rather in the pulpit, where the preacher with his forced oratory and cunningness makes a pretense of believing the Bible, a book in which, if he is an intelligent man, he really has about as much faith as do we Freethinkers. Nevertheless, it behooves him to declare every impossibility and absurdity in it as being the plain, undeniable truth. The greatest intellect that ever stood in the pulpit certainly did not believe in Christianity when he denied the existence of hell and scoffed at the idea of infant damnation and the foolishness of baptism. Certainly Henry Ward Beecher never uttered a greater truth than when he said that "the Bible God is a moral monstrosity." However true it may be that there have been men who in their preaching were earnest in the work for Christianity, it cannot be denied but that

the majority of these hired hands of God are, to say the least, not what they appear to be, and that their faith in the unreasonable is not so great as many may think. In proof of which I have to offer the criminal records of the courts, or the book, "Crimes of Preachers." Of course, I know that they say that they believe, but we must remember to take into consideration the fact that it is possible for what a person says he believes and what he really does believe to be two different things. Nor have I any reason to believe, even though the person may be ever so much more intelligent than I, that he believes himself when he says that two and two are five. Certainly this proposition is not a bit more irrational than many of those which enter into the make-up of the Bible fables. In these remarks I have, of course, been excepting the ignorant negro preacher who declares with indisputable authority that "the sun do move." To be sure, I am aware that there are real Christians, persons who believe and place implicit faith in the doctrine, who are as certain that a mountain could be moved by the application of faith in the proper quantity as they are that the day and night follow one another, although they have never tried the experiment, for they tell me that to try the matter would be to doubt it, and with them there is no greater sin than to doubt. Yet as a rule there is little difficulty in distinguishing between the real Christian and the pretender, there being a glassy stare in the eyes of the former, which is characteristic of the form of insanity of which they are victims. Even though there may have been some few exceptions, it is safe to say that, had insincerity been a fatal disease, all intelligent preachers and the majority of their congregations would have been short-lived. If we were to try the church to-day on the charges named before an unprejudiced jury, the verdict would be that it is guilty; that it produces pretenders, harbors hypocrisy and induces insincerity. And what is the result of this terrible state of affairs which the church has brought about? The inevitable result is that humanity has become disgusted with, human nature has revolted against the religion called Christianity, as is witnessed by the numbers who have deserted the ranks of Christianity proper and sought refuge from such a broken-backed, cracked-brain system of philosophy under the banner of "Christian Science," "Spiritualism," "Occult Science," and various other cults which are the outgrowth of this terrible, extravagant, disgusting, whimsical mode of worship, which has so long and so blindly benefited the world to the extent that it has fostered foolishness. But more particularly is the fact evidenced by the vast number of persons who, all thanks to nature, have been born and are being born into the world

with a heart too much like human flesh, a brain capable of too much reasoning and too well fortified against superstition, and a nature too grand to ever submit to sailing under the black flag of such a band of pirates, and who with body and soul have enlisted and proudly identified themselves with that glorious army of Freethinkers, which in the interest of truth has fought upon the field of humanity battles of far greater concernment and worthy of more note as being of much greater importance to the present and future happiness of mankind, and by far more vital in their consequences than all others of which history makes record, and which has sacrificed upon the same field while fighting loyally for the same cause the world's three greatest generals, its three greatest benefactors, its three grandest men—Voltaire, Paine, Ingersoll.

LIBERAL UNIVERSITY OR PUBLISHING HOUSE, WHICH? AND OTHER ARTICLES.

BY ELIZA MOWRY BLIVEN.

IT is evident that the Liberal University has proved a failure in Silverton. Has not the Liberal cause also gone backward in Oregon, since the Secular Sunday School work was dropped?

Our great need everywhere is to supply something better than theology to take its place Sundays. The modern Sunday is not a day set apart to worship an imaginary God, for fear of a future hell. Sunday is the people's rest-day from labor; and its doings and teachings should be beneficial to both body and mind; helping the people to avoid evils, and to make for themselves a Heaven of this life.

They will not change from the theological Sunday of one class, and the rowdy Sunday of the opposite class, till suitable Lessons and Lectures are supplied to make a practically beneficial Sunday for the school.

It is not a Liberal University that is needed, but a Publishing Establishment devoted to this especial work, of obtaining, printing and distributing these Lessons and Lectures.

I think a Liberal University is creedish, or clanish. It is a select school for a special class, something like a parochial school, separating a class from the rest.

The Common Schools are the pride of our Nation, to impart practical, scientific instruction to all classes, irrespective of religious differences. All Freethinkers should foster the Public Schools and help to

make them more practical, more beneficial, by supplying practical Moral Lessons in place of theological opening exercises.

We should also help make the Sunday Schools and Churches the beneficial gathering places of the people on their rest-day. To free Sunday from theology, and make it a much enjoyed beneficial holiday, the people must be helped into good-thinking, to drop hurtful self-gratifications, and become eager to help promote the "general welfare," and want to learn how on Sundays.

To do this we need not a Liberal University, but we must have a Practical Sunday School Lessons' Publishing House, first, to obtain suitable Lessons and Lectures from wise, capable, philanthropic writers all over the country; not wordy discussions, hard to understand, but in plain, home-like language, teaching the difference between good and evil, the real causes, etc.; second, to print one or several Lessons every week, in cheap leaflet form, and one Lecture every week in pamphlet form; third, to win every Freethinker, every friend of the people, to subscribe or purchase them, and distribute them plentifully. Each subscriber should receive a sample or package of each Lesson, and a Lecture each week. The Lecture should be loaned or read at a meeting, and the Lessons distributed.

Both Lessons and Lectures should cover a wide range of practical subjects. They may be newly written, or selected from best writings.

Such Lessons and Lectures, widely distributed, would soon teach the people there was something better for Sunday than theology. Each distributor would become a public benefactor.

Can we not start such a Publishing House and secure the necessary funds and workers to maintain it? This should be our all-important question, if we would help the world progress.

Instead of a Liberal University, can not Kansas City or Chicago use its funds to found this Practical Sunday School Lessons Publishing House?

Then, instead of one Liberal University, with its few pupils, no better taught than in thousands of other schools nearer their own homes, this Publishing House, through its Lessons, would lead all Universities, all Common Schools, all the people throughout our great Nation, into freeing themselves and all Sunday Meetings, from all superstitious worship, and would further good citizenship and all kinds of worthy developments, just by furnishing the variety of practical Lessons the people need.

What the masses, and all classes need, is Lessons by capable, common-

sense people, Lessons to guide the people free from avoidable evils, and to encourage and guide into right kinds of developments, into healthy, happy, prosperous, intelligent, industrious, just, moral, good citizenship.

Our qualities grow by use. What the people need Sundays is short, practical Lessons to cultivate the growth of a crop of good qualities, good habits, happy, practical thinking about this world's affairs, and good-humored competition in right doing and helpfulness. Diseases, laziness, falsehood and worry are wrong; health, industry, honesty and happiness are right. Teach the whys, causes and results in interesting form.

The Publishing House that furnishes this kind of Sunday Lesson will be the noblest benefactor of the human race. Ought not the Freethinkers to do this? Ought we not to develop ourselves and seek the assistance of the wisest, so that our Publishing House Lessons and Lectures should become worthy, and gladly accepted, to guide the whole people, guide their thinking, their reading, their study, their development, their politics, their industries; yes, and guide their amusements, too, into harmless, healthy directions, so each can make the most of this life and help promote the general welfare. Would not the building up of such Sunday teachings be far nobler and progressive than just tearing to pieces the Christians' Bible?

LIST FOR NEXT YEAR'S LESSONS.

I propose that all who favor Practical Lessons and Lectures for Sundays, help select fifty-two Subjects for next year's Lessons and Lectures.

Let us have variety; some to help promote health; others morality; others on good citizenship, political questions, theology, nature-study, etc.

Send me your lists, that I may make a final list to include those subjects most preferred. Later we can propose how to use the list, to stir up study, writing, etc.

SUNDAY SCHOOL HEALTH LESSON, NO. 6.

NERVES.

Much sugar, fat, or alcohol
Will make a fire beyond control,
Destroy our nerves, and brain, and will,
And ruin make of our human mill.

FOR LITTLE ONES.

As Johnnie's mother went out, she said, "Let the fire alone." Johnnie thought himself big enough to do whatever he chose. So he took off the stove-cover, put in wood, and watched it burn. To have more fire he put in kindlings and paper. How it blazed up! Frightened, he hurried to put

on the cover. It slipped and fell bottom side up. The rug smoked. Somehow he got the cover on, but burned his hands badly.

When his mother returned, the tear-stained, penitent boy told her all. She guided his thinking, so he learned :

He better obey mother, for she knows most.

What harm fire can do.

How a burn feels.

The head makes the hands do. Hurt hands are felt in the head. Nerves are fine threads from the head to every part of us. We guide every act, through nerves, as reins guide a horse. Nerves feel every hurt and every pleasure.

MIDDLE-CLASS TOPICS.

Describe the gray and white substance of Brain and Nerves; Spinal Column; Spinal Cord and branches; Solar Plexus; Ganglia; their use.

Our five Senses; their special Nerves.

What Chloroform does to Nerves; Opium; Tea; Coffee; Intoxicants; Tobacco.

What foods and drinks make healthy nerves?

ADULTS.

If the spinal cord be injured, so that the nerve-connection is broken between the brain and legs, a powerfully built man becomes unable to move his feet, or feel heat, cold, pain, or pleasure below the injury. This proves that the nerves supply the muscular power and feeling.

The union of oxygen with carbon produces heat and force; but nerves are the telegraph wires, belts and reins, which carry and control that force, supplying vitality for all life's activities, and for every sense.

Every activity uses up force, nerve-cells and fibers. Like hungry animals, the nerves call for more food, and the circulation must supply right foods.

But nerve-cells cannot be built as fast as we use them; so vitality gives out; we feel weak, tired, obliged to rest. During rest, nerve-building goes on; so, by morning we have renewed vitality for the day's activities.

Overwork, either of brain, muscle, or digestion, and lack of rest, wears us out faster than we rebuild. Then we become weak, irritable, worrying, and lack self-control. We call this Nervousness.

Less food, but selected for nutrition, light outdoor exercise, more rest, helps cure nervousness.

Brooklyn, Conn.

THE NEW THEOLOGY.*

BY J. T. PATCHE.

A RELIGIOUS doctrine, which cannot be supported by corroborating evidence from the experiences and discoveries of to-day, is not entitled to a place in the category of divine things, such doctrines being purely artificial, having no foundation in reality; and among which are many of



J. T. PATCHE.

the doctrines of the Christian churches, such as the doctrine of "Original Sin," "Atonement by Blood," "Adam's Transgression," the "Miraculous Conception of Jesus," a "Personal God," and many others which we will not mention here; therefore, as an aid to the study of the real "word of God," the following definitions have been formulated.

DEFINITIONS.

THE UNIVERSE:

The universe is a unit, all worlds seen and unseen, the material and immaterial are but one, every part of which is adapted to and is harmonious with every other part. The universe comprehends all that is, and in the aggregate is perfection.

LAW:

The universe is under the most absolute dominion of immutable law. There is no necessity or possibility for the supernatural or miraculous.

CAUSE AND EFFECT:

The principle of cause and effect is universal; not the smallest particle of dust that floats in the air, or the most insignificant thought, but are subject to this eternal, all-pervading law. It recognizes no such distinction as good and evil, or punishment and reward. All is result. Results are defined as good or evil, according as we are affected by them, which are distinctions purely human.

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GOD:

God, the creator, is hypothetical. We are in constant contact with a living universe, and the world has been trying to explain it by hypothesizing a personal God or Gods. The Infinite is a reality expressed in every part of the universe. The terms "God," "Creator," "Infinite Being," are expressions of inability to know. When man has reached the limit of his capacity, these terms have been made to answer for everything beyond.

CREATION:

The word creation, as signifying the origin of things, is without meaning. Immortality is the law of the universe; it is without beginning or ending.

TRUTH:

The manifestations of the universe are the source and foundation of all truth, hence truth is always a discovery and not an invention or creation, and is Revelation whenever man advances to the capacity of its realization. All universal truth has the same source and divinity. The distinctions, "science" and "religion," are distinctions in name only.

GOOD AND EVIL:

Good and evil are human distinctions, explaining how we are affected by results. From the standpoint of the Infinite there is no such thing as good or evil. What we call morals is a finite conception of being. The forces and processes of the universe move on without the slightest intimation of anything being good or evil.

MAN:

Man creates nothing and possesses nothing. His entire sphere of being consists in use, and to truthfully use his environs is the completeness of a divine purpose in all human action. A violation of such use is evil, and all the evil there is. Man's free moral agency is nothing more than his ability to use an opportunity.

WORDS AND PHRASES:

The coinage and constant use of words and phrases peculiar to Christian Theology has made it almost impossible to talk upon the subject of religion without using such terms more or less, and when so used in these articles, their meaning is that given them by the Christian world generally.

Fundamental ideas or propositions are necessary in the study of any subject as a basis from which to reason. In our common, every-day affairs we recognize certain fundamental propositions, such as day and night; that the sun is the source of light; that vegetation grows out of the earth; that certain kinds of vegetation are good for food and certain other

kinds are not ; that rain comes from the clouds, etc., etc. In our common conversation with one another these propositions are accepted as true, and are fundamental.

The intelligent, thinking man or woman is not satisfied with denying the teachings of Orthodox Christianity, but when those teachings have been set aside, a truthful and rational explanation of the matter is required. The foregoing propositions are intended to, in some degree, supply this want and furnish a basis to reason from. Other definitions can be added as the reader finds necessary. First, and above all, satisfy the highest and grandest inspirations of your soul by adopting and assimilating whatever appeals to you as the truth. The Orthodox philosophy has its fundamentals, and on them has built its theology, and is constantly reasoning from that basis. The New Theology goes to the foundation of things and denies Orthodox Theology by denying its fundamentals, and in their stead puts other fundamentals based upon the most enlightened and scientific discoveries of this age. The time will undoubtedly come when a still broader view will be reached and other fundamentals become necessary. These suggestions, of course, will have but little value with those who are violators of God's laws by denying the use of reason which He has given them.

Payette, Idaho.

LITERARY DEPARTMENT

A KALEIDOSCOPIC TURN.

BY IDA BALLOU.



IDA BALLOU.

SAYS Goethe:
"The world's my delight;
I gaze on the distant,
I look on the near,
On wood and on planet,
On field and on deer,
And the beauty eternal
Of all things I see,
And pleased with myself,
All bring pleasure to me.
Glad eyes look around you
And gaze—for whate'er
Of right they encounter,
It still hath been dear."

And the German poet merely gave an optimistic turn to the glass through which he looked. The things he saw were just the same as with the old countryman who declared—

"Things was gettin' wuss and wuss,
The country's in a dredful muss."

Only this fellow had a pessimistic lens.

Things are so essentially what we make them. The world is created by us. We turn it into a palace or prison, as we will. The conditions under which we are struggling and which handicaps us can be helped so much by a kaleidoscopic turn of our glass, and a persistent effort to focus our eyes on the beautiful. What we will to see we do see! Don't you believe it? Take this dismal day, for example. Let us go into a dismal part of this great city, where the mud and wet is accentuated by still more dirt and squalor, where opportunities for human beings to rise above a sordid level are discouragingly few. What do you see here?

When you have gotten over that first feeling I think we all have on such as these—the feeling of thankful self-congratulation that you are something better, and are therefore living better, you will begin to observe

details. Do you see that pale-faced woman toiling over her work, with little children around her? No, I do not know her, or the story of her life. But isn't it plain enough? Is she not toiling for her children, when you know and I know she could avoid it if she would? Is there any nobler love among your aristocratic neighbors? And here is a little girl bringing home her work, with the invalid mother sitting by the window, trying to get the benefit of all the fresh air she can—mother supporting children; children supporting parents; kind-hearted ladies upon humane errands alleviating by gifts a little of the burden. Can you not see some beauty here, dear friend?

Life is so essentially what we make it. Come then, shall we sit down and make mouths at the outside world, ranting about the falseness and hypocrisy of it all, or look persistently for beauty with love and tolerance in our hearts? Which makes the pleasant companion, which the disagreeable friend whom we try so hard to like?

Nay, you must use your rose-colored glass; you must create your own beauty and symmetry; you must see good in order to do good, and you must do good or be a drone in this busy old world hive.

Don't you know that not only does our mental attitude affect us physically and mentally, but we send out vibrations; we affect others; we help form their lives—in a measure we are responsible for their welfare. If your friend fails, it was because you "knew he would." "I told you so!" What a mean triumph there has ever been in that exclamation! "Aye, you have told me so, and your affirmation has produced the result—on your head be it."

There is no limit to human usefulness and responsibilities. There is no stepping-off place in our efforts to grow better, and there is no way to grow better than to try to see good in this our world. So no matter what your experience has been, no matter what your ideas are, iconoclastic or otherwise, if you will only try to appreciate the work of others, and see good in all they do, you will further your own. "In union is strength." Remember this: Every idea emanating from the brain of man has some portion of truth in it. Every action that in any small way can help another has something good to commend it, and deserves your sympathy and encouragement.

"Every good thought ever spoken,
Every grand deed ever done,
Is a fresh sword making surer
That our conquest will be won.

Conquest over superstition
 That hath ruled and ruined long,
 Conquest of the captive people over
 Mailed and mitred wrong."

Sidney, Ohio.

ECONOMIC CONDITIONS.

BY L. MAY BEALS.

Editor Free Thought Magazine:

PROFESSOR HOSMER'S article in the April number of your magazine contains much food for thought, but it seems strange that he has so little to say concerning the cause of those terrible twin evils, the use of alcoholic and narcotic stimulants and libertinism.

There are still those who fall back upon the doctrines of "total depravity" and "original sin" in order to explain the fact that "only man is vile," but we who realize the truth of Ingersoll's maxim that "if we want better men and women we must have better conditions," would do well to investigate the artificial conditions around us, the conditions that are producing men who are worse than any of the rest of Mother Nature's children—the conditions that are making drunkards and libertines.

In a medical book I came across the statement—I quote from memory—that just as long as people are born and brought up in the stress and strain of modern life, temperance people are merely wasting their breath in a hopeless cause. If all alcoholic stimulants were completely annihilated something as bad if not worse would be used in their stead.

We must face the facts. Men will have some sort of stimulant. Shall we account for this fact by saying that men are naturally so depraved that they deliberately choose not only to ruin their own bodies and minds, but also to rob unborn generations of the health and strength that is their birthright? Such reasoning (?) would be absurd were it not tragic.

It is scarcely necessary to state to intelligent people that drunkenness is a disease. Statistics show that this terrible disease is much more prevalent among the poor than among any other class. Even where there is no more drinking among the poor there is more drunkenness. Innutritious food, foul air, insufficient clothing, hard, nerve-destroying work and the "care that kills," these are the conditions that produce the most drunkards.

I have never seen this statement questioned, even by the orthodox who believe that any puny individual "with the grace of God" can become a mental, physical and moral giant, regardless of all the influences of heredity and environment. I did not mention one very fruitful source of evil, the lack of time and opportunity for innocent amusement and healthful recreation. When men must spend the greater part of their lives in hard,

monotonous, hopeless toil, they will fill up their brief pleasure-time with the fiercest pleasures to be found. This rule applies to all hand and brain workers whose work is unintellectual and uncongenial. Men should "work less and enjoy more." Excessive hard work, whether of brain or muscle, "robs our people of more of the raw material out of which free thinking is made than all the priests and preachers this side of the brimstone lake."

This evil, like all others, has its effect on the children to the third and fourth generation. Mondsley says: "In several instances in which the father has toiled up from poverty to vast wealth, with the aim and hope of founding a family, I have witnessed the results in a physical and mental degeneracy which has sometimes gone as far as the extinction of the family in the third generation." "Whatever opinion other experimental observers may hold," says Galton, "I cannot but think that the extreme passion for getting rich, absorbing the whole energies of a life, does predispose to mental degeneration in the offspring." But the struggle for riches is not the only struggle which "absorbs the whole energies of a life." The struggle among business men to get or to keep some vantage-ground in this fierce commercial warfare is only one phase of the abnormal artificial struggle for existence that is absorbing the whole energies of millions of lives.

It may be objected that this struggle is natural and beneficial, resulting in the "survival of the fittest." Under natural conditions it might be so. But Mother Nature's law of the survival of the fittest has been thwarted and perverted by the artificial inequalities man has made for man. Ruskin tells us that the only benefit in a fight between two individuals is that it shows which of the two is bravest and strongest. There is no virtue in it when it merely shows which of the combatants has the longest gun or which has got behind the biggest tree. So, in the struggle for existence the result too often shows which of the combatants has the most capital or the least principle, or the most "pull." Our own Professor Wakeman says: "Equal opportunity to live is the condition of liberty."

If Professor Hosmer or others differ with me as to the cause of these evils, I am sure the editor will be kind enough to allow them to discuss the question through the pages of this magazine. We cannot hope to know the cure until we know something of the cause.

I believe the cause is the present insane economic system. The warfare of "each against all." This perpetual strain of body and mind can scarcely be expected to produce natural human organisms with natural human appetites and desires. I would suggest that Liberals make a special study of the economic conditions of to-day, with a view to founding a new civilization, in which men will be not only "free from hypocrisy and creed," but also—

"Free from the dreaded lash of need,
And free to have their own."

Marysville, Tenn.

ETHAN ALLEN AND HIS STATUE.

BY CHARLES D. STEWART.

WHEN Admiral Dewey achieved world-wide fame and was being interviewed after his return from the Philippines, he told as a reminiscence of his boyhood that he used to stand long and look upon the statue of Ethan Allen in the Vermont State House. He said that this hero of so



CHARLES D. STEWART.

much romantic adventure had been the inspiration which had somewhat to do with shaping his career. I remember that at the time the newspapers published pictures of this statue. They represented a figure with the left hand upon the hilt of the sword and the right hand raised in the attitude of commanding peace. I had among my books on Colonel Allen an old engraving, which was also the statue of the soldier. But this was quite different. It depicted a man with the right hand upon the hilt and the leg advanced ready to draw and fight. This picture was published in 1853. It seemed from this that there had been an old and a new statue, and I asked myself, which it was that George Dewey had loved to look upon. Had the newspapers made a mistake? One

was the man of peace and the other a man of war. The latter was in existence somewhere about the time when Dewey was a boy and was of stone—quite different from the other which is of bronze and more modern. The Chicago Tribune, for whom I was working, telegraphed a question in this regard at my solicitation, but the matter of history was too obscure for an instant answer. But whichever the idol of Dewey might have been, I still cherish my picture of the man of war (depicted in the frontispiece) for Ethan Allen saw little peace in his life. Several years before the Revolutionary War he was fighting the officers of England. He was a prominent figure in the war, and at its close he still waged a fight for liberty of the mind. I have before me a copy of his *Oracles of Reason* written soon after his fighting was done. He had much trouble in getting a publisher. A printer at Hartford kept it a long time, trying to get up the courage to be responsible for its publication. But the printer was lacking in the moral bravery. Finally it was printed by a Mr. Haswell in Bennington, Vt., in 1784. Soon afterward, and when few copies had been circulated, there was a fire which consumed all the signed copies, but only a part of the rest of the edition. The printer committed the remainder to the flames

and joined the Methodist church. And so the first result of this appeal to reason was to make another Christian.

Colonel Allen was evidently a Deist—somewhat of the type of Paine and Voltaire. However, he bothered little about what he might be called. He writes in his preface: "In the circle of my acquaintance I have generally been denominated a Deist, the reality of which I never disputed, being conscious I am no Christian, except mere infant baptism make me one; and as to being a Deist, I know not, strictly speaking, whether I am one or not, for I have never read their writings. Mine will therefore determine the matter." Allen wrote a vindication of the right of the people of Vermont to form a separate state and also a memoir of his captivity by the British. With only the education of a pioneer, he wrote so well that Mr. Jay said of one of his communications, "There is quaintness, impudence and art in it." His tracts and communications to Congress and to General Washington show the mind of a man of careful thought and honest purposes expressing himself both as a man and a gentleman. All his writings were admitted to be sane and able work, with considerable natural talent—until he expressed himself upon religion. Jared Sparks, who writes a biography full of praise, suddenly says: "In its literary execution it is much superior to any of his other writings, and was evidently elaborated with great patience of thought and care in the composition. It is nevertheless a crude and worthless performance, in which truth and error, reason and sophistry, knowledge and ignorance, ingenuity and presumption are mingled together in a chaos which the author denominates a system."



What was this system which was pronounced to be a chaos? Let us take for authority Sparks himself: "Founding religion on the attributes of the Deity and the nature of things, as interpreted by reason, the author takes it for granted that there is no necessity for a revelation, and thence infers that the Christian religion and miracles are false; and he argues against the Old Testament upon the same principles." This is a plain statement of a plain philosophy—in the light of our day. But I have seen this attitude of commiserating censure in all the writers I have come across. It has been the duty of the biographer of all times to reflect upon the character or intellect of a man whenever he questions the religion. Thus Paine was belittled until he almost passed out of ordinary history, and it is safe to say that Ethan Allen lived in its pages only because he was a soldier and a hero at arms. But Allen was also a thinker. And many great instances in his life prove him to have been a character of lofty integrity and beautiful ideals.

To my mind Ethan Allen should still be known as General Allen—for such he was in Vermont. He was really the general of forces that were fighting to found a State, in the self-governing sense. For it must be re-

membered that Vermont fought for her rights single-handed for a time before the Revolution and was fighting at the beginning of the Revolution, and moreover, helped the United States through the victories of Allen past and present. He never enlisted in the Continental Army. He was made Colonel by way of rewarding him with the salary for past services. To Vermont he was General Allen. He started to lead the Green Mountain boys several years before the War of the Revolution began. His soldiers were farmers who fought against the attempts of the British owners of the land-grant of the colony of New York to evict them from their farms. From that time Allen was active to the close of the Revolution.

Some idea of the condition of Vermont can be obtained from a letter Allen wrote Congress. He maintained that Vermont had a right to agree to come to terms with Great Britain, "provided the United States persist in rejecting her application for a union with them; for Vermont, of all people, would be the most miserable were she obliged to defend the independence of the united claiming States, and they at the same time at full liberty to overrun and ruin the independence of Vermont." You see he had to contend for his country with the United States themselves. The State of Vermont had been created by these fighting farmers who opposed the forces of the surrounding colonies with British governors. The title to ownership had never been recognized by them as more than the scheme of a lot of rioters. So when these colonies turned against Great Britain the tradition that Vermont was not legitimate still remained in the assemblies. The surrounding States expected at the time of victory over the British to part this territory between them. So now we see that Allen was the Father of a country—the leader of a liberty-loving people of whose forces he bore the title of General. Allen at one time actually encouraged advances from Britain in order to force the issue with the other States. He wanted them to see that if Vermont came to terms with Great Britain as the State of Vermont then the other States could not get the territory even in the case of victory. But while he encouraged this appearance of dealing with Great Britain, history says he had no intention of doing it. So we see that on this and many other cases he was a statesman as well as a soldier. And the result was the present State of Vermont.

He was the most picturesquely independent figure of the War of the Revolution. Consider what a disgrace it was to even publish the book he wrote. You will admit that he was an independent thinker, whose name belongs with that of Thomas Paine. Read this life—his taking of Ticonderoga—his capture and transportation to England—his reception by the curious crowds of Falmouth, who looked upon him as a sort of wild man "in fawn-skin and sagathy"—his sufferings in irons—his exchange and return—his renewed efforts for his Green Mountain people—and finally his *Oracles of Reason*, written in hope to achieve his final work, ending in these words—"that good sense, truth and virtue may flourish in the world, to the detection of delusion, superstition and false religion." I feel honored to write of such a man.

WHY LIBERALS DON'T UNITE.

BY LUTHER L. BERNARD.

DISCUSSION has been raised recently as to why Liberals don't unite, thus forming some kind of concentration of their forces so as to propagate their views to a better advantage. The benefits of such an union are obvious to any mind; but some of the reasons why it has failed to be brought about have evidently been overlooked, either from a lack of grasp of the conditions, or, what is more likely in some cases, because they are unpleasant considerations and facts that are not likely to greatly please.



LUTHER L. BERNARD.

Not very long ago the editor of this Magazine said in effect that Liberals could not unite because they were too free to be bound down by any common bonds—that one man's creed would not fit another man. And this is true. When a man begins to think on his own account, his conclusions must necessarily, if he is an honest thinker, run after the evidence, and, when we remember that truth is only relative and that the forces that act on one man may differ from those that influence another, we will know that his conclusions will be just that far different

from other people's views. Of course, there are great universal principles that influence us all alike, and we have like opinions on these matters. We all have felt the evils of priest-craft and therefore we know it is an evil. But not all have felt the same local effects of some political institutions, and so we vary in our opinions, and often it is the case, incidentally, that, while we are each to a certain degree right in our partial view, we are also to a certain degree wrong. So we cannot come together. It is evident, then, that the things we can agree on are the universal forces, are the general forces which come to us all alike and bear the same conclusions to all of us as Liberals. But it is equally evident there can be no union in regard to principles the actuators of which vary according to environment and yet within our comprehension. We must either organize under the universal and let the local drop till they become universal, if they ever do, or not organize at all.

Very much in touch with the foregoing is the objection that many of our number have to touching upon the local troubles at all in the general discussion of means for aiding the liberal cause. They realize the limita-

tions of local views and know that they are only side issues, and believe accordingly that they ought not to be dragged into our great general gatherings and the organizations that represent them; hence, so long as they are, seek to keep clear from them, or only regard them with indifference. A great Liberal movement, to be a stable one, should never be hasty in espousing new issues. Some issues only affect certain regions of our country. Let them be settled there. Others are local in the sense that they only last through a brief period of our history—are temporary—and should accordingly be treated as something that is but for a time. The main attention of Liberals needs to be directed to the great issues that have been and bid fair to be a lasting, living menace to our welfare as thinkers and doers. In the evolution of an animal species, often there come monstrosities—individuals that are out of harmony with their surroundings and with the general current of their race, but they are merely ripples upon the great life stream. They are doomed to destruction in due course of time, and often less harm might come from their natural extinction than from violence by those in the right trend.

This, it is easy to see, is the condition of society to-day. Too many of our people are too anxious to grasp, blindly as it were, the monstrosities and set them up as our enemies instead of the great race enemies—our real foes. Some of us need more discernment of the temporary and the lasting evils and then give them due place.

Another, and one that is calculated to cause a more thorough disgust among a great class of Liberals, is the fact that many of the most forward-spoken are chronic grumblers and objectors. Some will not appreciate such a statement as this, but it is nevertheless true, and a very great majority, indeed, of our thinkers are kept from active co-operation by the never-ceasing strain of our chronic sore-heads. To be sure, it is the purpose and necessity of our cause to object to the evils that threaten liberty. But not everything that is not done just as we would have done it really threatens liberty, but often works, in its finality, to its larger expression.

Liberty must evolve as do all other things material or otherwise, and no process of evolution is entirely smooth. We must climb hills, amid sweat and toil, and descend hills, where often the brake must be applied to save us from rushing to destruction, before we can reach the end of our journey. Idealism will not fit the actual experiences of material or intellectual life. When we reach the hill we must endure the toil till its summit is reached and we are on the other side in the desired vale, and not grumble. It is only when we might have avoided the hill that we have any right to object to going over instead of around.

Sometimes these hills are local protuberances in the administration of our government, both national and municipal. Now the government in both cases is liable to error, but is not always wrong. Some things unpleasant to a portion must be done that the great whole may not suffer instead of the few. That is evolution, and a necessity of evolution. But how many of our men grumble at whatever is done by whatever party in

power! The result is they offend, disgust many who are willing to look at things in a cooler, more logical way. It's not growlers we need. All the parties have them. We want men with ideas and not with pessimistic grunts. We want statesman-like minds, too, and not demagogues. But we have the latter, and that is why, for one reason, we can't organize. Has it ever occurred to us that people who have brains enough to be liberal, to be thinkers in the best sense, are too sensible to bear the insult of demagoguery? I once lived in a little town in the South where there were at least twelve prominent business men—nearly a third—who openly admitted they were liberal and anti-Christian. Yet I believe not one of them had any connection with Liberalism as a body, and many of them told me personally that the reason was there was too much demagoguery and wildness about it, be this true or not.

Let us organize to be sure! But not as a body of grumblers, not under the inspiration of a demagogue orator, not to fight windmills, but to fight for principles that last, to fight for the freedom of the mind, to fight for a recognition of mentality in preference to ghostology. The wail of the dissatisfied selfish, of the man with a theory fit for a monkey's brain, which he wishes the world to adopt, need not bother us. Our banner is just simply TRUTH.

DEATH SHOULD NOT FRIGHTEN INFIDELS.

BY SAMUEL ROBERTS.

(From the Sunday Record-Herald.)

A FEW years ago a communication appeared in one of the city dailies in which the author censured infidels and infidelity, saying that when infidels came to their deathbed they were afraid of the consequence of death.



SAMUEL ROBERTS.

To confirm his opinion he cited the case of an infidel who, believing he was going to die and that his soul would be lost, became so much frightened and unmanageable that those in attendance had to send for the patrol to carry him away.

I replied then that similar evidently false assertions had been made concerning the deathbed scenes of Voltaire, Paine and others, and I asked: Why should intelligent infidels, agnostics and atheists be afraid of the consequence of death?

Since it has never been proved that man possesses any intelligence that can survive his body, I also asked the author to please inform me what the competent parts of the soul are—has it weight, form or color?

I received several answers, but not one was logical.

About six months ago I passed through a very serious test of my belief. I was taken ill, and for two weeks I lingered between life and death, and was pronounced by three reputable physicians to be beyond hope of recovery. It is true I was unconscious part of the time, but not one word was spoken by me, when conscious or unconscious, that conveyed the least indication that I feared death or its consequence.

Those who nursed me said I was very calm and good-natured all the time.

I remember that I felt I was at peace with all mankind. I also know that once this thought came to my mind—"Would you, if you had the power, punish those who in times past did you injustice?"

I said no. A thousand times no.

Then the dogma of eternal punishment for all unbelievers arose in my mind, and I said, if I, a finite, imperfect man, can forgive those who

injured me without even an apology or a confession from them, surely an infinite and merciful God (if there be such a being) ought to be as merciful as one of His creatures which He created.

I feel thankful that my mind has been emancipated from a belief in that infamous dogma of eternal hell and the God of the orthodox, a most inhuman deity.

But to return to the question—"Does man possess intelligence that can survive his body?" In my own mind, having given more or less thought to this question for twenty years, I am thoroughly convinced that he does not. In confirmation of this opinion I quote Pliny and others.

"From the moment of death onward both the soul and the body feel as little as they did before birth."

"The belief in the immortality of the soul is a dogma which is in hopeless contradiction with the most solid empirical truths of modern science."—Haeckel's *Riddle of the Universe*.

A soul without a body, a spirit without physique and a thought without substance can no more be realized or exist than electricity, magnetism, undulations of heat, gravity, etc., can exist without those bodies or material by the activity of which the phenomena designated by those names are produced."—Buchner.

In the lecture on "Life Everlasting" delivered by the late John Fiske in Cambridge, Mass., Dec. 19, 1900, he undertook to answer the question, "What has science to say about the time-honored belief that the human soul survives the death of the human body?" He says:

"We have no more warrant in experience for supposing consciousness to exist without a nervous system than we have for supposing the properties of water to exist in a world destitute of hydrogen and oxygen.

"Moreover, our power of framing conceptions is narrowly limited by experience, and when we try to figure to ourselves the conditions of a future life we are either hopelessly baffled at the start or else we fall back upon grossly materialistic imagery.

"We are all agreed that life beyond would be a delusion and a cruel mockery without the continuance of the tender household affection which alone make the present life worth living; but to imagine the recognition of soul by soul apart from the material structure in which we have soul to be manifested, apart from the look of the loved face, the tones of the loved voice or the renewed touch of the long-vanished hand, is something beyond our power.

"Even if we strive to imagine our own physical activity as continuing without the aid of the physical machinery of sensation, we get soon into unmanageable difficulties.

"The furniture of our mind consists in great part of sensuous images, chiefly visional, and we cannot in thought follow ourselves into a world that does not announce itself through sense impressions.

"From all this it plainly appears that our notion of the survival of conscious activity, apart from material conditions, is not only unsupported by any evidence that can be gathered from the world of which we have experience, but is utterly and hopelessly inconceivable."

I could give more quotations from eminent thinkers and writers touching this soul question, but in doing so would occupy more space than your very liberal and independent paper usually accords to any one person.

In closing, I ask the reader to study Ecclesiastes iii., 18-21.

The passages referred to are said to have been written by King Solomon, who is reputed to be the wisest man that ever lived.

We have also the point blank declaration that this wisdom came from God—II. Chron., i., 7-12.

In respect to a future state, it confesses ignorance as frankly as the modern agnostic. These passages ought to be good authority for all orthodox people who believe that the Bible is the inspired word of God.

If not inspired, then it may as well be said that none is.

They teach, if they teach anything, that death ends all, that nothing is known of a life beyond the grave, that the best a man can do in this world is to live so as to be able to rejoice in his own work, living a just and honest life, seeking to make others happy, without a hope of reward or fear of punishment.

There is no higher plane of effort in human life. No just requirement can be made of any man beyond doing right as he sees and understands it.

"WHAT WAS JESUS?"

BY JOHN MADDOCK.

IN reply to the above question, launched by Mr. Turrell, I will say: Jesus was a preacher of truth and righteousness, who taught what no one ever taught before him and what no one has ever taught since. In my last, I stated that the early fathers lied about Jesus and I corroborated the statement by giving the facts; and I asked, did any of them tell the truth, did Jesus speak as no other man ever spoke? I showed that three of the gospel writers testified that he preached a specific gospel and that that doctrine was in harmony with the science of evolution. Mr. Turrell did not attempt to refute me (which he should have done), but he made an unverified statement to the effect that Jesus "brought no new light, taught nothing of value not previously known." Mr. Turrell cannot be his own witness; he must corroborate his statements; this age demands facts. It is in order for him to prove that the gospel of the kingdom of God was preached before the time of Jesus and that it does not contain anything different from the doctrines which were in vogue before he came. To try to make out that Jesus was a mendicant and a tramp is no argument to show that some of the writers did not tell the truth about him. Mr. Turrell seems

to forget that every liberal lecturer who has traveled these United States has had to be such a beggar and a tramp to a great extent. Because such men were dependent upon those who heard them for a living, that is no proof that they did not do good iconoclastic work and that they had no place in the nature of things. I excuse Mr. Turrell for rejecting the whole of the gospels, as unreliable, because he does not know the truth which is expressed in the gospel of Jesus. There is no relation with Shakspeare's Hamlet and Jesus and the gospels. Take away Hamlet and there would be no play of that name, but remove the superstitious from the gospels and we bring out Jesus and his gospel to the light of day. To charge Jesus with all that is said of him is to affirm that the Bible is true. Tramp or mendicant or both, as a teacher of truth, Jesus will never be surpassed; as Renan has truthfully said, "All ages will proclaim that among the sons of men there is none born greater than Jesus." I do not say this because Renan said so, but because the revelations of nature confirm the gospel which Jesus preached. They unmistakably proclaim with him, that the kingdom of the ruling principle in the universe is within every atom in it. "The principle of every change resides in matter;" this is the testimony of every scientist worthy of note, and this is fully corroborated by the revelations of nature. Mr. Turrell says, "We have had too much of the kingdom of God; we want the kingdom of man." I take the opposite ground; the kingdom of man is what has been preached by all sects, in the name of religion, and it is being preached yet in the face of the irrefutable fact that man is not a king, but a subject who is forced to obey the laws of nature and nature's God. The four gospels are not all "false and forgeries," and when "all the miracle stories and all the bad and foolish teachings" are taken away, there will be more left than "a few wise sayings of pagan origin." The truth will be left and when the world knows the truth it will then be free from superstition. Mr. Turrell finds fault with Jesus because he did not do more to deliver mankind from their burdens. How could he do so in a world where tribulation was to be? The world's great thinkers and sages could do no more than they have done for the same reason. The burdens of mankind are removed slowly as evolution goes on. Man was put here to suffer under inexorable laws, not to be happy or miserable as he might choose, as the preachers of the kingdom of man have taught. Mr. Turrell asked, "Who was this 'man Jesus' whom our critics so much admire?" As I said before, he was a preacher of truth and righteousness, and he yet stands out in bold relief as a great exemplar of what our attitude should be in a world where tribulation exists: "The cup which my Father hath given me shall I not drink it?" "Not my will, but thine be done." Jesus did not suffer and die for any one. The pictures of Gethsemane and Calvary are representations of the sufferings of humanity as a whole. This is not joining the refrain of "pious dreamers;" it is coming down to hard, scientific facts. It does not matter what Celsus said, what Origen said about Jesus, or what Mr. Turrell says, now; Jesus stands before the bar of science and right reason where he never will be

convicted by a just judge and jury. In my former article I proved that some of the early fathers lied about him; in this I have shown that others told the truth; therefore, the manuscripts containing the lies were forgeries, but the ones containing truth were genuine. The gospel of Jesus is one of truth and the principle it contains is one of righteousness. It is true that "the principle of every change resides in matter," and it is righteous that mankind should be freely delivered from the bondage of evil in which they were forced without their consent. This the gospel of Jesus teaches and puts to flight the spurious gospel of the Christian church.

Minneapolis, Minn.

A PRETTY GOOD LETTER FOR A BOY TO WRITE.

Editor Free Thought Magazine:

I NCLOSED find donation f "i" "f" "t". I am almost ashamed to send it, because it is such a small sum, but if every subscriber will send you a little, you'll soon have a snug little sum. Probably I would not have noticed your "cipher message" if you hadn't mentioned that substance



J. A. E. MIZZLES.

called "brains." You see I am just a little 3-year-old boy, and I like to test myself, now and then, to see if I actually have any "brains." If my brains worked all right, you made a mistake in your message. I think your twenty-second letter should be "q," the twenty-third "c," and the twenty-fourth "f;" then the message would have been "Inclosed find donation fund." You might have sent the letters that way on purpose—I don't know.

I was born in Perry County, Alabama, April 12, O. M. 275. Twenty-four years of my life were spent in "orthodoxy." This accounts for the statement made above, that "I am just a 3-year-old boy." I was born, and brought up, a pharisee of the strictest order. My parents were exceedingly rigid in their superstitious devotions.

Death freed my father, of his superstitious fears, about eight years ago. My good old mother is still in bondage, wedded fast to her idols. I "verily believed that I was doing God's service" till about three years ago. I do not think so now. I guess I was mistaken about that. I never attended school, but just a few days, in my life. I was prevented from doing so on account of my father being an invalid. The burden of supporting

his family, or the principal part of the burden, at least, fell on my shoulders. While at school I learned how to spell a little, and also heard some boys "parleying" over a "grammar," but I never did learn whether "grammars" grew on the trees, like peaches and apples, or in the ground, like potatoes; anyway, "I never got none of them." My teacher never had any punctuation marks (at least he "never give me none"), and I haven't yet learned where they are manufactured. If I ever find out I shall order a full supply.

I am compelled, at present, to use "home-made" punctuation marks, and I can't get them to fit every time. If the Liberal University gets moved to Kansas City, I mean to try and attend it a while, and see if I can get so I can talk "big talk," and write "big words," like you "grown folks" do. I will try to express my opinion on the "God" question, so you can't fail to understand me. I do not believe in the "Jehovah" of the Bible at all. I believe in a "supreme being"—man. Man is the "supremest" being I know, or care, anything about. I defy the world to bring up any positive proof of the existence of a being superior to man. I do not cater to public opinion enough to use the expression, "The Power that works for righteousness."

It makes me extremely tired to see so many people squirm and twist around to keep from telling the truth about what they believe.

I believe in "spiritualism," but I do not believe everything taught by those who claim to be spiritualists. I believe that we will continue to exist after so-called death. This may prove to be an "air castle." I freely admit that it is constructed on the same principle that air castles are, and I may get over this fancy, if fancy it is, as I grow older—I don't know. I want to learn to write poetry when I "get grown." I like to read good poetry better than anything else. I try to write verses, that will express my sentiments, very often.

I have written nine verses that I would like to show to you "big folks." I have them printed, on the wall of "our" house, in one-inch type.

I have named this piece of poetry:

JEHOVAH'S FUNERAL.

Please pardon me while I create
A little story to relate.
I journeyed once into dreamland
And came across a funeral band,
And then I thought I'd take the pains
And so, at length, the leading man
Rose to his feet and thus began:

"The God is dead that Moses made!
His reign is o'er, hiss hand is stayed.
He met his fate by truth's own hands—

He could not cope with its demands.
I'm sure that it is not amiss
To funerate a God like this,
And so, my friends, I'm here to-day
To speak of him who's passed away!

"And as I should no duty shirk,
I'll speak to-day of this God's work,
And for our guide we'll take the book
That Christians have almost forsook,
And so we learn that he made man
Of dust and dirt, and shifting sand,
And then he blew breath in his nose.
This is the way the story goes.

"In order to his work complete,
And make for man a good helpmeet,
He took the man that he had made,
And whittled on him with his blade,
And took, from him, one of his ribs
And made woman, so say the fibs,
And put them in a garden place,
And left them there to start a race.

"Before he left he set a snare,
To cause them trouble everywhere;
He told them they could eat the fruit
Of all the trees that did them suit,
Except of one that he picked out,
That always caused knowledge to sprout.
He told them they should surely die
The very day they did it try.

"Straight to that tree this couple went,
As quick as they could have been sent.
How much they ate was never told.
I'm sure they ate all they could hold,
And then they saw their nakedness,
And both began themselves to dress
As nice and neat as they well could,
As everybody always should.

And when this God came down to cool,
And saw that man was not a fool,
He kicked so hard to raise a "dust."
It surely seemed that he would burst.

He drove them out to till the soil,
And added much unto their toil.
He cursed the ground and kicked and roared,
And then began to use his sword!

"From then till now his thirst for blood
Has caused an everlasting flood!
He shed the blood of Canaan's sons
And murdered nations by the tons;
He caused all wars in every land,
In every death he had a hand;
He got so angry, with mankind,
He killed his son to ease his mind!!

"But now this God has passed away—
We'll leave him here in the cold clay.
Let us not make another one,
For we well know how it is done.
The Gods are made, like Santa Claus,
By would-be kind old grandpapas.
And now, as there's no more to tell,
I bid this God adieu! Farewell!!"

If you publish this you needn't bother about correcting my mistakes.
Maybe I will see them after they are published, and do better next time.
I know I've said enough this time for
New Hope, Ark.

A Boy.

EDITORIAL DEPARTMENT.

CAN A FREETHINKER CONSISTENTLY VOTE FOR ROOSEVELT FOR PRESIDENT?

IF the Republican party shall nominate Roosevelt for President, can any Free Thought Republican consistently vote for him, knowing the fact that in his book he called Thomas Paine a "dirty little atheist?" We had come very near deciding that he could not, when we read the following in "The Literary Digest":

President Roosevelt and the Kittens.—A feature of President Roosevelt's character different from that with which he is commonly credited was displayed recently in a little incident which the Saturday Evening Post relates. The President in company with Secretary Root had been enjoying a horseback ride to Chevy Chase, in the vicinity of Washington. On their return they were going along Sixteenth street, near the Henderson Castle, when a series of short cries attracted the President's attention:

"What is it?" asked Secretary Root.

"Kittens, I think," replied the President, turning his horse around. "And they seem to be in distress."

Then the Chief Magistrate began an investigation and discovered that the melancholy chorus issued from the open catch-basin of a sewer.

The President beckoned to two urchins who, from an awed distance, were admiringly watching the performance.

"Will one of you boys crawl into the opening while the other holds his legs?" President Roosevelt asked.

Sport like that with the greatest personage in the United States as umpire could come reasonably only once in a lifetime, and the boys fairly tumbled to the opportunity.

"That's the stuff!" exclaimed the President. "Now, what do you find there?"

"Cats in a bag," shrilled the boy with his head in the sewer. The other boy sturdily clung to his companion's legs. The kittens, unaware that their plight had stirred the sympathies of the head of a nation and that their deliverance was at hand, wailed as if a new calamity were about to strike.

"Drag them out," came the command.

In a moment the President of the United States, the Secretary of War, and two excited youngsters stood around the rescued litter. Three forlorn kittens struggled feebly. Then the wrath of the leader who has slaughtered wild game, and shot down armed men in battle, blazed into epithets upon the wretch who had flung the kittens to die in slow agony.

The commotion brought out a wondering butler from a neighboring residence.

"Will you care for these little kittens?" asked the President; "give them milk and a place to live?"

Had the man been asked to accept a Cabinet portfolio he could not have responded with more heartfelt eagerness.

The President thanked him, told the astonished urchins they were little men, and, joining Secretary Root, moved on to the White House.

The kindness the President here exhibited toward the poor little kittens in distress made a very favorable impression on our mind, and in addition, when we remembered that he is opposed to docking horses, or driving a team that has been thus cruelly treated, we are almost ready to say we would vote for him, notwithstanding his cruel and false statement in relation to Paine. And while weighing this question in our mind, another deed that the President did shortly after entering the White House gave us a strong bias in his favor. That deed was the inviting of a colored man to dinner with him and his family. So the reader will see that as to the question at the head of this article we are at the present time an Agnostic. We don't know. The prospects are that Roosevelt will be nominated as the Republican candidate for President, and each Free Thought Republican will have to answer our question as his judgment and conscience may dictate.

ALL SORTS.

—For only fifty cents.

—For fifty cents received before Oct. 1st we will send this magazine to any new subscriber one year.

—For fifty cents we will send this magazine one year to any Christian minister. Friends, here is a chance for you to do missionary work where it will tell.

—We earnestly request every friend of this magazine to procure, during the next month, one or more new trial subscribers at this low price of fifty cents. This sum hardly pays expense, but it is a good way to introduce the magazine to new readers.

—Friends of the Magazine are earnestly requested to make a special effort to increase the circulation of this magazine.

—If anyone will notify us that he or she desires to get up a club, at 75 cents, we will forward the necessary papers and a few sample copies of the magazine.

—We hope our good friends will remember, that now that our bookkeeper and business manager is gone, we have to do his work, and pardon us for any mistakes we may make.

—"Is there any message from my poor husband?" asked the widow of the

medium. "There is," replied the medium, "and it's hot stuff, too."—*Atlanta Constitution*.

—The foundation of men's belief in God is their conception of the universe. Their ideas of a God will change when they understand that the universe was not made by a God.

—This is the time of year that the receipts are very small, but the expense of bringing out the Magazine is the same as when the receipts are larger. Friends should bear this in mind.

—"The People's Press" of Chicago improves with every issue. Do not fail to send a two-cent stamp for a sample copy. Address "The People's Press," 111 Blue Island avenue, Chicago."

—As a vicious mob gets less impudent when the police arrive upon the scene of disturbance, so Christians get more respectful towards Freethinkers as the results of the labors of the latter are made public.

—Q. W. Bradford writes from Ayr, North Dakota: "The New Catechism received. It contains more common sense and all-round good stuff than any book I ever read of its size, or many times its size."

—A good thing to do would be to purchase one of Judge Ladd's pamphlets on the "Hero of the Gospel Legend," hand it to your ablest preacher and get him to agree to answer it in his pulpit. Then go out and hear him.

—"The Vicar—"Good morning, Jones. I am glad to hear you're doing well; curious thing, though, I never see you at my church." Jones (the chimney sweep)—"Oh! And ain't it a bloomin' funny thing that I don't never see you up any of my bloomin' chimneys?"

—The Ingersoll Memorial Association has published in a neat pamphlet of sixteen pages a prospectus of the society

and its by-laws. Anyone wishing a copy can get one by sending a two-cent stamp to Frederick Mains, General Secretary, 1205 Ashland Block, Chicago.

—Parson Jackson (meeting Ephrim with a sack full of chickens)—"Ephrim, it says in the good Book, 'Thou shalt not steal.'" Ephrim Johnson—"I know that, sah; but I've been so lucky I thought I'd give you one." Parson Jackson—"De Laud lubs a cheerful givah."

—"Need we fear for religion? It is as if we asked, need we fear for eternal truth, for the reign of the Almighty?"—*Archbishop Ireland*. Yes, the ecclesiastics need fear for their religion. It is not based upon eternal truth; it is founded upon falsehood and superstition, and its days are numbered.

—In order to get workingmen to church, Archbishop Wilberforce had it announced that they could smoke during the services. He induced a lot of men to attend, and the report states that when the prayers were read they laid down their pipes. Prayer and pipes, they thought, would not mix.

—The Christian scheme of salvation is as if a man should send his servants to bail out the ocean, and the Christian missionaries are beginning to find this fact out. As water runs into the ocean faster than it can be bailed out, so Free Thought is undermining Christianity faster than the Christians can prop it up.

—We are overrun with articles for this Magazine. Have enough on hand to fill half a dozen numbers. For that reason long articles have a very poor chance of being published. Three or four-page articles are about the right length. And remember to keep copies of the articles you send us, for we cannot promise to return them.

—Jacob Willis writes from Decatur, Ill.: "I think Judge Ladd's article on

Christ a body blow (solar plexus). That wherever it comes in contact with ignorance and superstition it will knock it out of the ring. I am loaning my Magazine that contains it to different parties and hope to make some converts."

—Dr. H. Whisler, of New Antioch, when paying his subscription, writes: "This is the best publication that comes to my desk. I find some single article in it that is worth far more than the subscription price. I find one such in July number, 'Judge Ladd's on the Christ Myth,' and many others I do not have time to mention."

—July 28 New York city was visited by a thunderstorm. The report states that: "The steeple of the Church of St. Paul the Apostle at Fifty-ninth street and Columbus avenue was struck and a large cross knocked down." Was this a special act of providence?" "The Church of St. Paul the Apostle" ought to be safe, and especially the "Cross of Christ."

—The Rev. R. F. Sample, D. D., bewails the fact that "the line of apostolic succession has been broken." This shows that he has more sympathy for the brutal dogmas of the church than for poor, suffering humanity. The reverend gentleman might as well get ready for a big boo hoo, because science will soon make short work of the whole apostolic system.

—The Rev. John N. Mills declared the modern novel as dangerous and poisonous as yellow fever.—Chicago Tribune.

The modern novel writers have found out that if their books are to be sold and read they must keep out of them Orthodox Religion, and put in much of modern ideas. That is what troubles the Rev. Miller.

—Because the Bible writers had the audacity to call people infidels who did not agree with them, Christians took

up the refrain upon the assumption that that book is infallible. But as the Bible is proved to be fallible, the high office of Freethinkers becomes more evident, and their infidelity to the mistakes of the Bible scribes is shown to be justifiable. Verily, evolution evolves.

—In an address at San Francisco five years ago, the so-called Father of Christian Endeavor said: "In seeking a closer walk with God, let us give more attention to family religion."

In contrast with the above, the Free-thinker would say: "In seeking a closer affinity with our fellow men, let us give more attention to the aphorism of Paine—"The world is my country; to do good my (morality)."

—The pharmacist had been worried that morning and his temper was none of the sweetest. A customer called for and got a pound of sulphur.

"How much?"

"Ten cents."

"Ten cents! Why, I can get a pound of sulphur at Cutthroat's store for five cents any day."

"Is that so?" snapped the pill-roller; "If you go to hell you'll get it for nothing!"

—"Adoniram Podge kept a hired man,
And he fed him on cabbage and beans
Which he kept cooked up in an old tin
pan,

Along with some pig-weed greens;
And he made him work from break of
day

Till the sun took its final lurch,
And docked him then of a quarter of
his pay,
That his savings might go to the
church."

—The statistics of India show that among the inhabitants of the country there is one convicted criminal to every 274 European Christians, to every 509 Euro-Asiatics—the children of European fathers and native mothers—to

every 709 native Christians, to every 1,361 Hindu Brahmins, and to every 3,787 Buddhists. Accordingly, as a matter of fact, European Christians furnish comparatively the greatest amount of criminals and Buddhists the fewest.

—The following short letter from a young Freethinker, eleven years of age, we are sure will interest our readers. Who can say he will not be a second Ingersoll?

Editor Free Thought Magazine:

Enclosed please find one dollar to pay for the Magazine one year. Grandma enjoys reading John Maddock's articles. Grandpa and Grandma were neighbors of the Maddocks before Grandpa Polhanus died. Yours for Truth and Liberty.
ROBERT INGERSOLL POLHANUS.

—De Soto, Ga., Aug. 11.—The Baptist Church at Leslie, near here, was struck by lightning last night while services were being held. The building was crowded. Richard Dodson was instantly killed. Forty other persons were seriously injured, though it is not thought any will die. The building was badly damaged and set on fire, but a hard rain put out the flames.

The Lord may have a right to destroy his own property, but ought to do it when the chairs are empty. But his "ways are not our ways."

—Isaac A. Pool, under the title of "Counseling," sends us the following:

Far better down the dusky shades

Let all the "Dogmas" fall,
Than they, with fiendish cruelty,
The human heart enthrall.

Then all the hells will "go to hell,"

And heav'n be with us here;
Sure that's enough to please us all—
The thought is full of cheer.

Humanity is "Grand" enough

For all we wish or know—
If tender words and kindly deeds
Will strive to make it so!

—Some anarchists, who are moral by nature, assume that all men can do right without compulsion; even such

men as Herbert Spencer and Proudhon have said so, but this is a great mistake; governmental environments are necessary to ends. As rivers are confined by their banks, so the vicious are restrained by governments. Some men are naturally bad and some are naturally good; the former need government; the latter do not; morality is not the product of education alone; it is a growth.

—The village clergyman went away for his holiday, and a neighbor took his Sunday duties.

After the substitute had preached his first sermon he remarked to the clerk in the vestry:

"I am sorry, John, that I gave you such a short discourse, but the reason is that the dog got into my study and tore up several leaves of my sermon."

The clerk gazed wistfully upon the speaker and said:

"Oh, sir, do you think you could spare our parson a pup?"—London Answers.

Every long-winded preacher should be supplied with a pup of that breed.

—Ten mistakes to avoid:

To set up our own standard of right and judge people accordingly.

To measure the enjoyment of others by your own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold all dispositions alike.

To yield to immaterial trifles.

To look for perfection in our own actions.

To worry ourselves and others with what cannot be remedied.

Not to alleviate all that needs alleviation as far as lies in our power.

Not to make allowances for the infirmities of others.—Minneapolis Journal.

—Kansas City, Mo., July 27.—(Special.)

—M. C. Long, curator of the Kansas City public museum, has photographed the "Lansing skull" from different viewpoints. After a thorough investigation he is satisfied the skull is that of a prehistoric man who in all probability lived

during the glacial period, 35,000 years ago, and this opinion is fully shared by Prof. S. W. Williston of the Kansas university. On March 23 workmen found the skull on a farm near Lansing, Kan.

How could that be when Adam, the first man on this globe, was made out of dust less than six thousand years ago? Will some clergyman please explain?

—C. D. Stewart sends us the following: "Archbishop Feehan, of Chicago, who had the third largest see in the United States, was buried on Thursday, July 17. His death attracted tributes from prominent men in all lines of public life and occupied pages of the daily press. The significance of Archbishop Feehan's life was his success in furthering the interests of the parochial school system. He improved it to compete better with the public school system. Beginning in his diocese with 15,000 pupils, he ended with 100,000 pupils and 125 buildings. This was the peculiar feature upon which the history of his career will rest."

—Galilee, N. J., Aug. 3.—(Special.)—St. Peter's Church at Galilee was struck by lightning during the morning service and started a panic. The services were conducted by a visiting clergyman, the Rev. Mr. Bottlam. He was half through his sermon when lightning struck the steeple and ripped the board sheathing from one side for a distance of thirty feet. Many of those inside were so frightened they ran from the church. Ushers succeeded in calming the rest of the congregation. Then the minister resumed his sermon.

This thing is getting serious. More of God's temples are struck by lightning than any other buildings. Is the Lord getting disgusted with the hypocrisy therein exhibited?

—The New York Sun says: "The Rev. Dr. McJunkin, a Presbyterian of Pennsylvania, looks for the speedy coming of a 'great awakening' like that of 1857; but other observers of present re-

ligious tendencies, Mr. Herbert Spencer and Mr. Goldwin Smith, for example, look with misgivings on an apparent tendency, both here and in Europe, toward medieval ecclesiasticism and Ritualism. The late Christian Science convention was satisfied that the world is coming all its way; and the cognate 'New Thought' people are not less confident that they are the heirs of the ages, so far as religion goes."

We make a venture that whatever is coming will come the way of natural evolution; it will be a forward, not a backward movement.

—We read in St. Mathew that not a sparrow falls to the ground without God's permission (Math. x., 29). Notwithstanding we learn that in the great storm in New York city July 8th,

More than a thousand sparrows were killed by the storm at the corner of Hudson and Third streets, Hoboken. Two large shade trees in front of the Beachwood apartment house were struck by lightning shortly after the storm began, and a moment afterward the lawn in front of the house was a carpet of dead birds.

Why did God give permission to have so many sparrows fall to the ground? It seems to us that some of our Christian friends who oppose cruelty to animals ought to bring their God to an account for such cruel conduct towards these innocent birds.

—Wm. Coughan, of Constantia, writes under date of July 12th:

I write to you at this moment to ask if you had heard of the death of Bro. Pelitiah W. Leete of Sylvan Beach, N. Y. And while I am unable to write a suitable sketch of Bro. Leete's career I know he was an outspoken agnostic. Strictly temperate and honest, he followed land surveying and enjoyed the reputation of being accurate, scholarly and a great mathematician. He had Theron C. Leeland of New York deliver a Free Thought lecture in the church at West Amboy, N. Y., while residing at that place. He was married twice and,

I believe, leaves a wife and two sons, one by each wife.

Yes, Prof. Leete was one of nature's noblemen—an honest man and deep thinker, and of course was a Freethinker. Shortly before his death he contributed to the pages of this Magazine.

—In a certain parish in Scotland collectors were lately going around soliciting contributions for the kirk. On coming to a wretched little hovel they hesitated whether or not to enter, but finally decided to "try their luck."

A hale old man greeted them, and to him they explained their errand. But he really had nothing to give them, he said.

"Can't ye gie up your whusky?" one of the visitors asked.

No, he said. he didn't drink "whusky."

Perhaps, then, he could forego the pleasures of snuff? No, he didn't use snuff.

The collectors prepared to move on.

"Stop a bit!" cried the old fellow. "I pay Sandy, the barber, twopence every Saturday night for shaving me. Tell the meenister he can have the twopence if he'll come and shave me himself."

—The following newspaper comment will be of interest to Freethinkers:

The result of Archbishop Feehan's policy is best shown in the recent examination held for teachers in the public schools of Chicago. There were sixty-six persons who received certificates and of these forty-two were graduates of parochial schools.

There is this feature of the matter that we might take note of. The Catholics are opposed to the introduction of the Bible in the public schools—as indeed they almost exclude it from their homes. So while the National Educational Association assembled at Minneapolis—at which Archbishop Ireland was the star speaker—included in its report a recommendation that the Bible be introduced in the schools, we see in

this growth of Catholic influence an undercurrent in the opposite direction. The Catholics are willing to let the other churches draw up the plausible recommends—but they themselves are tending close to practical business in a quiet way.

—J. Carl Watkins sends us the following, under the title of "The Vicaria:"

Those who bear patiently life's toil and strain
Endure for others hardships, loss and pain,
Whose place is in the fiercest of the fray,
Not by self-choice, but by decree of fate
Or call of duty, conscience, church or state,
May fittingly be called Vicaria.

That others may have less of pain and strife
And 'scape most of the ills and cares of life
And have more time for gaiety and play,
The few, the noble ones, are called to bear
The burden of the world's distress and care
And consecrate themselves Vicaria.

Behold them toiling while the careless sleep,
Suffering that others may not grieve nor weep,
Sorrowing that others may be gay,
Enduring hardships others ought to share
And bearing burdens others ought to bear—
Earth's unfamed heroes, the Vicaria.

LUXURY AND IRRELIGION.

Jewish Exponent.

The growth of the desire for luxury which is so noticeable in modern times is the greatest drawback to religious observance. This fact is evident amongst all denominations in this and other civilized countries. The whole tendency of the extravagant and materialistic notions of the masses is to subvert religion and all the higher impulses of man's nature.

The whole tendency of materialism is to open people's eyes, to bring out the higher impulses of man's nature and to throw off the yoke of religion which has made him feel that he had no right to

make himself happy, and that he should devote his life to self-denial, so that priests and Rabbis could revel in luxury. "The extravagant and materialistic notions," which are now taking root, will soon displace religion and make the world a more congenial place to live in.

—Pastors of Oak Park churches are waging a crusade against Sunday golf playing in and around Oak Park. Sentiment against the sport has prevailed for some time, but it has not taken on definite form until recently.

"The thing that distresses me most is the sight of an omnibus passing through our streets Sunday morning loaded with people for the golf grounds," said Dr. W. E. Barton, pastor of the First Congregational Church. "I realize that we cannot dictate to other men how they shall spend their Sabbath, but I also realize that this public desecration of the Lord's day is an affront to the better sentiment of the community."

The Rev. Charles S. Hoyt of the Baptist Church, the Rev. Theodore G. Soares of the Methodist Church, and the Rev. John Norris Hall of the Presbyterian Church expressed similar sentiments. —Chicago Tribune.

What these servants of God desire is some puritanic laws that would compel people to attend their churches and put money in the contribution box.

—"Christendom is the stumbling stone of Christianity."—David G. Wyllie, in N. Y. Sun.

Christianity cannot stumble over itself; Christendom represents Christianity, and it is a stumbling block in the way of true progress. But we will soon have that obstacle of falsehood out of the way. All that Free Thought needs is publicity; this will give new life to Free Thought and destroy Christianity and Christendom, too.

It is claimed by the finders of ancient tablets that the writings upon them, which agree with Bible statements, prove that the Bible record is true, which is as much as to say that if one man writes on stone and another on

papyrus, to the same effect, the evidence is complete. If ten thousand tablets were found, written upon by as many different men, declaring that the records of the Bible are true, they would prove nothing; there must be substantial corroborative evidence of another kind. Though all the Christians in the world testify that they are saved from their sins, there is no real corroborative testimony; they are as faulty, from a moral standpoint, as other sects.

—According to the slate-written communication received by Mrs. Chas. W. Klee, of Washington, D. C., Robert G. Ingersoll is not happy. Here is the message from Ingersoll:

Good morning. Do not ask me, am I happy? There is not absolute happiness even in the realm of heaven and never can be while a vestige of sorrow and suffering and trouble exists on earth among those we love and care for. To sit at the throne of God in heaven and be happy, to praise him and smile at the wailing and the torture and horror and appeals of a good old mother, or a sweetheart, or a loving wife, because that dear one did not believe in Christ crucified, and went to hell, is a disgrace to human nature and a stultifying of every noble and sympathetic principle within us, a mockery of all that is good and true and pure. I am searching for a different heaven and a better God.

This communication assumes that Mr. Ingersoll is in a heaven where a God sits upon a throne, which at once stamps it as a fraud. In the nature of things it is safe to say there is no such heaven nor such a God.

—The ceremony of kissing the Bible when taking oath may be revived in all the police courts of Chicago. Justice Duggan said this morning he meant to introduce the custom in his court at Englewood and would recommend it for all the courts.

It is evident to every police magistrate in the city, he says, that a large number of prisoners who come before them perjure themselves. It was evident in the

case of Mary McMahon against James Riordan, which came before him this morning.

Their testimony was contradictory on almost every point.

He is convinced that the holding up of the hand has too little significance. He has known people who might be guilty of a great many untruths, but who could not bring themselves to tell a lie after kissing the Bible.

"A person who is at all religious will think twice before speaking after kissing the Bible," says the justice. "It seems to mean a great deal and in some cases I know it would change the whole testimony of a prisoner."

And in this book God tells us to "Swear not at all." Justice Duggan must intend this custom for Christians, for it would have no effect on Infidels who do not believe it to be the word of God, but we doubt if it will be able to bring the truth out of Christians who would otherwise lie when on the witness stand.

—In regard to the Presbyterian creed revision, the New York Sun said: "They have satisfied neither fashionable evolutionism nor old-time creationism. The violence of the irrepressible conflict between these two is not mollified in the least measure by their transparent literary trickery. By retaining Creation, the Fall and the Atonement, as they must do necessarily or give up the whole system of theology on which the church is founded, they commit themselves to the very consequences, and all the consequences, so bravely accepted by the ancient Confession; while the scepticism they would appease proceeds with like courage to all the necessary conclusions from the contrary theory of evolution. What, then, was the use of the committee's expending so long and so great labor on a revision which leaves untouched the very question in dispute? Why should the ripe and strong intellect of the General Assembly waste itself in the discussion of so flimsy a construction? By the side of the Westminster Confession the fabric

is as weak philosophically as it is in literary form. It is a refreshment to pass from the dainty prettiness of the new to the severe and stately dignity of the old."

Archbishop Ireland holds that "the creeds are breaking up because they are not built according to the plans of the divine architect." "Revision," he says, "is a death knell to creeds." "Creeds," he says, "are the work of men, and they cannot stand." How about the "Apostles' Creed," which is the foundation of the doctrines of his church? We can safely say that no Christian creed has the stamp of a divine architect upon it; they are all idiotic human conceptions. No man need fear a creed and no man should revere one.

—C. H. Mathews writes:

Why is it that when an orthodox clergyman, or one of his "sheep," goes astray, that the church invariably defends him? Here is a case in point:

"Presiding Elder Kynett has appointed a committee to investigate the conduct of Rev. O. C. Burt, the Methodist minister of Quarryville, Pa., which is alleged to have been unbecoming to a minister, and they held an all-day meeting on the 7th of July, 'behind closed doors,' and continued until away into the night season."

The Associated Press dispatches say: "Burt put in an appearance shortly after the committee went into session, and he is being defended by Rev. E. H. Hoffman, of Philadelphia. He was put on the stand on the evening of July 7, and was examined for several hours. The utmost secrecy was preserved by the committee as to the nature of the testimony produced, but it is understood that witnesses were here from Philadelphia to furnish evidence regarding Mr. Burt's character previous to his arrival in Quarryville."

The principal charge under investigation, says the dispatch, is

The reverend gentleman's relations with Miss Annie Shenk, a pretty 18-

year-old girl of Quarryville. The latter was the most important witness of the day, and she was corroborated in much that she said by her parents.

Mrs. Shenk says her daughter confessed that Burt had persuaded her that the Lord had summoned her to be a missionary in Africa, and that he exhibited a revolver, with the threat that if she would not accompany him to the dark continent he would kill himself. Try as she would, she was powerless to resist his protestations of love or to inform her parents of the same.

How the Rev. O. C. Burt could be otherwise than he is, under many illustrious examples set forth with so much conspicuity in "the Holy Scriptures," it is hard to conjecture. The investigating committee will no doubt do its full duty, and, "though his sins be as scarlet, they shall be made white as snow!" Verily, "the Lord loveth whom He chasteneth!"

—Springfield, Mass., July 14.—In a sensational address in Memorial Hall last night, Rev. W. T. Hutchins scored without reserve the Congregational creed.

Mr. Hutchinson, who was formerly pastor of a Springfield Congregational church, recently resigned from the Hampden Association of Congregational Ministers. His resignation was not voluntary and was accepted without giving Mr. Hutchinson an opportunity to present his case before the association.

He incorporated in last night's address some of the points which he had intended to touch upon before the Hampden association.

"It is patent to any person," said Mr. Hutchins, "that such a creed can have no bearing on the case of a man who is wrestling with up-to-date problems.

"Why go on advancing an effete orthodoxy when there is no possible hope of bringing back the old superstitious faith on the authority of the scriptures?

"The story of the miraculous birth is scripturally untenable, and the myth

of the virgin birth will be more and more an insult to earth's holiest institution until it is forever blotted out of the creed of mankind."—The New Haven Union.

—Mrs. C. K. Smith, of San Diego, Cal., sends us the following, under the title of "Religion:"

A forcible writer in the Free Thought Magazine for July says, "Religion must not be confounded with morality." It is difficult to think of religion independent of morality. How professors of religion conduct themselves has nothing to do with the reality. Webster's definition of religion embraces "the practice of all moral duties."

"Religion is a life, and the life of religion is to do good." Another definition of pure and undefiled religion is this: To visit the fatherless and widows in their affliction, and keep himself unspotted from the world." A religion which does not inculcate morality is spurious, not genuine, it is only a creed. What is morality but striving to do good as you have opportunity? A man who is not striving to do good is not religious, though he may be a church member or a bishop. Calling a man a saint does not make him one, nor does the accusing him of theft make him a thief. Superstition is not religion, yet much that is called religion is nothing else. If Christianity consists in keeping the golden rule, doing as you would be done by, then all who do this are Christians, even if they never heard of Christ, be he myth or god.

In Judge Ladd's able article he says "the words good and Christ became synonymous with the early Christians, convertible terms, carrying with them the same meaning." Now if the word "good" can be personified, and people made to believe that the term means a person, why not some other word? For instance, could not the term Great Dynamis be as easily personified as the word good? People would no more think alike as to the meaning of the word Dynamis than they do at the present time of the word good. What seemeth good to one would be only evil to another. No person can pronounce what is best for another. Each individual must interpret and accept the same, also believe for him-

self. As Prof. Tenney says, "there is an intelligent power concurrent with all phenomena. Things do not happen by chance." If we want to give a name to this "intelligent power," where will you find one more satisfactory than the one now in use? There is no more expressive word in the English language than the word good or god. It means to all something grand that is desirable.

—"Years ago, when I was in the fruit business," said a Michigander the other day, "I used to take some long chances on the apple and peach crop. I mean by that that I would buy up the yield of an orchard after counting up the trees in blossom, and, strangely enough, I never met with a loss of any account. My nearest shave was with a good old deacon who had 500 peach trees in St. Joe county. I knew the orchard well. It always sent fine peaches to market, and one season I determined to copper the yield. I struck the place with those 500 trees loaded down with blossoms, and estimated that the yield could not be less than 1,500 bushels. I offered the deacon \$1,000 cash in hand, but he shook his head. Then I went up \$250, and finally made the figures \$1,500. That was \$1 a bushel, and the picking and packing were to be at my expense.

"No, I don't believe I'll do it," replied the deacon, after scratching his head for a while.

"I don't believe you'll get a better offer."

"Mebbe not, but I think I'll trust to providence; 'I may get at least \$2,000 for my peaches.'"

"I didn't care to raise my figures," said the buyer, "and so the matter was off. I heard from the orchard just as the trees were covered with young peaches, and about that time a drought set in and things began to burn. There wasn't a smell of rain for six weeks, and there wasn't a peach that wasn't baked and shriveled and dried until you couldn't tell what it was. The 500 trees didn't yield five eatable peaches. Meeting the deacon along the last week in August, I said:

"Well, deacon, I'm \$1,500 in pocket."

"Yes," he slowly replied.

"Going to trust to Providence another season?"

"Not entirely—not quite. I've figured it out that if I accept 98 per cent of a good thing and trust to Providence about 2 per cent, I may be able to buy me a pair of new boots next year!"—
Detroit Free Press.

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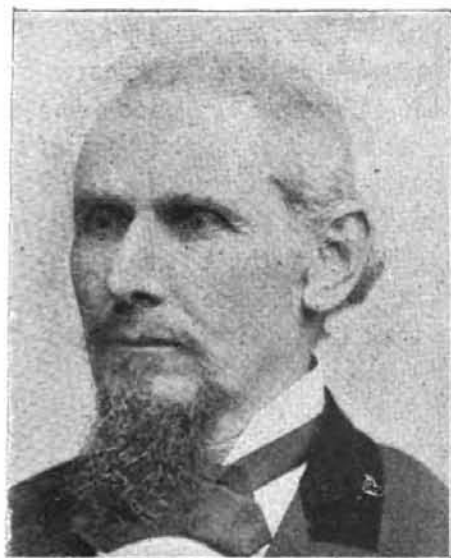
FREE THOUGHT MAGAZINE

OCTOBER, 1902.

FROM MOLECULE TO MAN.

BY JUDGE PARISH B. LADD.

IN the discussion of the science of life we may assume that the readers of the Free Thought Magazine are more or less familiar with the older branches of this science; that many of them are conversant with the new doctrine of cell-life—life of the microscopic cell, which is comparatively



JUDGE PARISH B. LADD.

new. This, like nearly all other branches of knowledge, had its origin with the Greek philosophers, whose speculations were not only new, but necessarily crude. The science of life from the cell, as now understood, may be said to be about sixty years old, first placed on a solid foundation by Von Baer in 1839; before then it rested on theory; since that time, with the aid of more improved microscopes, such a flood of light has been thrown on the question as to remove this branch of science from the realms of theory and place it in the domain of knowledge among other sciences. We shall here take up the matter and discuss the problem of life from the microscopic molecule to man, following, to some

extent, the line of embryology. In this we hope to make the subject interesting to many and instructive to some.

Life on our globe is a mystery; the old Greek philosophers theorized and speculated on it, while we of to-day, after a lapse of more than 2,500 years, are wrestling with its germs.

Why life on our earth? Why the earth itself? Why the boundless universe, and from whence? While we may amuse ourselves with theories and speculation on these vast problems, their solution must, for all times, remain a mystery. If the more learned spokesmen of the celestial hier-

archy have failed to satisfy themselves on these matters, they have succeeded quite well in suppressing investigation along these lines by their less intelligent votaries.

In withholding knowledge of these matters from us, nature may seem cruel, and it may seem unjust that she should usher into life countless billions of animals to prey on each other; the most of whom die in infancy. But we must remember that nature is brainless; that she acts without purpose or design; that the birth and death of the insect, the worm, the fish, the reptile, the bird, the quadruped and man are all the same to her; that whatever life falls in the struggle for existence, it is but the result of general laws which govern the universe. This treatise falls within the domain of biology. If we be allowed to invent or coin a term, we may say, cellology arises from the science of cell life; that embryology, which claims much of our attention in this discussion, is the department of biology which treats of organic bodies in their embryonic evolution from the vitalized germ to birth. The embryo in its transit from the time of vitalization to man, when man is the end, takes on at different times all of the forms of animal life below—all life starting with the vitalized cell; and this equally applies to the vegetal kingdom, for the chain is unbroken from the lowest vegetal forms to man. The science of biology, like most other branches of knowledge, goes back to the Grecian philosophers, who first gave to the world a theory of life from the ovule; nor did they fail to see that the germ of life, whether egg or seed, contained all the vital properties of the adult. The Greeks, not having the microscope, their conclusion never rose above theory. Within the last sixty years, since the enlargement of the powers of that instrument, a new world has been opened up to us. With the use of the less powerful microscopes of earlier days, scientists declared the plasmatic cell to be the germ of life. With the use of the larger instruments the cell was found to contain a nucleus, which, so far as now known, contains the vital properties—the source of life; but this nucleus is not, as was once thought, a unit; but a complete aggregation of vital properties—an organic body of itself, endowed with the powers of vitality, assimilation, growth and propagation. Nor must it be thought that this microscopic nucleus is not provided with sexuality, for it contains the germinal properties of both sexes. Within this minute body the ovum and the spermatozoon, not only have their affinity, each for the other, but are constantly in communication, making love in a little shanty. This difference in sexuality can arise in no other way than through differences in their chemical compositions. The

spermatozoon and ovule in this mite of protoplasm are never lost, for they are the foundation of all life on our earth, and, it may be said, in the heavens also. While this affinity exists throughout the animal and vegetal world, we fail to realize its true force and meaning until manifested in the higher forms of life. This difference in chemical composition is continued and carried on through the whole animal world from the cell to man; the difference, while discernible in the microscopic cell, is everywhere clearly manifest in the higher organisms. It is claimed by some that the male germ alone carries vitality; that the female ovule is only the storehouse which furnishes supplies to the spermatozoon; but since the progeny inherit the qualities of both parents, it is maintained by the better authority, that the ovule also carried vital properties. That the male is more active, aggressive and pushing, is well settled; that the female is, to a large extent, passive, is equally agreed on. Such being true and having its source in the very germs of life, it may be safely said that the woman must ever remain a woman with more or less negative or passive qualities, while man, more powerful, must continue to be a man, the sole aggressor and leader in the physical pursuits of life, and, as a rule, with a larger brain than woman, he will also lead in mental pursuits where greater physical energy is required.

While this is scientifically true of man, it is equally true that woman, possessing more of the finer qualities, will take the lead in ethical culture. Now let us return to the protoplasmic, or bioplasmic cell, and learn more of what the cellologists have expounded.

While the ovum, in all probability, contains life properties, they fail to germinate until fertilized by the spermatazoon; they mature in size, but if not fertilized explode and scatter their contents. It is only when the aggressive spermatazoon, of tadpole shape, penetrates the ovule, that life commences. With the bird the vitalized germ is stored up in the hard-shelled egg, waiting for heat to start life, which depends for its growth on the food contained in the albumen; while with the mammalian species the embryo draws its supplies through a network of fibres attached to the uterus, or tennicated conoid of the mother.

After the Grecian philosopher, Harvy, speculated on the vitalized ovule, Pander followed and enlarged on the theory, while Von Baer placed the whole science on a firm foundation. Since the establishment of the cell-theory, in 1840, it has been proven that the organism comes from the fusion, or, as some say, the junction of two sex-cells, constituting the egg. These sex-cells, when liberated in the animal body, form muscle,

nerve, bone, brain, etc. Life, at its lowest point, is unicellular—a single cell—a protozoan, containing the double germ, capable of throwing off spores to form new life, as colonies; sometimes retaining its cohesive properties, when it forms a link between the unicellular and multicellular organisms. At this point, if not before, has been found the connection between the spermatozoon and the ovum; the sexual germs have evolved—an aggregation of cells is the result, a division of labor has commenced; the organic body is divided into groups of cells, each group is assigned separate functions; some gather in food, others assimilate it, while still others are engaged in throwing off worn-out cells and refuse matter; the male and female cells are clearly distinguishable; the vitalized ovule here possesses all of the ordinary characters of the animal cell. The cell substance—the *pasm*, or *chromaten*, which surrounds the nucleus—has an outside skin—an *ectoderm*. From this *ectoderm*, as we shall learn later on, arises the external features and limbs of all organic bodies; while the two inner skins—the *endoderm* and *mesoderm*—give rise to all of the internal organs. The cell, with its nucleus, so far as now known, treated as one, is a complete independent body endowed with all the powers which belong to the aggregate bodies of the animal world; even the nucleus is a chemical compound of the most elaborate kind. The young ovule closely resembles the *Amoeba*, where nutrition, expansion or growth, has been observed. While the molecule, which goes to make up the enlarged body, must necessarily come from without, seemingly, it grows from within; its location is, generally, near the center of the cell; it is the yolk of the ovule; its quantity varies in different animals, from a mere speck to half the size of the egg; around this, in the egg of all birds, lies the cell substance as *albumen*—the food of the chick. The spermatozoon and ovule, as before said, while clearly resembling each other, are made up of different chemical compounds; that they attract each other is well settled.

The spermatozoon, a real cell, much less in size than the ovum, is active and aggressive in its movements, while the ovule, loaded down with its yolk, seems to be compelled to loan to its aggressor a passive obedience. Nor is this confined to the ovule, for it characterizes the whole animal world. On meeting the egg, the spermatozoon penetrates the *ectoderm*, where, if it does not coalesce in the greater body, it forms a close alliance, and loans its extra vitality to the placid ovule in the creation and evolution of the fetus. This ovule, on attaining full size, throws out a pair of minute asters, which hover near each other like little love birds—*parquets*, where, for a time, they intermingle by thread-like chromosomes, or

filaments, finally disappearing to be seen no more. The suggestion might here arise whether they are not on a wedding tour, or, possibly, eloping to elude pursuit of parents. After this, the original cell enlarges, first as an oval body, then elongation until final separation takes place. In this process the nucleus divides, or gives off a part of itself, which takes up its abode in the polar regions of the elongated cell, the two centers pulling the plasm until the center draws together and breaks, leaving each cell to lead an independent life. Thus each cell goes on repeating the same process, until a family or community of cells has been formed in the higher orders of life. When these families, or communities, reach sufficient size they divide, as before said, into groups, each subdivision assigned to the duty of different functions. This is what exists everywhere among the higher order of the animal kingdom.

Here let us go back to the egg, or ovum, and follow its evolution from fertilization to birth, all of its early movements are characterized by divisions. First, the ovule, or egg, divides vertically through the center, each half retailing its moiety of both the spermatozoon and ovule germs, when a second division horizontally takes place, and, as with the first division, each divides the male and female germs. From this time on each part and piece continues to subdivide, always so as to represent the germs of both parents. This division continues until the egg assumes what is called the mulberry stage, each bit retaining a nucleus, endowed with vitality. As development goes on, the ovule commences to shrink, at one end a depression takes place which continues until what may be called a cul-de-sac is formed, extending more than half through the egg; eventually the sack draws together, leaving between the two skins—the endoderm and mesoderm—a narrow groove, which, in the vertebrates, is to contain the spinal column; above this the head makes its appearance, while below this first comes what is to form the body of the animal, and below that a pointed vertebral elongation, which in all vertebrates below man, and the anthropoid apes, a tail is formed.

Harvey (1651) was among the first to maintain that all life, vegetal and animal, springs from the vitalized egg; after that, little progress was made until about 1840, when it was announced that every plant and animal commenced life on the level of the Protozoa—the single-celled organism. Von Baer advanced the doctrine that structural progress was from general to special types; that the life history of the mammal can be traced in the embryo from the Protozoa up to man. By following out this doctrine, we learn that all life commences in the cell, or with the Protozoa,

and by the law of differentiation passes on through the two-layered gastrula to the Metazoa; to the warm; to the primitive vertebrata; to the mammal, ending in man. Thus we see that life on our globe has been traced from the little nucleated cell to man, without a break in the long chain.

William D. Gunning, in his "Life History of Our Globe," says, "The unfolding body of man traverses the life phases of all the types that preceded him."

Every animal in this long chain, above the Protozoa, possesses a brain; wherever brain exists there is thought. In the embryonic man and other advanced vertebrates, the brain originates in three hollow spheres; the back spheroid is drawn out so as to form a tube for the spinal column. Two small lobes now push out from the front visicle, one upward, the other downward; now a bud is pushed out of the third visicle; a second pushes forward and downward; a little mound arises from the second visicle; the front bud from the first visicle enlarges to form a lobe; from the third visicle comes the cerebellum. From the middle of the second visicle the organs of vision appear; from the anterior bud of the first visicle arises the cerebrum, the source of mentality; to this is attached the organ of smell; the cerebrum soon enlarges on the olfactory. At this stage the brain has not advanced beyond that of a frog. The next step is taken when the brain of the bird is reached; the next advance gives the brain of the mammal; when the cerebrum laps over the cerebellum, giving rise to convolutions of the brain, thus putting the quadrumania and man on the same plane.

To make this more clear, let us say: In his course of fetal evolution, man and fish, for a time, travel the same road, alike in gill-arches and brain; he here leaves the fish and for two months has the bird for a fellow-traveler, each with a one-lobed, smooth brain; here another lobe appears, when the fetal man has the second order of mammals for companions; now the cerebrum increases, giving man the companionship of the gorilla, chimpanzee and orangoutang, with whom to travel until birth. At birth the anthropoid has reached the limit of evolution to spend his days as a denizen of the forest.

Leaving the brain at this point, let us briefly advert to the more enlarged branch of comparative anatomy, where we find that fetal man has dropped the rudimentary fish gills and the heart advances from one to a quadripartite organ. The feet and hands of the fetus develop from mere buds, as do the wings and feet of birds, and the four legs of the quad-

rupted. For some little time after this budding process has commenced, the embryo of the chick, the tortoise, the dog and man present the same appearance, whether the issue is to be man, beast or bird cannot be told. Man in his onward course finally leaves all other animals, launches on the ocean of life to finish his journey alone at the head of the animal world. As a savage he found himself a wondering biped; from whence or whither he knew not; he saw all nature budding into life; in all the living world around him he saw the animals preying on each other; the earth before him was one great battlefield, in which the weaker give up their lives for the survival of the fittest. The sun, moon and stars, the rivers, the oceans, the winds, the earthquakes, the thunder, the lightning, and all the phenomena of nature were living beings, whose will and power his dim intellect could not fathom or comprehend; as he could not control them, they controlled him. To appease their wrath he offered up prayers and sacrifices.

Man is a mystery; the world around him is a greater mystery; the boundless universe is the greatest of all mysteries; to fathom these hidden treasures man in all ages has exhausted his utmost resources; to-day the most advanced thinkers but dimly see the range before them, while groping in the darkness behind them.

So far as science can teach, life is not a property, but the result of chemical compounds. While the chemist has succeeded in producing organic bodies, he has, so far, failed to endow his compounds with life; that is, he has failed to make them assimilate food, throw off waste matter or propagate. It is possible that this statement may have to be qualified on further reports from some scientists of Germany, who, it is said, have succeeded in putting life into some of their chemical compounds, with the prospect of finally making man a product of the laboratory.

Contrary to older theories, we have learned that motion is the normal condition of all things. Nature never stands still; all bodies in a fluid state are globes; no body moves in a straight line; all movements are in cycles; that which crowns the circle at one time must find its place at the bottom, or opposite side, at another time.

It may be asked, Is man the ultimatum on our globe? Or will evolution take another slip—the wheel make another upward turn and produce an advanced order of life? Has vitality reached the summit? Is she getting ready to recede—to move back?

In the countless centuries behind, there was no life on our earth. The polype, the sea-urchin, and the star-fish lighted up the morn of time. To-

day man stands on the apex to adorn the evening of life.

From the molecular unit come the unicellular plasm; out of the unicellular emerged the multicellular—the organic body—a living being. Lastly, in the scale, man made his appearance, a complicated machine of chemical compounds. All chemical compounds are built up from atoms, in the end to return to atoms—to their original constituents when their organic work is done.

A FORGOTTEN FACTOR IN ETHICS.

H. W. BOYD MACKAY.

MERE negation can never accomplish anything, nor give the support which is needed to the soul of man. Free Thought, indeed, must be essentially free—it must pass right down to the truth. For it the question of tendency has no place. To mask any truth on the ground that that truth tends to Pessimism would be inconsistent with its fundamental principle. To maintain any belief irreconcilable with fact on the ground that that belief tends to virtue, would be equally so. And yet I do not think that any truth really does tend to check the progress of mankind, nor that character can better be founded on fancy than on fact.

Unitarianism also has gone hand in hand with Free Thought for a long distance, probing down toward the truth. But when the question arises, "Does the action of Nature, either in isolated fact or in historical connection, manifest a character actuated by the motives of Justice, Kindliness or Truth?" Unitarianism cannot face it, but prefers to pass it by, and to point out instead that the soul of man goes forth to a perfect character, and feels it as existing in the universe—a feeling which, it may be admitted, is felt by some men (not, it is admitted, by all); but which is not felt so strongly as the feeling that Up and Down are absolute directions, though we know that they are merely relative; and which, even if admitted to afford a proof that a Being possessing such a character actually exists, would by no means identify that Being with the Mind back of Nature.

I think it can be demonstrated that the Mind back of Nature (granting, as I am willing to grant, the existence of such a Mind), does not possess this character. I have written out the proofs and am willing to publish them.

But, supposing I am right—what then? May not a perfect character be an object of veneration and an incentive to the formation of our own character, although the Mind back of Nature does not possess that perfect character; although, so far as we can know, no actual Being possesses it; although it remains an ideal only?

I think it may, and it is my object, in this paper, to call attention to Awe as a well-nigh forgotten factor in Ethic.

I have spoken in an earlier essay of Awe and Sympathy as the two ethical emotions—and I have shown that religion consists essentially in Awe, felt toward a Being believed to exist, and to be superior to Man. But Awe felt toward a Being is really directed toward his qualities. If Awe be directed toward the Mind back of Nature it is with difficulty (if at all) that we can preserve, in the face of facts, the conception of him as possessing justice, kindness, and truth; and the feeling tends to be directed instead toward his evident Power and Intelligence. Such a condition of mind is not to be desired. It founds Charity on and limits it by Faith, whereas the fruits of Faith ought to be restrained within the bounds prescribed by Charity. Nor is it possible for Power and Wisdom to excite the feeling of Awe in all minds. They never could in mine.

But there are minds in whom they can. And, when the feeling is excited by Power and Wisdom, the very same evil which results from Polytheist results here also, for the essence of Polytheism is the concentration of worship on one tendency of human nature to the exclusion of the rest. Each of the emotions which play upon the soul is attributed to a different God, and each has its votaries. The result is a lop-sided, and often unsympathetic human nature. I had a very remarkable example of this recently, when the Free-love publisher sent me a number of his leaflets. His religion is a recrudescence, under another name, of the worship of Aphrodite. He finds the chief duty of Man in the glorification of the sexual passion. If any shame results from its glorification in our own person, or any anguish from its glorification in the person of our beloved or of our spouse, he exhorts us to bear it in a martyr spirit, and to believe that, by our suffering, the chief good has been attained.

Two forms of the same evil have therefore to be combated; Fanaticism, resulting from the concentration of the soul on the power and wisdom displayed in nature, and thence on the Being who is held to display them; and one-sidedness, resulting from the concentration of the soul on some one element in our nature, until it ceases to keep its due proportion with the rest. It is here that the superiority of the Jehovistic form of monotheism is conspicuous. I have, in a former article, given my opinion as to the origin of that worship. It began with the worship of a character, which was not identified with the mind back of nature until afterwards, and, amid all its vicissitudes, it has preserved marked traces of its origin. If we strip off from the character of Jehovah those elements which

are due to his identification with the mind back of nature and those which are due to the local national feelings of the Hebrew tribes, the residuum is a character of rare elevation, in which the severer virtues—truth, fidelity, and justice—are combined with an exceeding tenderness; and all, both in his own portraiture and in his law, keep their due proportion relatively to one another.

Now these severer virtues are just the virtues which the modern man is apt to forget, warm as his heart is toward those who are suffering, and anxious as he is to promote the advance of civilization. But these severer virtues have their place, and are necessary, no less than sympathy, to the well-being of society. It is for this reason I claim that, besides sympathy, Awe also has its place; and that the Jehovah religion, as a system of ethic, purged of its theological basis, and purified from its local and temporary accretions, should still find a place, when religion, in the strict sense of the term, has passed away.

Cambridge, Mass.

THE JUSTIFICATION OF ALL SECTS.

BY JOHN MADDOCK.

FROM the standpoint of Christianity, the religion which claims to be the only true one, all other sects are charged with being either heathen or infidel. Christians make the broad claim that to no other sect was given a divine commission to preach a gospel of salvation, or deliverance



JOHN MADDOCK.

from evil. It has now come to pass that the Christian claim is nothing but a mere assumption based upon a spurious passage in the New Testament, which makes Jesus give a command to his disciples to go and preach the gospel to all nations. The spuriousness of the Christian scheme of salvation is in the fact that it is not equal to the great emergency and that it is not adapted to any other but the Christian mind. There is nothing in Christianity to justify its claim of being the only true religion, and there is nothing in it which justifies any other sect. Of all the religions in the world, Christianity is the most unreasonable. Against all the facts of the revelations of nature, which emphatically declare the differ-

entiation of human, mental organizations, it ignorantly assumes that all peoples can believe alike. The justification of all sects, therefore, can never come from the Christian religion; it must have its origin in the facts of pure science, which show that all religions are evolution of nature specifically adapted to specific minds and that no one religion has within it that which can justly condemn all the rest and truthfully justify itself. It can now be positively proved that every religion had its origin like unto every animal and plant; first the nucleus, then the accretions. By the science of Monism, all things are specific evolutions from the great potential, material, universal mass. The different organizations which we see are the results of different specific combinations made by a subtle artificer which resides in matter. There is not a solitary form, vegetable, min-

eral or animal, but what must express itself as it does. All things are of fate, not of choice; all things were evolved, or pushed into being, just as they are revealed to us, hence condemnation is out of the question. All forms are justified by the fact that they were made to be just what they are. No man or woman is to blame for what he or she believes or disbelieves; each one got his or her belief as naturally as the flowers got their forms, colors, perfumes or noxious odors; aye, as naturally as they got their statures, languages, visages, complexions, vicious and virtuous characters and individual idiosyncrasies. The different religions of the world were born just like every tree and flower; first the nucleus, then the accretions. Moses, Buddha, Confucius, Zoroaster, the Christian fathers, Mohammed, Luther, Calvin, Arminius, Wesley, Jos. Smith, Brigham Young, the Fox Sisters, Madam Blavatsky, Mrs. Eddy, etc., etc., were the nuclei which attracted their accretions. All the followers of these teachers were attracted to them as the compass needle is to the pole, and no argument of man can destroy the affinity which exists between teacher and follower; they are proof against reason, ridicule or wild denunciation. Freethinkers, all along the line of their specific work, have been just as steadfast; the visible tortures in this world and those threatened in a world to come have not made them swerve from their purpose in uprooting superstition. Men's views are changed only by the evolutionary forces which are slowly and incessantly at work. Men do not change; they are forced to leave the old and to accept the new.

About forty years ago, Dr. Draper wrote, "We have come to the brink of a great intellectual change," whereby reason was directed to view all things as the outcome of universal law, so that the religious idea that men control events must be abandoned and the scientific one that events control men must be substituted. We have a habit of saying that Martin Luther did this and William Lloyd Garrison did that, but they no more did it, alone, than the shuttle of a weaver flies to and fro, alone; they had to do what they did. From this standpoint, therefore, all sects have to be what they are; they are thoroughly justified by their fixed relation to the laws of the universe. Not only has every sect its own specific individuality, but every member of each sect has, and it is both unreasonable and unjust to ridicule, denounce or condemn. Every sect and every individual member thereof, is entitled to the broadest charity and respect. Although the Christian church has claimed to be under the special guidance of the "Holy Ghost," above all other religions, yet it has certainly erred in drawing a line for all mankind to toe and in preaching the doctrine of believe

or be damned. As Robert G. Ingersoll very charitably said, the founders of the Christian religion were honest, but mistaken. By the light of science and reason, Freethinkers are bound to make charitable concessions towards all sects. During the past sixty years nature has given birth to Mormonism, Spiritualism, Theosophy, Christian Science and Dowieism, and all of the ancient religions were born the same way. Every religion had to be made to have something wonderful about it (without which it would have no force), but science can be based only upon the stern facts of nature, and instead of authority for truth, as it is with all religions, it must have truth for authority. By truth for authority pure science justifies all sects and opens the way for a great intellectual and moral change, which will do more for bringing about the unity of all mankind than ever could be done by each sect justifying itself and exalting itself above all else. We can criticise for the sake of progress, but not condemn.

Minneapolis, Minn.

PERNICIOUS BELIEF IN REVELATION; OR, RELIGION ANTAGONIZES MANKIND.

BY E. W. KENYON.

I HAVE often wondered why it is that religious beliefs have so antagonized mankind. Why has Christianity, Judaism and Mohammedanism engendered such malignant and vitriolic hatred? Why has the priesthood in the pursuit of its victims been more ferocious than the wild beasts



E. W. KENYON.

of the jungles? Why has religion been the supreme cause of cruelty and inhumanity? What was the underlying, vital cause of the Inquisition? What has been the greatest incentive and stimulus to war, strife and bloodshed? What has been the most fruitful source of false history, sacred deception, pious falsehood, and intellectual dishonesty, and why for near two thousand years has Christianity robbed the unbelievers of all their natural rights and visited on them so much unmerited suffering? Having pondered these and many other kindred questions, I have come to the conclusion that the above and many other evils to mankind have been the direct results of belief in a supposed

Revelation from God. All the barbarities, cruelties, injustices and inhumanity practiced by Christendom have their warrant and authority in the Christian Bible, and had it not been for said Bible mankind would have been spared centuries of untold suffering, fear, sorrow, hatred and persecution; and just in proportion to the sincerity of belief in Revelation, has been the attempt to enforce its commands. For if it be a fact that the Bible is the revealed will of an omnipotent God, it is manifestly the duty of believers to enforce it. And being the Revelation of an unchangeable God, whatever else changes the revelation cannot. To learn that the giant wrongs of the church have Bible authority we have but to go to the Revelation itself. The Christian church has been a great disturber of the world's peace and for it has abundant warrant in Revelation.

"Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foe shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." "And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents and cause them to be put to death. And ye shall be hated of all men for my name's sake" (Matt., chap. 10).

And those who do the things authorized and commanded in above quotations surely deserve and ought to be hated by all men. That the religion of Christ sent a sword in lieu of peace has been abundantly verified by the multitude of bloody religious wars during the Christian era. It would take volumes to describe them, and the victims would be billions. In loyalty to a false Revelation how many homes have been wrecked? How much love turned to hatred? How many men and women have been "set at variance," and how much happiness destroyed? How many foes have been "they of their own household?" In the early Christian centuries it was a capital offense for Christians and Jews to intermarry, and even now such marriages are opposed because of the antagonism of religion, and Catholic and Protestant intermarriage is strenuously opposed for the same reason—that the Bible says, "Be ye not unequally yoked with unbelievers" (II. Cor. 6: 14). "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple" (Luke 14: 26). And witness the effect in the family and society. This is the wolf of hatred that Christian Revelation introduced into the fold of the worldly sheep: "If there come any unto you, and bring not this doctrine (of Christ) receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds" (II. John). "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath the believer with the infidel? And what agreement hath the temple of God with idols? * * * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II. Cor. 6: 14-17). "What fellowship hath the believer with the unbeliever?" (Paul).

Here the God of Revelation positively forbids his followers bidding

"God speed" to unbelievers, or even permitting them to enter their houses; to have no "fellowship," concord or "part" with infidels, and likens them to "unclean things." And in consequence of these and other similar commands of Revelation, during the Age of Faith, all unbelievers were treated with ferocious hatred; robbed of their property, and all other rights. Unlawful to give them food, or shelter, or otherwise treat them with compassion or humanity. Religion had banished mercy and humanity from the human breast, and although the faggot is no longer kindled around the heretic, and the instrument of torture no longer vexes or intimidates the skeptic, the spirit of religion is still the same. The infidel is still an outlaw, rejected of God and only fit for the slander of the egotistical followers of a conceited man-made God. Truly, the path of the infidel and heretic has been "a hard road to travel" in Christian lands. All of their dearest rights have been denied them; even that of a good character, for whenever the followers of Revelation could not answer their arguments they have impugned their motives and persistently slandered their character. There have been no crimes or persecutions that could be invented by the believers of an Infallible Revelation but what have been practiced on unbelievers.

Lecky says, "The Levitical was the first code of religious persecution among mankind." Jehovah was the conception of a barbarous people in the world's childhood. He was conceived to be jealous of his own glory, revengeful, persecuting His enemies, cruel in war, and a law unto Himself. And "Like God like people," his chosen followers exemplified all these traits. Had the God idea of the Hebrews been that of the most enlightened conception of the twentieth century, the direful consequences to the human family would have been spared. Nothing has contributed so much to "man's inhumanity to man" as the faith religion has put in a cruel and barbarous God concept. Here again for authority for the unnatural cruelty of religion we must go to the fountain source of Revealed religion. "And Elijah said unto them, Take the prophets of Baal (450 of them): let not one of them escape. And they took them: And Elijah brought them down to the brook Kishon and slew them there" (I. Kings 18: 40). Surely the prophets of other religions found no mercy in the realm of Jehovah. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers, namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end

of the earth, even unto the other end of the earth: Thou shalt not consent unto him, nor hearken unto him; neither shall thine eyes pity him, neither shalt thou spare, neither shalt thou conceal him. But thou shalt surely kill him, thine hand shall be the first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he has sought to thrust thee away from the Lord thy God" (Deut. 13: 6-10).

One of the most pathetic experiences of this suffering world has been the tragedies of religion. The most sacred love and friendship, the tenderest ties of human relation have been sacrificed on the altar of the God of Revelation. The followers of Jehovah could show no pity to their nearest, dearest friends. The love of mother, father, brother, sister, and "the wife of thy bosom" must be inhumanly sacrificed to appease the angel of "a jealous God" of Revelation. The cruelty of the God of Israel and Christendom surpasses all reasonable belief. "Thus saith the Lord of hosts," to Saul. "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." But Saul's humanity revolted at the utter destruction, so while he "utterly destroyed all the people with the edge of the sword" he "spared Agag (King of the Amalekites) and the best of the sheep, and of the oxen, and of the fatlings, and the lambs." For this disobedience the Lord repented that he "had set up Saul to be King: for he has turned back from following me, and hath not performed my commandments. And it grieved Samuel, and he cried unto the Lord all night" (I. Samuel, chap. 15). Samuel being unable to convince Saul he had done wrong in showing mercy, so Samuel himself became the Lord's executioner. "And Samuel hewed Agag in pieces before the Lord in Gilgal." There are many accounts given in the Bible of terrible cruelty, slaughter, and revenge, but perhaps none are more infamous than the 31st chapter of Numbers and the 100th Psalm. Nevertheless, there are some now living who think the Bible is a suitable book to be read in our schools; which, doubtless, is a matter of religion, and not of good taste or civilization and common sense. The deplorable consequences of such pernicious teachings, when believed to be the revealed will of God, have been abundantly illustrated in the world's history. Says Dr. Dick, the Christian philosopher, "It is a striking and melancholy fact in the history of man, that the most dreadful sufferings and tortures ever felt by human beings, have been inflicted on account of differences of opinion respecting the dogmas and ceremonies of religion. Men have been suffered to remain villains, cheats

and robbers, deceitful, profligate and profane, to invade the territories of their neighbors, to burn cities and towns, to lay waste provinces, and slaughter thousands of their fellow-creatures, and to pass with impunity; while in numerous instances the most pious, upright and philosophic characters have been burned like criminals to stakes, gibbets, racks and flames, merely for holding an opinion different from their superiors respecting a doctrine in religion, or the manner in which the Divine Being ought to be worshipped." And designates the Spanish Inquisition as "a court whose history is written in flames, and in characters of blood—exhibiting a series of diabolical cruelties the recital of which is enough to make the ears of every one to tingle, and to make him feel as if he were degraded in belonging to a race of intelligences capable of perpetrating such dreadful enormities." Dr. Dick, although a strict believer in revealed religion, draws a great variety of vivid and truthful pictures descriptive of the moral degeneracy, fiendish cruelty, strife and antagonism of the Christian centuries, and quotes from Millot and other historians the disgraceful details of inhuman strife.

In order to appreciate the terrible consequences resulting from belief in Revelation from a barbarous God, we have only to examine the deeds that have been inspired by this belief. In obedience to its commands the Israelites, "God's chosen people," visited untold cruelties on all the Gentile nations, and the slaughter and persecution of Christianity has rivaled the chosen people. Christians were meek until they "got into the saddle;" then there were no bounds to their tyranny and persecution. Lecky says, "The monks roamed in bands, burned the temples, broke the idols, overthrew the altars, engaged in conflict with the peasants who defended their shrines." The intolerant and persecuting spirit of the revealed Jehovah was put in practice by the first Christian emperor. A little later, in the fourth Century, Dr. Draper says, "Theodosius the Great (a Spaniard), prohibited even the entry of temples, alienating their revenues, confiscating their estates. Apostates were deprived of right of bequest of own property. Inquisition of faith established, prototype of the most fearful tribunal of modern times." Later the long-continued conflict of the Arian heresy "permanently blasted some of the fairest portions of the earth." And Draper says that "the wars, famines and pestilences of the reign of Justinian diminished the human species by the incredible number of one hundred millions." It took Charlemagne thirty-two years of the fiercest warfare to Christianize the heathen Saxons of the north, and cost a multitude of lives. The Crusades, on whose banner was inscribed, "It is

the will of God," added great power to the church, but they wantonly and needlessly destroyed near twenty million lives, and caused incalculable suffering. The long and bloody wars of the Cross and Crescent were inspired by belief in the revealed will of God. The blood of the slaughtered Albigenses, Waldenses, and Huguenots still cries from the ground to avenge the mistaken belief in a false Revelation. The silent voices of the innocent victims of St. Bartholomew, and the Inquisition still plead for a reconstructed God and a civilized religion. The nine or more millions of tortured victims of witchcraft plead from their untimely graves for the negation of that inhuman Revelation which commanded, "Thou shalt not suffer a witch to live" (Ex. 22: 18). And the execution of which command has caused such direful results to lives and happiness in Christian lands. No other text save one has caused so much pain and destroyed so much happiness. Regarding this Voltaire says, "There has not been a tribunal of Europe since the introduction of Christianity which has not for fifteen centuries been often sullied by such judicial assassinations (for witchcraft). All the fathers of the church believed in magic and more than fifty councils have solemnly pronounced anathemas on those, who, by a form of words, obliged the devil to enter the bodies of men, an universal error was sacred." And regarding the Revelation that dominated Christendom, he truly said, "There issued from every contested verse, a fury armed with a sophism and a poniard, which made all men mad and cruel." In 1618 the thirty years' religious war commenced in Bohemia between Protestants and Catholics, with result of 300,000 killed. The text of Christian Revelation, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2: 8). On this text, says Lecky, was founded "The bull of Pope Alexander VI., dated May, 1493, on the principle that pagans and infidels have no lawful property in their lands and goods but that the children of God may take them away, directed the barbarian nations to be subdued and no pains spared to make them Christians. * * * By millions and millions whole races and nations were remorselessly cut off. The bishop of Chipa affirmed that more than fifteen millions were exterminated in his time. From Mexico and Peru a civilization that might have instructed Europe was crushed out. Spain ruined two civilizations, Oriental and Occidental."

"In the love of Christ and his maid-mother," says Queen Isabella, "I have caused great misery, and have depopulated towns and districts, provinces and kingdoms" (Enc. Brit.). After a characteristic Spanish inter-

view with the Caribs, "Almeda was enabled to write: 'If it is true that we relieved them of liberty, in exchange we gave them religion.' A precious exchange, truly, which Gonzales de Ocanipo presently confirmed, by sending most of the converts to enjoy that blessed hereafter which had been promised."

Who will paint in all its lurid darkness the hatred, sorrow, fear and suffering that man has suffered through belief in a barbarous and false revelation?

(To be continued.)

405 East Ontario Street, Chicago.

SUNDAY SCHOOL HEALTH LESSONS.—NO. 7.

BY ELIZA MOWRY BLIVEN.

A General-good, who captured a city,
 Ruled long as their friend; he was wise, just and witty.
 A General-bad, robbed, murdered, and burned;
 He had nothing to rule; friends to enemies turned.
 So a wise man will keep himself free from all evil;
 But a man, not self-governed, makes himself "a poor devil."

FOR LITTLE ONES.

"Mamma, how can I always do right?"

"Think right."

"I wanted a big peach so bad I almost took it, but happened to think, 'If mother finds out, she'll lick me.' Was that thinking right?"

"Not the best. 'They are mother's—not mine. I'm not going to be a thief! Never!' Or, 'Mother would not like it. I like to please her.' Or, 'Mother and Maud like peaches, too. It will be nicest to share them together. That is fair, too.' Taking things and eating them alone makes a boy become a selfish, greedy miser."

"O, mother, I will share my next big pear. I ate one, Uncle gave me, and felt like hiding. But Maud does not give me part, when she gets nice things."

"Does my boy set good examples and teach her how nice it is to make others happy?"

"No, never! I'm ashamed! How can I learn to have lots of good thoughts, and do right always!"

"In the garden, we kill weeds, and help good plants grow. Keep thinking good thoughts and that part of the brain grows; stop bad thinking, and the bad part can not grow."

MIDDLE CLASS.

Study about skull, cerebrum, cerebellum, medulla-oblongata, convolutions, gray and white matter.

Human brains weigh between thirty and sixty ounces, according to

intelligence. To be capable, wise, prosperous, and keep out of trouble, grow brains. Learn all you can from parents, teachers, good, wise people, and good reading, study out the whys of everything you can; avoid bad companions, bad reading, and evil thinking, to keep your valuable brains growing, and prevent growth of bad brains. Our brain-thoughts guide our nerves, hands and feet to do good or evil, to be skillful or careless. Our thoughts guide our choices, to be virtuous, temperate, self-controlled, pleasing, or to be harmful, gluttonous, tempery, hateful. What kind of a man or woman do you want to become? Begin now, and keep brains growing right.

Besides right thinking, good growth of brains require plentiful supply of good healthy blood; this requires healthy foods, and healthy use of every organ, alternating with rest.

ADULTS.

All earnest students of the brain are convinced it is the organ of thought, or intelligence, and seat of will-power, that guides all our doings.

The eyes have their special place in the body; no other part can see. So each organ has its special place and abilities. It is not reasonable to expect that each kind of mental activity has its special place in the brain.

Much regular right use of any organ increases its size and abilities. The arm, rightly fed and used, grows large and strong.

Phrenology teaches that every convolution of the brain holds its mental specialty. By our use of any specialty that part of the brain grows.

A large, high head, with full, high forehead, we pronounce a good head; but a low, broad head, with scant forehead, we shun as a dangerous character. Hence, by the shape of a person's head we may know his character, abilities, and preferences. Guide the little children's thinking and choices, to build good heads, and happy, useful lives.

INTELLIGENCE.

Every living creature has brains, in amount and convolutions, corresponding to its intelligence. Injuring the brain, diminishes intelligence. When the blood stops flowing the brain stops acting, we are dead and know nothing.

Intelligence is the result of live brain activity. Intelligence grows with the brain, decays with the brain, and ends when the brain dies. Intelligence is a force; and all forces are dependent on matter for their existence, duration, and strength.

We have no proof of any intelligence, or ability to choose, learn, think, remember, or know anything, except where live brain is. Hence, there is no future life; spiritualism is a fraud; there is no spiritual Creator, no God.

The ignorant have most religion, or faith in supernaturalism. Knowledge of nature, forces, physiology, and brain-activities builds the truths of Materialism.

Morality and Humanitarianism are not due to religion, but are founded on the experience of mankind in securing peaceful relations with their

fellowmen, and the health and happiness of all; for the inter-dependence of mankind is such that we, thereby, secure the greatest amount of happiness for ourselves in this life.

Brooklyn, Conn.

LIBERAL UNIVERSITY OR PUBLISHING HOUSE—WHICH?

BY J. E. REMSBURG.

Editor Free Thought Magazine:

THE September number of the Magazine contains an article by Eliza Mowry Bliven, entitled "Liberal University or Publishing House—Which?" What! Is this great Republic, the country of Paine and Ingersoll, too small to hold both a Liberal University and a Liberal publishing



J. E. REMSBURG.

house? Must the university be torn down to make room for the publishing house? Can the one institution be erected only upon the ruins of the other? Is the Liberal brain so small that it can furnish hospitable lodging for but one idea? In marked contrast to the illiberal spirit displayed in this article is the generous spirit that permeates every paragraph of the article written by Ida Ballou, one sentence of which I quote, and recommend as an admirable Golden Text for the Liberal Sunday School: "No matter what your experience has been, no matter what your ideas are, iconoclastic

or otherwise, if you will only try to appreciate the work of others, and see good in all they do, you will further your own."

LITERARY DEPARTMENT

REPLY TO MR. CLARENCE C. GATES.

BY JOHN MADDOCK.

IT takes time for a new truth to be properly understood and it requires wisdom to be cool and to be slow in attacking one. Mr. Gates charges me with being a Pantheist. In this he is very much mistaken. I am a Monist. Pantheism is the doctrine that the universe is God. As all that we see around us is a part of the universe, we would have to conclude, by that doctrine, that God is imperfect; that He can get sick and die; that He is vicious and foolish and that He causes one part of Himself to war with another part of—Himself. Monism starts with Potential, intelligent matter as a base and declares that that matter has within it the power and intelligence to combine, evolve, adapt and endow. The corroboration of this doctrine is in the fact that all forms around us prove the work of its subtle combinations, evolutions, adaptations and endowments. "We know because of the evidence which is shown." This power is not imperfect, does not get sick and die, is not vicious nor foolish, nor does It cause one part of Itself to war with another part of—Itself. But It has the power to make forms act viciously, get sick and die, be foolish or wise and to make some forms war with others. All of the idiosyncracies which we see in forms are of the organisms, not of the designer and evolver of them; this is the difference between Pantheism and Monism. If Mr. Gates was in a great exposition building filled with all kinds of combinations and adaptations made by the brains and hands of man, and was asked how they all come into existence, he would have to say that intelligence played a very necessary part. He would be considered insane if he held that they were produced by brainless, mechanical automatons. His reason teaches him that such wonderful combines which are wisely adapted to specific ends could not come into existence without intelligent design. But when he views the specific combines to specific ends in nature he abandons his reason and says there is no intelligence exhibited; that all is the work of blind, mechanical environments. "We have no evidence," he says, "that matter is either intelligent or animate, although it does produce intelligence and animate forms." This is equivalent to saying that man is neither intelligent nor animate, although he produces all kinds of specific adaptations to specific ends. He argues as if life could come from death and intelligence from a piece of senseless mechanism. If it is a proof of intelligence in man when he makes a steam engine, it is good evidence of intelligence in Nature when she evolves the man who makes the engine. This is sound logic; let Mr. Gates show why not. "No evidence that matter is either intelligent or animate?" Why, its evolutions teem with it! See the wonderful and efficacious comeliness which produce animal and vegetable life and which keep them in existence. Accord-

ing to the logic of Mr. Gates, the fin was not made so that fishes can swim, the wing so that birds can fly, nor the functional organs of animals to perform their necessary offices; neither was life given that they might live. Why does he not apply the same reasoning in the domain of man and say that the combine of lamp, wick and oil is not made to give light nor are the numerous mechanical devices for grinding and weaving made to do what they do? He makes Nature—the cause—inferior to man—an effect. Man can combine, design and adapt, but Nature cannot; more can come out of the effect than out of the cause. Surely “atheistic materialism” is driven to an absurd “fairy tale” defense when it leaves reason for pure assumption. Mr. Maddock is not making “the same grand mistake, that the Christians are so constantly making;” he is not on Christian ground; he is on the foundation of pure science and he has no fear of being logically refuted upon the basis of right reason. The good of all science, falsely so-called, may be “atheistic materialism,” but the goal of pure science is scientific Monism, which takes reason and Nature’s revelations for its guide. I am very much surprised at some of the statements of Mr. Gates: “We have no evidence that matter is animate.” There is no evidence that it is inanimate. There is no life without matter nor matter without life. Matter is life giving, hence there must be life in it. “Life and motion are immaterial, and are the products of matter.” Life and motion are properties of matter; there is neither life nor motion separate from matter. “If God were the product of matter he must be immaterial life, as we ourselves.” We are not immaterial life; our lives depend entirely upon the material combine of our vital organs; break the combine by mutilating any one of them and we are no more. The material combine of life argues intelligence, just the same as Edison’s material combine of talk, song and music does. This is right reason. As Edison can abruptly stop the talk, song and music of his machine, so can the Great Dynamis abruptly put a stop to us. “There is no design evident anywhere in Nature.” Then, by the same token, there is none evident in the works of man. Men do not make houses to live in, ships to sail in, mills to grind flour, looms to weave, engines and cars to transport goods, wells to get water, mines to get coal and ores, etc., etc. Wherever there are specific combines to produce specific ends, there is both intelligence and design expressed, whether in the works of man or in the evolutions of Nature. According to Mr. Gates, there is design in parents feeding, clothing and housing their children, but none in the great provision which Nature has made for her offerings. Mr. Gates thinks that when wheat can grow from oat seed, there will be proof that the Great Dynamis exists. This is not necessary for proof, and it is asking for proof contrary to the plan in reason. Specific results are obtained by specific combines, hence wheat cannot be produced from an oat combine; there are no miracles in Nature. The proof that the Great Dynamis exists is in the fact that ingenious combines which are adapted to each other are to be seen everywhere in Nature. The ox did not make the grass upon

which it feeds, neither did the grass make the ox; fish did not make the water in which they swim, neither did the water make the fish, one was intelligently made for the other. This is more reasonable than the theory that the watery environment of the fish changed one species of fish into diversified forms and caused them to be big and little, ferocious and mild. This beats the New Testament story of turning water into wine and it is more of a "fairy tale." The same with the land animals; they are all the work of the environment in which they live. God, according to Darwin, "breathed into a few forms or into one," and the environment did the rest, making all the differentiated animal forms that we see, from the elephant to the gnat, without making different combinations. There certainly is something miraculous about the environment creating and differentiating theory. The "breathing in a few forms or one" and leaving the rest to the mercy of their environments, smacks largely of the story of the creation of man and leaving him to "paddle his own canoe," and it looks as if the Darwinians are making the same mistake as the Christians in assuming that a builder can start a house and leave it to finish itself. Reason knows that if a house is to be finished, the builder cannot abandon it; and reason knows, too, that the principle of every change must be in everything that is changed. The dynamic forces intelligently reign in both organisms and environments and by them one is adjusted to the other. In the order of evolution and variation, the Great Dynamis has had to change that which It first formed and It is still changing things in the moral, intellectual and mechanical worlds. Mr. Gates says: "As there has been no change from one known plant or animal to another, this alone would prove one of two things; either there is no God, or the God that exists is indifferent to everything in the universe." This is very poor logic; it is equivalent to saying that the owner of a large estate does not exist and is indifferent to what is going on upon it, because he does not change the architecture of the buildings upon it nor the shape of his fields, shrubberies, flower beds and lawns. I used the term God in the sentence Mr. Gates referred to, because the Great Dynamis stands in relation to forms as a ruler in them. The dynamic forces reign in all things. As environments were claimed to be the prime factors in causing changes and as intelligence was ruled out, my question why environments are not changing fish to reptiles was not "awkward and inappropriate sarcasm"—sarcasm was not in my mind. The question of species and genus did not come in at all. Life does not suit itself "to conditions everywhere." Animal and vegetable life can come into existence only where the conditions exist which the Great Dynamis has made. Life does not suit itself at all; it is a case of must when the combine is right. When "the sun parches and kills the flower," the combine for that end is made by the Great Dynamis. That which is mechanical cannot change; it must always operate the same way. Nature reveals that she can operate variously and change is her order. There can be no change in the songs, speeches and music of a phonograph unless intelligence changes the cylinder and reason

is obliged to affirm that there cannot be any changes in nature without something to change the combine. The growth of a flower is mechanical, same as the increase of cloth on a loom, but intelligence made the combine in both cases. Take away the moisture and a flower will droop and die; take away the shuttle and the cloth will cease to increase; moisture does not go away of itself, neither do shuttles remove themselves; they are subject to the operator. Reason knows of no combine that is self-formed. "Two Chicago professors," Mr. Gates says, "have chemically started life. They have proved that the first cause of life, in all forms, is purely mechanical. Various chemically originated organism have started all life forms." This is a complete boomerang to the no design and purely mechanical theory. Two professors have chemically started life? Yes; they stood in the same relation to the atoms they combined as the Great Dynamis does to those which It combines. They have proved that to make any form of life, there must be a designer and combiner; the factors which those professors used never would have got together mechanically. Here is another boomerang: "Vast over-production is positive evidence that competition is necessary." There is design, therefore, in having cats to catch mice and in having one animal to feed upon another. Over-production is a better means to ends than under-production. "Superabundant product of seed," for the support of animal life, can have nothing in it to prove that the Great Dynamis is capable of making a positive, natural revelation. The Great Dynamis makes a positive, natural revelation in the various manifestations of Its works. All forms are chemical and mechanical; they must express themselves as they are combined and endowed, and as their environments permit; there is a potent and intelligent professor—the Great Dynamis—resident in them all. Those Chicago professors performed a vast and splendid service in the interest of pure science; they knocked the negative science of men like Haeckel and Buchner all to pieces. As all the machines which man makes are mechanical and automatic, so must all the forms be which are evolved by nature. According to the law of preponderance nature exacts that things which are made must act mechanically as they are combined and endowed. Mr. Maddock does not express anything like Christianity, here. People must believe as they do and we should respect their specific individualities, not denounce or condemn them; this is true Liberalism, and the only Free Thought attitude that will win; the only one that is fit to lead the world of thought and morals. The change of species from the size of the fox to that of a horse was designed because the large size is more fit for the use of man; things that fit have to be designed. The Shetland Islanders have no real use for large horses. I have said before that environments exert certain influences in cases of education, in cases of death and in maintaining life; my argument is, that they are not the prime factors of change. Darwin has not proved that species are due to environment, alone, and Mr. Gates has no knowledge and reason of the fact. Let him give the evidence. When I said that environments do not change species, I meant that

fish species were not changed to reptile species by the environment, alone. The characters of men are not due to climate and environment; they are due to specific, mental combinations. The vicious cannot be made virtuous by placing them in virtuous environments, and vice versa. Sunday schools are helps for moral growth, but they are not prime factors. The complexions of men are somewhat due to environment, but not altogether because, under like surroundings, complexions are not the same—the hair neither. It would be just as logical to say that language is due to environment. In that case the lower animals would talk like humans. In regard to the leg of the ostrich, Mr. Gates says: "There is self-compensation in Nature. The ostrich's leg will not continue to grow bigger than the actual-need of the bird will require." Yes; there is that in Nature—the Great Dynamis—which regulates all things in Its own way; but if legs were made larger by use, they would have to keep on growing. In closing, I will say, that there is design in superstition, because it fits the minds of the superstitious and holds them as with a chain. There is design, also, in Free Thought; because, in the order of moral and intellectual evolution, superstition must be uprooted. Superstition is not confined to Christianity and other religions; there is lots of it in negative materialism—in the mechanical theory. Intelligence can create the mechanical, but the latter cannot create intelligence. All of Nature's evolutions act mechanically (not excepting man) but intelligence arranges and keeps them in motion. In the words of Thomas Paine, "When opinions are free * * * truth will finally and powerfully prevail." In the Free Thought Magazine we have a powerful factor to aid in fulfilling the prophecy of that great Free Thought champion and prophet. Let us see to it that Mr. Green is well supported; his magazine is the right adaptation to the end.

Minneapolis, Minn.

IS BUDDHISM TO BLAME?

BY MYRA E. WITHEE.

(From Mind.)

TO abandon all wrong-doing, to lead a virtuous life, and to cleanse one's heart: this is the religion of all Buddhas."

The above is an extract from the Buddhists' sacred books; and to these books, or to one well acquainted with their precepts, one should look who wishes to acquaint himself with the religion taught by Prince Gautama of India.



MRS. MYRA E. WITHEE.

If one wishes to become familiar with a religion, it will not do to depend upon what can be gleaned from books and articles written by devotees of some other religion; for these are certain to regard everything that seems antagonistic to their own belief as evil. Nor can one gain exact knowledge of a religion by noting the habits and moral status of its adherents; for while they may profess it, they may not live it. Furthermore, one invariably finds that the natural characteristics of a people form a prominent part of their religious worship. The Japanese, for instance, are universally known for their love of art; and it need not be wondered at that they aim to have their religious ceremonies attractive, and that great care is taken in locating and building their temples—that they may look picturesque.

Were a pagan desirous of studying Christianity, the intelligent Christian would not direct him to a city in Christendom and tell him to note carefully the social and moral conditions of its people. Neither would he give him the works of agnostics, nor the sacred books of the Orient; but he would be given a Bible, or directed to one well able to expound the gospel of Jesus Christ.

The writer lives in an American city of 163,000 inhabitants. There are here three hundred licensed saloons and twenty-eight public houses of ill repute, besides the many dens where vice reigns unknown to the public. It is found necessary to maintain many policemen and courts of justice. Yet in this city there are one hundred and thirty Christian churches, and it is considered a model of purity compared with other cities of its size, or larger. Were she to write an article and dwell upon the many crimes that occur daily in such a city—mentioning the offenses committed by the clergy—and entitle such an article "Christianity As I Have Seen

It," Christians might well object and declare that the article had not a proper title (for what had been described was not Christianity, but a lack of it), and that evil existed in spite of the churches wherein the pure gospel of Christ is preached.

An essay entitled "Buddhism As I Have Seen It" appeared in the May number of the *Arena*. The writer dwells on the immorality of the Japanese and their external forms of worship, and seems to hold Buddhism responsible. One who has studied the Buddhists' sacred books may truthfully say that the evils mentioned in the article referred to cannot properly be charged to Buddhism; for, were the teachings of Buddha obeyed, evil could not possibly exist in thought, word, or act.

How much of the immorality of the Japanese is chargeable to Western civilization? It will be conceded that intoxicating drinks are the cause of much immorality. These were introduced into Japan by Western enterprise. The slaughter of animals and flesh-eating came from the same source. Mr. Inex Nitobe, a Japanese official and graduate of Johns Hopkins University, says: "The beginning of meat-eating in Japan was due to Western civilization about twenty-five or thirty years ago. At first the common people were very superstitious, and it was not until the Emperor set the example, by having beef served on his table, that the common people overcame their scruples and began to eat meat." The Rev. W. D. Etherington, M. A., a missionary in India for more than seventeen years, says: "To a sincere Brahman, or Buddhist, there is probably no greater difficulty in the way of accepting Christianity than that presented by Christians in their constant destruction of life, and in the use of the flesh of animals for food. * * * The example of the missionary, in buying and keeping animals to be slaughtered and eaten, is to them a constant stumbling-block. * * * To all who really believe in Hinduism, or Buddhism, the use of the slaughtered bodies of animals as food by the missionaries presents an insuperable difficulty to their acceptance of Christianity."

Buddha taught kindness to animals, not because he thought they "may contain the souls of our ancestors," but because of his great kindness of heart. All sentient beings were objects of his love and mercy; and there is no other gospel in the world to which Christians could turn where they would find so much consideration shown for the so-called lower animals as is shown in the gospel of Buddha, who says: "He who wilfully and malignantly taketh the life of any harmless being, be it earth-worm or ant, is no longer a disciple of the Shakyamuni." Such were the injunctions of Buddha to his disciples; and they are to be found on page after page of the Buddhists' sacred books. He seems to have taken special pains to impress his followers with the idea that all sentient beings should find mercy at their hands.

Considering Buddha's sentiments upon this question, it seems quite incongruous for the Christian missionary to mention any unkindness on the part of Buddhists to animals, and charge the same to Buddhism. It would be as consistent to charge all the crimes committed in Christendom

to Christianity. Nor can another religion be found so free from external forms of worship. Chanting was forbidden by Buddha. One reason he gave for not allowing it was that the disciples became captivated with respect to the sound thereof. He aimed constantly to appeal to their reason, not to their senses.

Miracles were also forbidden. It appears from the sacred books that some of the disciples had power to perform what are termed supernatural acts. After making use of such power, one of them was severely criticized, and Buddha said: "I forbid you, O disciple, to employ any spells or supplications; for they are useless, since the law of karma governs all things. He who attempts to perform miracles has not understood the doctrine of the Tathagata."

Sacrifices, too, were scorned. "What love can a man possess," said Buddha, "who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim take away the sins of mankind? This is practicing religion by the neglect of moral conduct. Purify your hearts, and cease to kill; that is true religion. Rituals have no efficacy; prayers are vain repetitions, and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill-will—that is the right sacrifice, and the true worship. We reach the immortal path only by continuous acts of kindness; and we perfect our souls by compassion and charity." A religion abounding with such sentiments cannot consistently be held responsible for the licentiousness of a people, nor for its external forms of worship.

Buddhism does not degrade womanhood. Women were admitted to the Sangha (brotherhood of Buddhists) by Buddha, and they were not told to "learn in silence with all subjection" nor to adorn themselves with "shamefacedness," as they are commanded by the Christian Apostle. A religion that shows so much consideration for all sentient life as does Buddhism cannot possibly degrade womanhood.

Buddha left his wife and child for a time, and that act is often harshly criticized by Christians. But it is because the critic fails to comprehend the great unselfish love of Buddha for all beings. Had he been as selfish as the ordinary mortal—he would have been content to remain about his palace—to have indulged in luxuries and enjoyed the companionship of a loving wife. But his great soul could not do thus because he felt for the many—for all. He had witnessed the sufferings of the poor, of the sick, and of the dying, and nevermore could he be content to dwell amid plenty while a single soul knew misery. He resolved to find an escape from the ills of life. He left his wife and child amid wealth, friends, and loving relatives. The anguish such parting caused he alone knew. It must have been great, for he was an affectionate husband and father; but he felt that this sacrifice must be made for the good of the many. He went to the greatest Brahman teachers of his time, and spent years in strict discipline, contemplating their philosophy, but not until he then left them and turned alone to Nature did he find satisfaction.

When Jesus was preaching, and was told that his mother and brothers were outside and would speak with him, he replied: "Who is my mother? and who are my brethren?" And he stretched forth his hand toward his disciples and said, "Behold my mother and my brethren!" Jesus made such answer, not because he loved his mother and brothers less than others do, but because he, too, like Buddha, realized that larger love which extends beyond kith and kin—a love that is an outpouring, a love not bound by propinquity, but extends to all.

Many Christian scholars have paid honor to Buddha. This fact was recognized by a Christian minister of St. Paul, Minn., Dr. John Wright, who, in a lecture on "Buddhism and Christianity," said: "There can be no doubt as to the greatness and purity of Buddha's character, and he can be justly called 'The Light of Asia.' He stands out as a splendid example of exalted morality. His self-sacrifice, his endurance of hardship in the discipline of the body, the cultivation of purity of thought, and the casting out of base motives, all present us with a very laudable picture of successful self-culture. This is the universal estimation in which he is held. Read the records of Buddhist historians, the fascinating pages of the French writer, Burnorf, the terse sentences of the German biographer, Wassilief, the strong expressions of Hardy and Max Muller, and in every case the verdict is the same; and that is that Buddha was one of the most remarkable examples of purity of character the world has ever seen."

But though he was a model of purity, though his ethical code stands unexcelled, though he taught a religion that is above reproach, yet the system as presented to-day by a large percentage of its devotees appears greatly corrupted. T. W. Rhys-Davids, in writing for the "Encyclopedia Britannica," says: "Long before Buddhism was driven out of India by persecution, it had departed far from the teachings of the Buddha; had gone back to the old devil-worship, witchcraft, and astrology that have always underlain the beliefs of India. Buddhism had, however, been introduced into Ceylon, where it has maintained almost its pristine purity to the present. * * * Its teachings were calculated to awaken man to a sense of his shortcomings, and to cause him to long for perfection. * * * It opened its ranks to all classes, and to both sexes; for women were admitted to equal hopes and privileges with men."

"The Buddha," says Max Muller, "addressed himself to castes and to outcasts. He promised salvation to all, and commanded his disciples to preach his doctrine in all places and to all men. The extravagances and almost inconceivable puerilities and absurdities with which the system has been overloaded render it almost unrecognizable."

Where the moral status of a people is low, and it is evident from their sacred books that the founder of their religion was a model of purity and taught the highest ethics, it cannot be truly said that their religion is at fault. If a professed saint is in fact a sinner, it does not prove that the path that leads to saintship is responsible for his wrongdoing; for if he follows the path he cannot err.

Judging a religion by those who profess it, how did Christianity appear at the time of the Inquisition? How does it appear to-day, as exemplified by the conduct of a large percentage of its devotees? What would be the verdict of a Buddhist who should visit Christendom and judge of Christianity by what he found in her cities, especially those that are, as many Christians declare, "blots upon the earth?" Certainly, belief in the law of karma, which compels each one to reap exactly what he sows—if not in this life, in some future one—is a greater force in making people moral than the doctrine of the forgiveness of sins. And if the Japanese Buddhists, believing in the law of karma—believing that some time, somewhere, they must suffer for every evil thought, word, and act—are as immoral as the Christian missionary asserts, what will be the result if missionaries succeed in converting them to Christianity, and they thereby believe that they may commit all the crimes known to man, yet in a moment of mental repentance be forgiven, and their sins, "though as scarlet, be as wool?"

St. Paul, Minn.

SPECULATIVE VIEW OF GLOBE FORMATION.

BY PROF. F. M'KINNEY.

IF we reflect on every direction of the universe, we will form an ideal globe without intending to do so. It will be the inevitable consequence of action in the universe as a whole. It will also be the inverse action of what is done in the universe, when currents of primary matter from opposing directions so come together that the general body describes a perfect circle.

A movement is then made that causes an absorption of matter from the universe by the operation of the primary and eternal action of matter in the universe. Eternal because out of it all things come and back into it all things must go, a straightforward current. The globe continues to revolve and absorb until it bursts into a visible object. It still revolves and absorbs, increasing in density and velocity until it becomes a perfect central force. Unique from center to circumference, a virgin goddess in the universe representative of the female element of creation.

Its velocity is now so great that it cuts loose from the primary elements of space. The primary elements continue to press upon the swiftly revolving globe, from which they are thrown off with a whirling motion that causes them to assume a funnel-like form, the small end near to the surface of the revolving globe. From the large end they continue to absorb increasing volume and density, and in this funnel-shape press against the surface of the revolving globe. Their volume and pressure are too great to be thrown by the revolving globe. The matter of the small end is rolled back upon itself in a ring-like form, while the pressure increases against the surface until it penetrates. An explosive eruption ensues and the first creation is spread upon the surface of the central globe.

A dazzling, sublimely brilliant substance, that sends rays of refraction

millions of miles into space in straight lines, as it revolves around with the globe. These eruptions continue until the whole surface is covered with this first created element. Once it is formed, it remains that throughout, having no affinity with the central force on which it rests or the primary elements of space above and around it. It is undoubtedly the element that enables the world to furnish vision to the many things that come in after ages.

The velocity of eyesight illustrates the velocity of this element. The only difference is that at that remote time its action was circular, controlled by the revolving globe. While now in its fragmentary state as eyesight it is controlled by the primary law of matter in the universe and moves in a straight line, it having been broken up when the atomic period ensued, which I will notice in its proper place.

The next creation of the globe will be a more voluminous and dense element than the preceding, because it will take a larger volume of the primary forces and a larger pressure to push their way through the first creation and combine with the central forces, from which they previously broke away.

At the same time the chemical agency, or heat energy, resulting from the velocity of the revolving globe, becomes slightly modified with each formation. The revolution becoming less swift with each element when we fuse metals, the heat required illustrates the temperature on the surface of the globe, when it was created. When an element is once formed that it remains throughout.

The globe now forms in succession all of those wondrously sublime high power elements that enable it to furnish vision, brain and nerve structures to the living beings that come after the atomic period, until the great solids are reached.

Among these is platinum, a liquid metal. Erupted on the surface of the other creations, it takes its texture from the primary, or male, elements of the universe. Gold, that follows, takes its texture from the central forces. Then comes silver, then copper, and so on down until the greatest of them all is reached, iron.

The funnel-shaped bodies of the primary forces that entered into the formation of this metal must have been enormous. Imagine a mighty mountainous body plowing its way through all of the other creations, until it reaches the central forces from which these primary forces first broke away. A giant eruption follows, and a sea of molten iron is spread upon the surface of the globe.

As the whole surface is covered with a giant ocean of molten iron, the lighter gases of hydrogen and nitrogen arise and impel the forces of the universe away from the globe altogether. For the second time the globe is separated from the forces of the universe. This resulted in the formation, first, those wondrously sublime high power creations comprising one series. Then the great solids, a grand series of metals, ending with iron. All created in their purity one after the other. Each having its own dis-

tinative volume, pressure and heat-energy as the globe slightly slowed up in the velocity of its revolutions. The break away of the perfect central force from the primary elements was the sublimely important action that the elements of the universe strove to overcome, and that resulted in the creation of all these elements in their order, the attraction between the two becoming more and more intense until the globe is covered with molten iron.

The primary forces now congregate around the globe in immense rings, imbibing the action and heat of the revolving globe; as time goes on they become more and more pronounced. Deprived of their affinity with the central forces they lose their continuity of action.

In a word, they become vast bodies of oxygen resting upon a belt of the lighter gases of hydrogen and nitrogen, which also becomes more and more impact; all formation now ceasing on the surface, the metallic crust quickly cools and at the same time contracts.

The globe is now in the throes of a mighty labor, about to give birth to great things. As time goes on, the contraction of the cooling metallic crust becomes so sublimely great that all of the first creations of the globe become amalgamated with the central forces from circumference to center, thus changing the whole to a central body of atoms charged with this force of contraction, while the expansive force of these central bodies so act on the metallic crust that it forces it to become a porous body.

Thus the two giant forces reach an equilibrium and the whole globe a magnetized body, while avenues are now opened for the projection of atoms charged with both forces as attraction and repulsion.

The atoms passing through the elements they find there, precipitate the whole into water. As soon as the water strikes the heated crust it bursts with a shock that inaugurates sound, a mighty and sublime roar of triumph that would have shaken into etheric dust the creations of the present day had they existed then. A large body of the central amalgamated forces are projected 25,000 miles into space. This is the moon that becomes an independent planetary body. The atoms continue to pass out constantly and, taking up the male element of creation from the primary elements of the universe round about the earth (earth for the first time since it is covered with water), and then form the glorious sun, an enlarged reflection of the earth.

The atoms form with their attraction facing the earth and are therefore visible. Their repulsion faces the universe and consequently invisible. Thus all three forces, the attraction and repulsion of the atoms, and the primary movement of matter in space, combine to send them back to the earth in rays where they enter into the new order of created beings.

Thus in one grand cataclysm, attending the union between the central forces and the primary elements of space, there comes into being the creation of atoms, water, birth of the moon, and the sun. The creation of sound and atmosphere, rain, volcanic eruption eruptions. The central forces projected into space, comprising the moon, is a combination of the

central force proper and the series of the first creations of the globe. Hence, when she forms a planetary body she gets another supply of those first creations, comprising vision, brain and nerve elements. Therefore, the beings created on her surface must have had double the vision, brain and nerve forces that the beings of the earth have.

The moon revolves now but once to our twenty-eight revolutions, hence her life-energy is probably exhausted. Our earth being twenty-eight times more vigorous, and a much larger body, our stock of life-giving forces are sublimely great beyond the conception of the human mind.

But here is a problem that will give us an idea. Suppose the debris of a year's growth increases the crust of our earth on the average about one-sixtieth of an inch; sixty years would give us an inch of extra soil; 72,000 years would give us 700 feet. Supposing then the present crust to constitute 27-28, leaving the 100 feet to make the other 1-28, our day would then require 6-7 of an hour longer to complete the diurnal revolution. But there are other considerations. The central forces would be decreasing while the crust would be increasing; hence that would probably a little more than double the extra time necessary, so it would be about two hours longer, if not more.

When the moon is what we call full, the attraction of her atoms forming her light and reflection faces the earth as well as the moon; hence they are all visible. But as the moon slowly revolves the repulsion of those atoms faces the earth; hence they are invisible to us. Our vision is cut off as well as the primary elements of space; a perfect separation is made by the repulsion of the atoms.

At intervals throughout the never-beginning, never-ending universe, primary currents moving straight forward meet opposing currents. Thus formation becomes possible. As every particle of matter holds its eternal action in obedience, this explains the difference, variety and opposition that manifest themselves, just as men will conscientiously oppose each other. This straightforward action governs the human intellect. It suggests a straightforward course in life, originates conscience, and through the instrumentality of time unmasks every error. An error is not only a misrepresentation in itself, but to maintain itself must misrepresent its surroundings, and continue that throughout the acceptance of the error until all creation is misrepresented to harmonize with the error. Should it even succeed in this impossible task, it would then have the never-beginning, never-ending action of the universe to misrepresent.

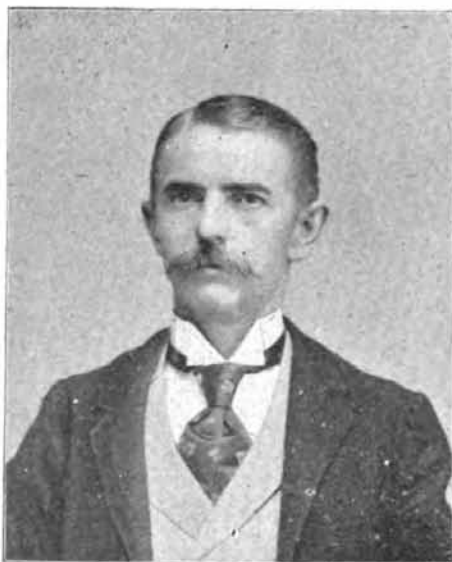
The history of the Roman Catholic Church is a melancholy example of this. It is absolutely impossible for any scheme to succeed and remain successful contrary to the nature of things, or contrary to the truth.

Mason, Texas.

WHAT WAS JESUS?—REPLY TO JOHN MADDOCK.

BY G. W. TURRELL.

I N Mr. Maddock's reply to my former article on "What Was Jesus?" he declares, "Jesus taught what no one ever taught before him and what no one ever taught since." Yet he is careful not to mention what these new things were. Rev. Hugh O. Pentecost declares, "Read Buddhist literature and see if you do not find in those teachings, every thought that Jesus ever uttered," and I repeat that Jesus brought no new light and taught nothing of value not previously known.



GEORGE W. TURRELL.

Mr. Maddock's claim that Free Thought lecturers were tramps and beggars like Jesus, is not true. Free Thought lecturers generally have been professional or business men, who devoted a portion of their time to the cause, and were in no sense mendicants. Jesus had no useful employment, boasted of his poverty, and taught his disciples to beg, and damn all who refused to assist, which I proved in a former article. Many of Mr. Maddock's statements are utterly unreliable.

"The revelations of nature confirm the gospel which Jesus preached." I deny the statement.

"The kingdom of man is what has been preached by all the sects in the name of religion."

The statement is false; the churches generally have preached "the kingdom of God" and taught men to be slaves and servants to God and his priests.

"It is in order for him (Mr. Turrell) to prove that the gospel of the kingdom of God was preached before the time of Jesus." Nearly all the great systems of religion prior to Christianity preached the gospel of "the kingdom of God." It is the foundation stone in all systems of religious error and superstition. It is the hobby-horse which Mr. Maddock still rides. God is a guess, and the kingdom of God is a guess about a guess, and the readers of the Free Thought Magazine know that Mr. Maddock doesn't know anything about either.

His effusions about "God" and "the kingdom of God" might do for the infant class in the Sunday school, but rational thinkers prefer something more substantial than this orthodox wind-pudding about the kingdom of God.

Philadelphia, Pa.

THE RESURRECTION.

BY HORTENSE MALCOLM PHELPS.

IN spite of all the scientific teaching the world has had for the last century, there are still many people who hold to the old idea of the resurrection of the body. Jesus showed a knowledge of the truth when he said, "I am the resurrection and the life; he that believeth on me though he were

dead yet shall he live." It is plain that Jesus meant that people are spiritually dead and that a resurrection of soul must take place here and now in order to possess the life he brought to light or to be "born again," or rise to a higher stage of existence. It is true that the world is one vast graveyard, but to every one who desires to live a higher life the resurrection day is not far away. If we seek for wisdom and truth and light, we shall find it, and when we have found it we have entered upon the day of resurrection. In getting acquainted with this beautiful world we live in, we shall learn of Nature's God and his methods of regeneration, and the knowledge will bring us at-one-ment with the Universal Life. All who have experienced a



HORTENSE MALCOLM PHELPS.

spiritual resurrection know that they have passed from death to life, and such souls see the foolishness of the old belief in a resurrection of the physical body. Sometimes souls are held in bondage for a time after having seen the light of truth, because they are not spiritually strong enough to stand alone and free themselves from old ideas and worn-out creeds. The truth shall make you free and knowledge is the power that enables one to stand alone and live the life he knows is right. Resurrected souls—regenerated souls—are happy souls. Every resurrected soul has a knowledge of the truth to teach to others. Every soul having experienced the invigorating power of a new life can go on climbing the hills of wisdom, receiving help from those gone before and giving help to those struggling after. In this way all who have experienced the true resurrection may become saviors of men.

Lilly Dale, New York.

MISTAKES CONCERNING THE EARTH.

BY CLARENCE C. GATES.

NOT long since, I read "The Earth Not Created," by D. K. Tenney. He has made several mistakes, I believe; some trifling, some serious. In this article will be shown instances wherein Mr. Tenney is mistaken in his treatise on the earth. Light and electricity have a uniform speed.



CLARENCE C. GATES.

Light requires over eight minutes to reach the earth from the sun. Electricity would pass from the sun to the earth in about the same time.

The earth is about 94,000,000 miles from the sun, at the point furthest away from the sun. That would be a diameter of 188,000,000 for the ecliptic, and about 590,000,000 miles for its circumference, if the ecliptic were a circle, as it is claimed. It is generally believed to be less.

Now, the earth's path around the sun is not more than 590,000,000 miles, around which it requires a year for the earth to pass. Mr. Tenney, on page 32 of "The Earth Not Created," says that the earth "moves in its orbit at a speed of one thousand miles a second," which is surely amazing, when he states that the solar system moves only 700,000

miles a day. But let us see how fast the earth would move, going one thousand miles a second. That would be 3,600,000 miles an hour, and over 86,000,000 miles a day. At that rate the earth would go around the sun in less than a week! Fifty-two times, and more, in a year! But that is a trifling mistake, considering its bearing on Mr. Tenney's argument that the earth was not created. It would be not only serious, if it were true, but disastrous, too!

It is now a well-established fact that there is a thin, or rare substance, filling all space, unoccupied by denser and heavier matter. This rare substance is called ether. So general is it throughout the universe that we have the maxim, "Nature abhors a vacuum." Exhaust the air from a glass jar or tube, and there is a so-called vacuum. But it is a partial vacuum only. There is ether in the jar or tube, which has been emptied of air—ether, which it is impossible to exhaust.

Light and electricity are motions of ether, and of nothing else. Heat moves or passes through the ether, too, as you can easily prove, by standing near a hot fire or stove. This is a scientific fact, of which physics fully treats. Heat can pass from the sun to the earth, as heat. It has a

very slight resistance in the ether, for which reason it is so cold in the space beyond the air.

Now, if the sun was a globe, not molten, and like the earth, as Mr. Tenney believes, then the earth must be heated by electric currents from the sun, as Mr. Tenney says. These currents would be caused by the rapid motion of the sun through the ether. Friction, magnets, and chemical action will produce electricity. Friction with the ether, caused by the sun passing through the ether, would produce electricity. A loss of motion would result; a diminution of the sun's speed through space. If the sun and earth were considered as magnets; the magnet, earth, revolving around the magnet, sun, there would still be a loss of motion. What is true of the sun would be true of the earth. Finally the earth and sun must clash; it would be inevitable. Under such conditions it would be illogical to say that the earth has always existed in the same shape or globe, as it exists now.

I understand, from quotations Mr. Tenney has made, that he wishes to demonstrate that the supposed electric currents turn into heat, upon passing through the air. If that were so, the further they pass through the air the more heat they would produce. The present zones would be reversed—the frigid zones becoming the torrid and the torrid becoming the temperate or frigid zones. Or, why should not these electric currents make a temperate climate all over the earth? The quotations that Mr. Tenney makes, to support his theory, are on pages 30 and 31, "The Earth Not Created." It seems to me that Dr. Rogers is as mistaken as Mr. Tenney.

This is the serious mistake that Mr. Tenney has made. He is required to assume that there is friction, or a loss of motion to the sun and earth, to develop the electric currents. For perpetual motion is an impossibility, as much with the sun and earth as it is here upon the earth. Although there is a very, very slight resistance to the earth from the ether, still, some day, this resistance must throw the earth into the sun.

Although I do not believe as Laplace believed, I cannot accept Mr. Tenney's theory that the earth has always existed as the globe, upon which we live. We have no reason to doubt that motion is eternal, and is the inevitable and necessary result of the universal diffusion of matter, possessing force.

Tuscola, Illinois.

AND WHY DID HE?—A REPLY TO J. M. GILBERT.

BY PROF. C. J. FINGER.

IN the August number of the Free Thought Magazine, a Mr. Gilbert appears with an article entitled "How I Became An Atheist." Really the essay contains nothing, and left me wondering "Why did he become an Atheist?" The question recurred time and time again. He gives us a few



CHAS. J. FINGER.

personal experiences of no value whatever, but fails to trace any steps of mental evolution leading to the change. My own purpose is not to criticise the essay, but rather to call attention to its utter worthlessness as a study, and when the author, who is young, improves with age, and re-reads his own effusion in the light of maturer experience, he will blush. Even I have done likewise.

Mr. Gilbert treats religion, and speaks of religion as though it were a grand organized scheme of wilful deception on the part of its professors. He will not see, or does not realize, that all forms of Theology are but guesses at the Great Question, and the Religion of Man is but reverence for the assumed authors of Nature. The one foundation stone on which all religions rest is a sincere belief in the Power which controls each of our lives. But withdraw from the glare of creeds, and one sees at once that what seemed opposing forces are really brothers in arms. The student of Heredity and the Predestinarian are almost hand in hand. The Roman Catholic and the Theosophist have the gulf almost bridged. The Pantheist of the Haeckel stripe is as much the later traveler on the road trod by the Fetish worshipper, as the millionaire's palace is an evolution of the Terra del Fuegians hole on the lee side of a bush. Mr. Gilbert, evolutionist and idealist, does not evidently realize this. He does not apply the evolution principle to belief nor Idealism to religions. Had he done so he might have realized that Atheism represents the blank wall at which progress must stop. Atheism says:

"Here we stop! In this direction the knowledge of mankind is complete. All is known by the finite mind of man. There is no Infinite and there is no Incomprehensible."

But Evolution must apply to all things, and its application is eternal. Therefore, there must be, and is, an Evolution in the God Idea, and the anthropomorphic idea long since abandoned, has grown to a nobler conception of the Unknowable, Infinite Power. The hallowed name of religion means now something altogether different to the blind worship of a larger-sized man. It means the cherishing in the heart of man of Love, Sympathy, Kindness, Kinship, Veneration and Service of Man. It will mean something yet higher and nobler, loftier, more divine. Even to-day religion does not mean a flying to the cloud land of the transcendental, but rather the noble service of mankind. To attempt any widespread destruction of the religious idea is not only foolish but impossible. Or, in the words of Herbert Spencer, "Few, if any, are as yet fitted wholly to dispense with such conceptions as are current."

The religious idea is a potent factor in physical development, inasmuch as "a real adaptation exists between an established belief and the nature of those who defend it,"* and "the glorious consummation toward which organic evolution is tending is the production of the highest and most perfect psychical life."** This being so, religion, philosophically considered, and not regarding creeds, is, as it were, the handrail aiding and guiding mankind up the dark stairway of progress. Atheism, the power that makes for the destruction of the handrail, is a retrograde movement. As a progressivist Mr. Gilbert will yet clasp the guiding rail.

Mr. Haeckel closes his Riddle of the Universe with the quotation from Goethe:

"By eternal laws
Of iron ruled,
Must all fulfill
The cycle of
Their destiny."

"Eternal laws." There's the riddle! There's the everlasting point toward which all seekers after Truth turn. "The everlasting source of phenomena is none other than the infinite Power that make for righteousness. Thou canst not by searching find Him out; yet put thy trust in Him, and against thee the gates of hell shall not prevail; for there is neither wisdom nor understanding nor counsel against the Eternal."

LETTER FROM TOPHET.

BY MRS. C. K. SMITH.

I N an old copy of a S. F. paper, called "The Wasp," is a letter purporting to be from a new arrival in the lower regions to his comrades in the earth life. He has gained some, to him, "new thought" ideas, though they are the same that have always prevailed in the devil's kingdom! He gives his first interview with Satan, whom he describes as "one of the most interesting of talkers, and exceedingly polite." Then he quotes the devil as saying, "The people you see here would not be happy anywhere else. They naturally gravitate my way. Many of them in the flesh were supposed to be traveling in the opposite direction, but I always knew them for my own. Malice I admire, and it has free play in my dominion. As soon as a man realizes he has absolutely nothing to lose and nothing to gain, he becomes outspoken and frank. It makes a wonderful difference with most fellows. It is like taking off a mask."

After this pleasant colloquy with His Satanic Majesty, the writer continues: "In one sense the devil does not rule. He gives no orders, has no officers. It is simply his principles that control. In Hades everybody is on the same level. There is neither vice nor virtue, punishment nor rewards, no matter what you do. It is simply hell all the time!"

Now, every Freethinker knows that truth is truth, even if spoken by the devil. And that a falsehood is no less a falsehood if uttered by an honest, God-fearing man. Nor does the fact that the sentiments attributed to Christ were expressed long before Jesus was born detract from their worth. We should accept and endorse what is good and true from whatever source; neither accepting nor rejecting anything simply because it is found within the lids of a so-called Holy Bible.

As E. C. S., in August Free Thought Magazine so happily remarks, "There is so much that is grand and beautiful in the Book that it is a great pity to have it marred with mere fables." The phraseology of our Bible is largely symbolical. Either let those who can give us the meaning of the symbols, or else, as Mrs. Stanton says, "expurgate every thing derogatory to the Creator and to woman."

Even in the New Testament narrative it is stated that Christ spake to his disciples in parables, "Without a parable spake He not unto them." And did the reader ever notice how practical are all His teachings, more in reference to the life that now is than to that which is to come? Jesus was truly a lover of nature. The many lessons from "seed sowing, the wheat and tares, grain of mustard seed, the lily," and so on. How few walk the fields to-day to study God's revelations as Christ and His followers did. There are no "spurious chapters," nor mistranslations in Nature's Golden Book, which all are free to study.

Christ says, "By this shall all know that ye are my disciples, if ye have love one toward another." This is a sure test, for, "If ye love not your brother whom ye have seen, how can ye love God, whom ye have not

seen?" "Inasmuch as ye have done it unto the least of one of these, ye have done it unto me. Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven. If ye know these things, happy are ye if ye do them." Yes, in doing these things, or as it is worded in another passage, "in obedience there is great reward." But if it is done "to be seen of men," or if we obey for the sake of the reward or the fear of punishment, we get no reward and deserve none.

In studying Christ's own words, as recorded in the New Testament, we must come to the conclusion that more depends upon what you do than upon what you believe, or profess to believe. If a man's belief helps him to right living, aids him in doing as he would be done by, love to the neighbor, etc., that man's belief is a good one, even if a self-righteous neighbor thinks it is "of the devil!"

San Diego, California.

CONTRIBUTIONS ACKNOWLEDGED.

FROM JULY 20 TO SEPT. 24.

B. F. Rutherford, 25 cents; A. L. Eaton, \$2; John C. Berry, \$1.15; J. S. Johnson, \$1; Hugh Mitchell, \$1; D. A. Blodgett, \$5; Elizabeth Smith Miller, \$5; D. D. Evans, \$2; Major J. H. Olmsted, \$4; C. F. Blakslee, \$10; W. M. Dunlap, \$2; cash, \$5; G. Lincoln, \$5; John H. Taylor, \$2; John Wolf, \$10; James B. Thornton, \$2; Jno. W. Thornton, \$5; N. J. Levender, \$5; Solomon Kaufman, \$1; Maria Parson Scofield, \$2; total, \$70.40.

EDITORIAL DEPARTMENT.

DR. MANGASAR M. MANGASARIAN.

WE are pleased to announce that Dr. Mangasarian will, hereafter, be one of our Editorial Contributors, not a passive, but an active one, who will furnish this Magazine with an editorial nearly every month, and also permit us to publish his lectures, so far as our space will allow, that he delivers from Sunday to Sunday in the Grand Opera House in Chicago to an audience of some two thousand people.

The Doctor has just returned from an extensive trip in Europe, in which he visited all the Eastern cities and had interviews with distinguished scientists and advanced thinkers, and has gained most valuable information that he will put into his future lectures and into his editorials for this Magazine. In the November Magazine he will give, very fully, a very interesting interview that he had with George Jacob Holyoake of England, our distinguished editorial contributor.

The Freethinkers of this country have recently become much interested in Dr. Mangasarian, through his "New Catechism," that he has recently published, and which is having the largest circulation of any Free Thought work published in recent years. We were so struck with its value to our cause when we first read it that we immediately sat down and wrote to each of the Free Thought journals of America urging the editors to give it special notice and do all in their power to give it a wide circulation, and this is what we said editorially at that time:

"We are not able to find words to express our admiration for this little book, consisting of sixteen chapters of questions and answers, going over all the questions of theology, philosophy and ethics that divide the orthodox religionists and the Freethinkers. It might be truly called the 'Freethinkers' Creed' up to date. It is evident that Dr. Mangasarian has put much labor and research into this work. The footnotes that appear on nearly every page show much and careful reading, and are exceedingly valuable, proving, as they do, every important statement. It is

just what Freethinkers have needed for a long time. It will be a very handy answer to the question: 'What do Freethinkers believe?' that is often asked. It should have a circulation of 1,000,000 copies. It is an eye-opener to our orthodox friends, and will show our 'Liberal Christians' that they are out in the cold—that there is no place for them. That to be consistent they must be orthodox or independent thinkers—Free-thinkers."

We have sold more copies of this book already than we have ever sold of any other, excepting that of Paine's "Age of Reason," and some of Ingersoll's books, and we are yet to find a purchaser who does not admire it and urge his friends to obtain a copy.

We shall do our best to give the pith of what Dr. Mangasarian is preaching to his large congregation every Sunday, and that, with his editorial that he will furnish to this Magazine each month, ought to greatly increase the value of this publication and greatly increase its circulation.

AN "OVER-RULING PROVIDENCE."

WE copy the following from an editorial entitled "Nature's Convulsions," that appeared in the Chicago Tribune of Sept. 2, 1902:

The recent report from the expedition which went to the Japanese island of Torishimar to investigate the damage done by a volcanic eruption, showing that not a person was left alive in the island, and the fresh eruption from Mont Pelee, which has caused considerable loss of life, indicate that the terrible forces of nature are not yet quieted and that there is no telling what a day may bring forth in the way of destruction of animate and inanimate things.

A list of these disturbances of nature during the last four months, compiled by the New York Times, is of more than ordinary interest because it is possible that never before in the same length of time has this earth suffered so continuously and severely from the outward manifestations of its internal forces. The earthquake area has been widespread. Heavy shocks have done great damage in Mexico, the Danish West Indies, Portugal, Guatemala, Sicily, the Tyrol, Calabria, European Turkey, Persia, Venezuela, and California, involving the destruction of over 5,000 lives and injuring and leaving homeless thousands more, while lighter shocks have been recorded in New Jersey, Pennsylvania, Tennessee, Nebraska, Iowa, Dakota, and Florida. Volcanic activity has been extraordinary and has by no means been confined to Martinique. During the last four months volcanoes, supposed to be extinct, have resumed alarming ac-

tivity in the Aleutian islands, Alaska, Mexico, Ecuador, Hawaii, and Costa Rica, while mud volcanoes in Italy and Caucasias, tidal waves, and landslides caused by the earth's tremors have added to the general destruction.

Since the above was published the telegraph brings us the following:

Castries, Island of St. Lucia, Sept. 4.—Peleé and La Soufrière are in eruption, more terrible, probably, than at the time Peleé's first great outbreak killed 25,000 persons. Every island for a hundred miles around St. Vincent and Martinique is threatened with devastation from the tidal wave which it is expected will follow the predicted collapse of Martinique.

The latest outbreak of Peleé began last night at 9 o'clock and continued unabated until 3 o'clock this morning, the shocks being plainly felt for hundreds of miles around. Dense black clouds broken by vivid flashes of lightning hung over the southern horizon all day and were plainly visible from here.

OVER 2,000 REPORTED DEAD.

One report declares that over 2,000 persons perished in the eruption of Peleé, but this report may refer to the eruption of last Saturday. It is known that at least 2,000 persons were killed by that eruption.

The situation on Martinique is so serious that people are fleeing from the island by hundreds, abandoning everything, expecting its total destruction. The French government has ordered that the people be scattered from Fort de France through the villages to the south, fearing that the town will be swept away by the tidal wave which scientists predict.

There is no language that can begin to portray the suffering that these convulsions of the earth produce, and no mind that can come anywhere near fully realizing the magnitude of such a calamity. Only try to think of the terrible suffering of even one person suddenly overtaken by these terrible storms, then multiply it by ten thousand or more, of men, women and little children, all struck down in an instant and crushed under the falling walls and blinding debris and burning ashes, to die by inches, suffering the most excruciating pain, or be roasted alive. It is too horrible to contemplate, and if Christianity be true, all this was caused by what is called an "over-ruling Providence"—the orthodox God. Some Christians may attempt to defend their God from this indictment that we have here very feebly set forth, but no Christian dare deny that their God might have prevented this great catastrophe if he had desired to do so. They will admit at least that he permitted it, and may add, "for some good purpose."

Years ago, when Christianity was preached and sung in all orthodox churches, before Science and Free Thought had done their work of enlightening the human mind, the preachers would have declared boldly that this was a "special act of Providence" to show to mankind what God

could do when his wrath was "kindled," and what he would do in the future, tormenting his unregenerate children in hell fire and brimstone, through the countless ages of eternity. Watts, the great orthodox hymn writer, well described the real God of Christianity in the following hymn, sung in the churches in the past more often than it is at the present time:

Adore and tremble, for our God
Is a consuming fire!
His jealous eyes with wrath inflame,
And raise his vengeance higher.
Almighty vengeance, how it burns!
How bright his fury glows!
Vast magazines of plagues and storms
Lie treasur'd for his foes.
Those heaps of wrath, by slow degrees,
Are forc'd into a flame;
But kindled, oh! how fierce they blaze!
And rend all nature's frame.
At his approach the mountains flee,
And seek a wat'ry grave;
The frightened sea makes haste away,
And shrinks up ev'ry wave.
Through the wide air the weighty rocks
Are swift as hail-stones hurl'd:
Who dares engage his fiery rage,
That shakes the solid world?
Yet, mighty God! thy sovereign grace
Sits regent on the throne;
The refuge of thy chosen race,
When wrath comes rushing down.
Thy hand shall on rebellious kings
A fiery tempest pour;
While we, beneath thy shelt'ring wings,
Thy just revenge adore.

Freethinkers have no God to excuse for such a calamity, for they know there is no such God in existence. He is a phantom of the orthodox brain, who, of course, never answered a prayer and never will. It is well for humanity that this phantom God, that has perplexed the mind of man for centuries, is passing away. An intelligent world has no use for him.

THE LIBERAL UNIVERSITY.

THE LIBERAL UNIVERSITY, established at Silverton, Oregon, we are glad to learn from the following communication from Pearl W. Geer, the Secretary of the Board of Directors, is now in a prospering condition, and is soon to be removed to a much better location, and that a commodious and suitable building has been procured in which the school is to be re-established. We publish in this number, as our frontispiece, a picture of the building. This is what Mr. Geer says:

Connected with the proposition of moving the Liberal University of Oregon, to a more central position, is the problem of securing the best possible location, and this must be considered from both an educational and financial point of view. The present property of the Liberal University can easily be converted into at least \$20,000 in cash. This, with other money which has been promised if the institution removes to a more central location, will enable the Liberal University to secure a very respectable home, which is an important factor in its work for success.

Several locations are being considered, but the building shown in the accompanying cut seems to be looked upon with the greatest favor by all concerned. It is situated in a growing and bustling city, a railroad and agricultural center, with street cars, electric and gas lighting facilities, fine libraries and museums, it presents many advantages not possessed by smaller and more rural towns and villages. Still, with its 300,000 population and its genuine city and commercial airs, it is not so large as to make it impracticable for intending patrons of the school to secure and build up rural homes within easy access to it. In this way a splendid local support could be built up around the Liberal University and this city be made the center of Liberalism and noted as the home of the Liberal University. This could not be so easily accomplished in a city of the size of New York.

This building is more particularly described as follows:

This building was erected about the year 1887, by the Young Men's Christian Association, at a total cost of \$124,000.

It is a five-story and basement, pressed brick, stone and copper trimmed, with solid brick walls. There is an electric elevator, a broad flight of stairs, and a modern fire escape apparatus. The interior of the building is fitted up as follows:

In the basement is the heating plant, engines, etc., also a modern, up-to-date gymnasium, bowling alley, swimming pool, bath tubs, shower baths, and clothes lockers.

The first story is fitted up into store rooms, with plate-glass fronts, all very desirable, and always occupied.

The second story is occupied by the reading rooms, club rooms, billiard room and offices of the Kansas City Athletic Association; also by a large, well-arranged, handsomely decorated Auditorium, with inclined

floors, and one balcony, furnished with modern opera chairs, electric fans, etc.

The third floor is fitted up into offices, studios, and living rooms, in suites of two rooms each, with the exception that the Atheneum Club rooms occupy about half, and have a large dancing and reception hall.

The fourth floor is in offices, studios and living rooms in suites of two rooms each. The first floor is the same.

In addition to the five floors above described, there is a large club room, in which is known as the sixth floor, but is not reached by the elevator.

This building is so desirably located that there are never any vacancies—in fact, there is a register of applications kept at all times, and as soon as a room is vacated, the next desirable party on the register takes it.

The gross income at this date is \$12,318.00 per annum, not counting a small income from heat sold to adjoining buildings. The building is in good repair, and well managed. We regard the property as worth \$100,000 to \$125,000 in cash.

This building can be purchased from the estate which owns it for \$85,000. It will be necessary to pay \$30,000 by January 1, the balance to stand at 5½ per cent interest. It would be hard to imagine a better location, and the Board of Directors are satisfied with it. It has been estimated that after using the rooms necessary for the school, the remainder of the building can be rented for enough to leave a balance of from \$4,000 to \$5,000 a year after paying all expenses of running the building and paying interest on the balance due.

This is a safe proposition and the deal will probably be authorized by the stockholders of the Liberal University. What we should do now is to raise more than the \$30,000 necessary, so as to have the smallest possible amount to pay interest on. An investment in stock in the Liberal University Company is perfectly safe for the property will be pledged so as to be perfect security, and the Liberals of the country should subscribe for the balance of stock in the treasury at once and thereby raise sufficient funds to purchase the building clear of all indebtedness.

To have a Y. M. C. A. building converted into a Liberal University would be a strange turn in affairs.

For particulars, address

Mr. Pearl W. Geer,
Secy. L. U. O., Silverton, Oregon.

THE NON-PERSONALITY OF JESUS CHRIST.

WE are sure most of our readers will fully agree with what Prof. Davis says in the following letter.—Editor.

852 East Lee Street, Los Angeles, Cal., July 16, C. E. 1902.

Hon. Parish B. Ladd, Alameda, Cal.:

Dear Sir: Allow me to extend to you my sincere and hearty congratulations upon the eminently successful presentation you have just made, in the *Free Thought Magazine*, of the proofs of the non-personality of Jesus Christ. I have, for a long while, been thoroughly convinced of the mythical character of Jesus and of all the events and so-called miracles and persons connected with him. The student of mythology who cannot see plainly in all the features of the Christ story (or stories) mere repetitions and variants of the same features of the Egyptian Osiris and other pre-Christian myths, must be blind, indeed. I have been a reader of *Free Thought* writings for nearly forty years; but seldom have I found among *Free Thought* authors any who seemed to have any adequate conception of this matter. How few of them have as yet emerged from the fundamental error of belief in the historic character of Jesus Christ. In reading their writings I am often chagrined and discouraged to find them nearly all still "on the Lord's side" on this question, and I am made to wonder if indeed mankind will ever be entirely free from the awful incubus that has resulted from the misconception of the nature of ancient myths, including those of the Old and New Testaments. The most notable exception, Rev. Robert Taylor, whom I know you duly appreciate, was a pathfinder in this wilderness who deserves a high place among the real "gods," i. e., human intellectual heroes of this world. Few others have had the education, ability, courage and love of truth combined, to grapple with this and other great and fundamental errors of Christian theology so successfully as Mr. Taylor and yourself. And having just finished reading your grand article in the *Magazine*, logical and discriminating to almost perfection, I feel encouraged; and a spirit of gratefulness prompts me to write you these words of appreciation and esteem. O, that all of our *Free Thought* writers, editors and lecturers possessed such a knowledge and appreciation of real evidence and how to set it forth in such splendid order, at the same time having the natural ability, education, industry and inclination to investigate this matter so radically and thoroughly! And then, if mankind would but willingly and without prejudice read such articles as this one that you have just written, how soon would the sun of reason drive away the clouds and fogs of error and superstition!

Hoping you will accept this intrusion in the same spirit in which it is made, and hoping to read many more of your most excellent articles in the future, I thank you again, and remain, yours fraternally,

Singleton W. Davis.

ALL SORTS

--The time for procuring new subscribers at fifty cents a year has been extended to Nov. 1.

--He--I wish I had been Noah.

She--Why?

He--I'll bet no seal would have been allowed to board the ark.--Cleveland Leader.

--Bobbie has been sent up to bed to prepare for a well-deserved whipping; and this was his prayer: "Dear Dog, if y' want t' help this kid, now's your chance."

--The Physician--Do you practice what you preach, parson?

The Parson--Hem! Do you take your own medicine, doctor?--Chicago Daily News.

--The Parson--I trust that you see the error of your ways.

The Convict--Betcher! I do. Next time I'll have better sense dan ter hire a cheap lawyer.--Chicago American.

--Judge Ladd will occupy the first twenty pages of the November Magazine with an article entitled, "The Priest and the Church--What Have They Done for the World?" Every Freethinker in America will want that number.

--"What do you think of my idea of making Christians of the Chinese?" "Well," answered the eminent Celestial, "judging from what I hear of New York and Philadelphia politics, I must say I am inclined to hope for more or less heathenism among Americans."--The Washington Star.

--W. J. Dean, of Talent, Ore., has just written and published a very interesting 24-page pamphlet entitled, "The Christ Story, or the Foundation Defective." It is in neat form, well writ-

ten, logical and entertaining throughout; not a dry page in it. Don't fail to send 10 cents to the author for a copy.

--Girl with the Gibson Girl Neck--And you've been to prayer meeting? That must have seemed strange, after being three weeks at a summer resort.

Girl with the Julia Marlowe Dimple--No; it reminded me very much of the summer resort. There were no men there.

--Undertaker--James, have you heard anything of a change in Mr. Slimson's condition since noon?

Assistant--No, sir; except they just turned off the doctors and called in a Christian Scientist.

Undertaker--I guess we'd better keep the shop open half an hour longer tonight, James.--Chicago American.

--NOTICE.--Mrs. Elizabeth Cady Stanton's books can be obtained from the European Publishing Company, 68 Broad street, New York. Two of her sons are members of the firm. Theodore Stanton, 9 Avenue du Trocadero, Paris, France. Robert Livingston Stanton, 68 Broad street, New York. "Eighty Years and More," \$2.00; "The Woman's Bible," \$1.00.

--Wife--My dear, you haven't a cold, have you?

Husband--No.

"Any headache?"

"None at all."

"Rheumatism?"

"Not a particle."

"You don't think it will rain, do you?"

"No danger. Why?"

"This is Sunday and it is almost church time."--New York Weekly.

--Charles Watts, the noted Free Thought lecturer of England, has recently come to this country for the

purpose of lecturing. He is in excellent health and eager for hard work in the field. Will our friends try to avail themselves of his services? Applications for lectures should be sent to him as soon as possible to the Truth Seeker office, 28 Lafayette place, New York.

—St. Joseph, Mich., Aug. 14.—(Special.)—A warrant was issued at Port Huron for the arrest of the Rev. Charles Kirchner, pastor of the Casco and Adair German Evangelical Church. The complaining witness is Rosa Aderholtz, 17 years old. The minister denies the accusations. Kirchner is married and has four children. Kirchner, when a resident of New Buffalo, was one of the most popular ministers in Berrien County.

These are dark days for the clergy. This 17-year-old girl was doubtless lying about this good man. He was only trying to save her soul.

—Kokomo, Ind., Aug. 20.—(Special.)—A dispute over the question of thrashing on Sunday was followed by a general fight on the Powers farm west of here. Half wanted to run the machines on Sunday and the other half objected. They fought with fists, forks and clubs. Sol Harness was badly beaten and Ed Powers, Tom Powers and Henry Turley were injured. The "sacred Sabbath" faction won the fight.—Chicago Tribune.

The "Sacred Sabbath" people won the fight, probably, because the Lord was on their side.

—Pittsburg, Pa., Aug. 14.—(Special.)—The Rev. Milton M. Sweeney, pastor of the Methodist Episcopal Church of Bellevue, committed suicide early this morning by cutting the arteries in his wrists with a penknife and that in the right knee with a razor. A week ago he was stricken with vertigo. Last night he led prayer meeting and returned home and ended his life. Dr. Sweeney occupied the best pulpits of his church in this part of the country in the last forty years.

No doubt this man had been reading "Ingersoll on Suicide." How much harm that book is doing.

—Keokuk, Iowa, Sept. 21.—(Special.)—The case of the Rev. P. J. Henness came to a sudden and dramatic close early this morning, when the minister under investigation unexpectedly offered his resignation and surrendered the certificate of ordination as a minister of the Iowa conference granted him in 1887.

Henness stated that it was evident both to himself and his attorneys that he would not receive fair treatment, and he accordingly surrendered the certificate of his ordination as well as his resignation from the church and from the ministry. Then Henness turned to his wife and said: "Woman, behold the wreck you have made of a man."

This, it seems, is another case like that in the Garden of Eden, where the woman was the cause of all the harm.

—I. S. Curtis of Maine, one of our ablest contributors to this magazine, writes to us as follows:

The Free Thought Magazine is worth three times the price; in fact, I should have it if it were \$5.00 a year. It is invaluable to me. I wish 10,000 people regarded it as I do. There ought to be that number in this country. I do not flatter. Let me tell you how I feel in regard to the Free Thought Magazine. It is the publication I look for as each month comes round. I read it before all other Liberal publications (and I take half a dozen of the leading Free Thought publications). Then I re-read it, and yet again I read certain articles, such as happen to strike me as especially good. Then I look forward to the first of the next month, and especially to every mail until it comes. It is then that I "enjoy religion."

—The following note has been sent us by an unknown writer:

George Johnson died at his home just west of Mendota, La Salle County, Illinois, Aug. 21. He was born in Alstead, New Hampshire, March 16, 1807.

Mr. Johnson has been our agent at Mendota, Ill., for a number of years, getting up a club each year and paying for a number of the members. We see by our books his subscription was paid up at the time of his death to Sept. 1,

1900. He wrote to us but a short time since that we must get another agent there, as he was now too old to act, having been born March 16, 1807. He was an honest man, a true and faithful worker in behalf of humanity and did very much in his life time to emancipate mankind from the slavery of Christian superstition.

—George O. Roberts, of Dennison, Ohio, when sending us a club of thirteen subscribers and the pay for them at the regular price, writes:

"Your Magazine is just right; conservative enough to be convincing, and yet while conservative, it is strongly asserting the great truths evolved by Free Thought illumined by the light of reason. If there were one-fourth as many persons publicly preaching Free Thought views as there are the old but somewhat modified idea of living in the fear of the Lord, the army of heavenly directors would be less numerous, and if one-fourth as much money were judiciously used to spread Free Thought views as is used to keep up and build churches, and pay Bible missionaries, these institutions would dwindle to a much less number and would have to subsist on half-pay."

—Haverhill, Mass., Sept. 21.—(Special)
—The Rev. George E. Littlefield of this city this morning resigned the pastorate of the First Parish Church. In the evening he addressed a mass meeting in the Academy of Music, explaining his proposition for a departmental church, which should deal in business as well as religion.

The average churches of to-day, he said, were impotent and inadequate. They were frequently only fashion's functionaries, half dead. Like the horse car, they were fast being relegated to the back yard among the fowls.

It would seem that "The Old Ship of Zion," that everybody, in the "good old times," was urged to get aboard of for safety, has become waterlogged, and all intelligent ministers are leaving her as rats do a sinking ship. "Like the old horse cars," says the Rev. Little-

field, "they are to be relegated to the back yard among the fowls." This is rather hard on the fowls; they will roost high for a spell.

—Mrs. Helen H. Gardener, with her husband, Colonel Day, are in Washington for a short time. They will spend the early autumn in a drive over the battlefields of Virginia, going over the ground which was mapped out in the time of the Civil War by Helen Gardener's father on request of President Lincoln. What it cost him to be a union man when his community was on the other side is well portrayed in Helen Gardener's story, "Griffith Daventry," or "An Unofficial Patriot," the title under which it was published. After this drive, which will bring up memorable scenes to both, they will spend the early winter in California and reach Japan by cherry-blossom time. Here they will spend a year, and it is hoped that this will fully restore the health of Helen Gardener and make her able to take up her literary work again.—The Woman's Tribune.

—The Episcopal church lays great stress upon the theory of actual apostolic succession and holds it up before the rest of the Christian world as proof of its superiority. There may be something in actual succession to prove that the Episcopal church is a rightful successor to the apostles, but nothing to prove that it teaches the truth. If Mahomet had laid hands on his priests and they had continued the practice until now, that would not make Mahomedanism true. Since the higher critics got their work in, it begins to look as if it was no honor to set up the claim of apostolic succession. The less any church has to do with the rantings of "the apostles," the better able it will be to stand up before science and reason. Both "the apostles" and the apostolic church have lost their authority in the intellectual world. They were "ignorant fishermen," indeed, and in truth,

—Captain Robert C. Adams, one of the ablest, most noted and most worthy Freethinkers of America, died Aug. 9, 1902. "Secular Thought" says of him:

We know our sorrow will be shared by every Liberal and every Christian who had the happiness of a personal acquaintance with Captain Adams; and in his death we lose one who was easily the first among the advocates of and workers for liberty and progress in Canada. As a friend, he was thoroughly warm-hearted, sincere and genial, though at first his rather prim manner often gave to a stranger an opposite impression.

He was the son of Rev. Nehemiah Adams, the noted divine of Boston, who was honest enough in the slavery conflict in this country to defend the institution of slavery on the ground that the Bible sustained it. His son Robert inherited his honesty, but not his religious opinions. We wish to say in this short notice of him: He was one of the very best men we ever knew and we cherish his memory.

—Professor I. G. A. Davis, of Cane-
serago, N. Y., confirms our opinion that the leading article in the September Free Thought Magazine, by Professor Adolf Hepner, is one of the ablest we have ever published. Professor Davis writes:

I have read with as much amazement as pleasure Adolf Hepner's admirable article on "The Patriarchs." This is surely a new star in our sky with a fresh gospel in its way. Hail thee, O Star! and pale ye O stars of Bethlehem, and all ye nativity stars of China and Japan! The latter were recently faked in a ludicrous manner by means of magnesium light. Now then let us have a reprint of this article. I will take \$1 worth to begin. Bro. Hepner has given us the truth in a simple and forcible manner, and has done it without casting a speck of dishonor on his own Jewish people and without offering an offense to the Gentile. We knew most of this matter before, but for various reasons we could never offer it in this most admirable form.

If any of our friends have failed to read that article, we advise them to do so at once.

—The following letter, from Charles Dougherty, brings to us very sad information. For many years Mr. Canfield has been one of the best workers in the Liberal ranks. He has procured us the largest club on our books, some years running up to thirty or forty names, and has constantly contributed money to aid us. The letter is as follows:

McKeesport, Aug. 11, 1902.

Dear Mr. Green—It is with great sorrow that I write you of the death of the best and most active worker of our cause in this city. Mr. George Whitefield Canfield was killed on the railroad here last Thursday noon. He was crossing the track and a freight train overtook him. The undertaker told me he thought his neck must have been broken, as there was no other bruise about the body that would have killed him. He never spoke after being hit; so there is no chance for the Christian to misrepresent him. Mr. Canfield was a great lover of the game of checkers, and many a pleasant hour have I had with him in this way. He was my ready reference on anything in the line of religious or anti-religious that I wanted to know. All I had to do was to mention or inquire of him. He was born in 1820, but in spite of his years he was still very active and his brain as clear as that of a young man. He was the only man in this place that I have met who believed as I do. I know there are quite a few Freethinkers here, but some of them are like the Christians, a sort of a house divided against itself. My last conversation with my dear old friend was on Wednesday morning, the day before he was killed. It was on the subject of the future existence, and his last words to me were: "Charles, I think the time is not far off when all intelligent people will give up that foolish belief that a man can live after he is dead."

—Huntington, W. Va., Sept. 6.—One of the most sensational murders in this State in many years occurred to-day near Genoa in Wayne County. Neighbors

heard a woman's screams issuing from the home of Morris Wilson, an aged Baptist minister, and hurried to the scene to find the old preacher engaged in a death struggle with his wife. Her throat had already been cut.

Wilson, with her dying form supported by his left arm, was waving a razor aloft, with his eyes turned to heaven, and was calling out: "Without the shedding of blood, there can be no remission of sin."

AWED HIS NEIGHBORS.

When he saw the neighbors, he turned toward them, and there was a look of exultation upon his face as he dramatically waved his blood-stained hands and declared: "The will of the Lord be done, blessed be the name of the Lord."

No hand was stretched forth to stop him, as he calmly stepped out of the cabin. By the time the frightened spectators had recovered their senses he had disappeared in the woods in the rear of his home and no trace of him has yet been found.

Wilson was one of the most respected ministers in this section of the State, and it is the general belief that his mind was deranged and that the murder was committed under the belief that it would appease the wrath of the Almighty.

If orthodox Christianity be true, when any person is prepared for heaven, it would be well to take their life, so to make it sure they would go there, otherwise they might "fall from grace" and go to hell. This was probably the Rev. Dr. Wilson's view. And then, as the Bible says, and the minister quoted, "Without the shedding of blood there can be no remission of sin." This Baptist minister was sound in his faith—no hypocrite.

—How can there be morality without religion? How can one be good without belief in a supreme being and emotions of love or fear toward him? This is the most important question that confronts the rationalist, and upon the answer depends the acceptance or rejection of "Free Thought by the masses."—Robert C. Adams, in *Good Without God*.

There can be morality without re-

ligion and good without a belief in a supreme being, and there is. A great deal of morality is expressed in the tame lower animals. Where there is no vice there is morality. There are two kinds of morality—real and artificial. The former is as natural as the color and perfume of a flower; the latter, a penitentiary kind, which is the result of the presence of a policeman, or of fear, by belief in religious tenets. Religion is a cause of a great deal of artificial morality, but it cuts no figure in the manufacture of the real stuff. Natural morality is a gift of nature, and the man who has it cannot be overcome by any vicious environment, while the man who has religious morality is liable to be overcome any time. Atheists and agnostics, who are moral, are naturally so; and their morality is far superior to the morality of religion. The Christian says that morality will not save a man. Science says that the moral man IS SAVED; his life shows that he is delivered from the bondage of evil. We have proof positive that a belief in religious tenets does not make believers really moral. We have just as positive proof that unbelievers are really moral. The rationalistic moral Freethinker has nothing to fear from an honest comparison between belief and unbelief.

—We have all heard of the boy who whistled while passing a graveyard to keep his courage up. The following from the Chicago Tribune reminds us of that story:

An optimistic view of the church of to-day was presented to Lake View Congregationalists yesterday by the Rev. R. W. Rogers.

"It is true," said the minister, "that there exist facts that are discouraging, as there always will in religious history. Yet the bitterest part of the battle—if it was a battle at all—between science and religion is over; and because no necessary, religious truth has been destroyed the popular mind needs to be told this fact that it may gain a new inspiration and feel a new Christian confidence.

"Imagine what strength would come to the church if to-day throughout the land the clergy would arise and announce 'all is well' with what courage and inspiration would the worshipers pass from our temples, if every minister would to-day deliver a sermon which should have these three heads: First, science has not taken away God; second, scholarship has not destroyed the religious value of the Bible; third, research has not dimmed the glory of Christ.

All great thinkers are now agreed that the essentials of Christianity are safe.

"The fact is that critical scholarship has for the last quarter of a century been subjecting religious truth to a vigorous analysis, and for some time the popular mind has been anxiously leaning forward to catch the verdict resulting from their study. And this verdict should be given with wider emphasis, because they have a verdict, which is the 'fundamentals of Christianity are permanently secure.'"

With the churches put on the defensive everywhere, admitting that what they have been teaching from the beginning is all a lie; that there are no babies in hell, or adults either, for that matter; that, in fact, there is no hell; that most of the miracles in the Bible are fish stories, especially that of Noah and the whale; that the Bible is only partly true; that no one can say for a certainty which part that is—under those conditions Brother Rogers thinks (?) the church is in a most prospering condition.

—S. F. Moore, of Williamstown, Ohio, sends us the following:

Editor Free Thought Magazine:

I wish to call your attention to a matter of importance that I think Liberals should look after at once. I will embody it in a set of resolutions.

Whereas, The Presbyterian Church is proposing to revise its creed in such manner as to put a stop to its God sending any more infants to hell on and after said revision; and

Whereas, Ever since the organization of said church its God has been sending infants to hell in obedience to the dictates and requirements of its creed; and

Whereas, We have the evidence of many of the prominent ministers of said

church whom God ordained and sent out to preach the truth, that said infants are in hell; and

Whereas, The said church has made no provision in its revised creed for the release of said infants from the tortures of the hell into which they have been cast; and

Whereas, The said church is responsible for the said infants being in hell; therefore

Resolved, That in the name of civilization, in the name of humanity, and in the name of justice we the Liberals of America demand that the said Presbyterian Church shall provide in its amended creed for the release of said unfortunate infants, so condemned to the torments of hell in obedience to its dictates, and that they shall in future be allowed all the prerogatives and privileges accorded to infants under the amended creed;

Resolved, That we ask the "Humane Society," the "Society for the Prevention of Cruelty to Animals" and the "Society for the Prevention of Cruelty to Children" to unite with us in securing this demand.

Resolved, That in case of the neglect or refusal of said church to provide in its amended creed for the release of said infants, we will commence proceedings in mandamus to compel said church to provide for said release.

Now, Mr. Editor, we Liberals profess to be interested in humanity. Here is a chance for us to prove our claims. Think of the thousands, if not millions, of infants that have been sent to hell under the old creed and of the terrible injustice of leaving them there, and think of the sorrow of these little ones as they peep through the rifts in the "smoke of their torment" and see other infants, no better than they were, having a good time in heaven, while they are left to suffer in hell. If the "Liberals" and the "Humane societies" have a spark of humanity about them they will not let this atrocious injustice pass without taking action. I hope you will bring this matter forcibly before the public.: Its importance demands it.

Yours for humanity,

S. F. MOORE.

We give our opinion as a lawyer that in this case the proper thing would be a *goddamus* and not *mandamus*, as Mr. Moore suggests.

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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TESTIMONIALS.

Col. Robert G. Ingersoll:

"Every Liberal in this country ought to take the Free Thought Magazine and I hope they will."

Hon. D. K. Tenney:

"It stands decidedly in the front rank of publications designed to clear the religious atmosphere of the delusions, superstitions and dogmas which for so many centuries have misled and cursed the world."

Hon. Philip G. Peabody, President New England Anti-Vivisection Society:

"The Free Thought Magazine, in the opinion of highly educated people, is the very best Magazine published; that is saying much, but does not overstate the fact; it fills a place that no other magazine fills."

Elizabeth Cady Stanton:

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

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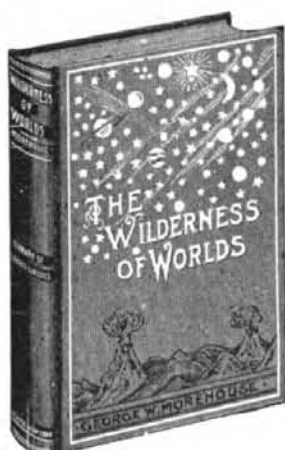
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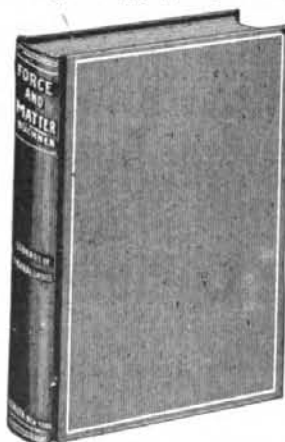
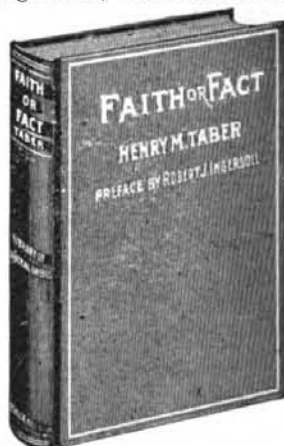
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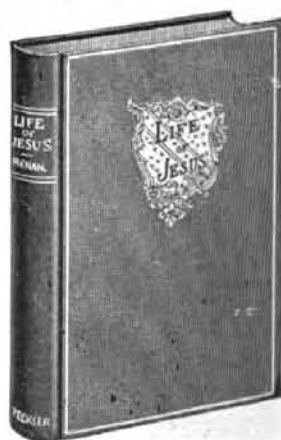


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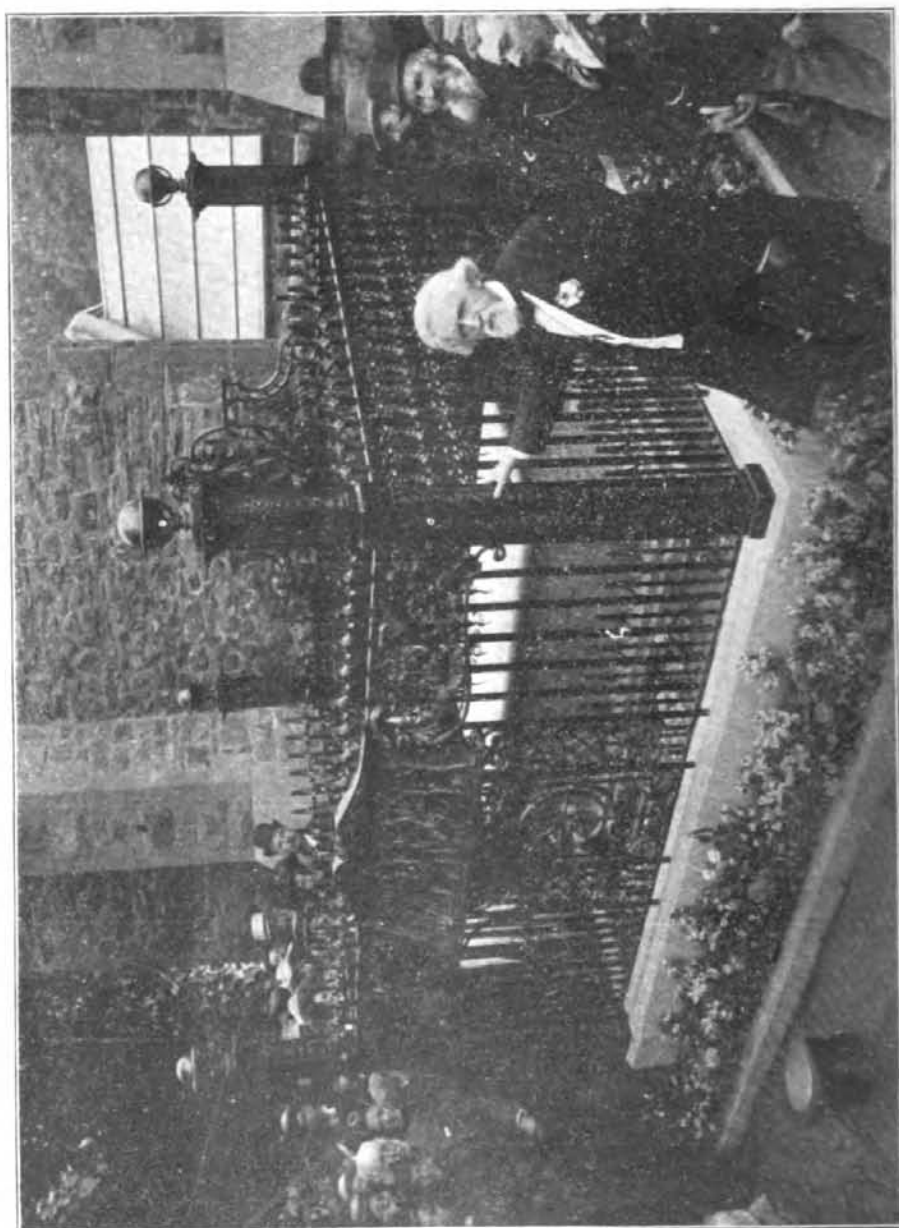
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The priest of to-day, reckless of the most potent facts, wilfully blind to the history of the centuries behind him; unmindful of the lurid glare from the footlights of hell, which for nearly two thousand years have played around his midnight dreams, unblushingly proclaims that all purity, goodness, justice, progress and humanity are the offspring of the church and the priesthood. What a mockery, what a travesty on truth; what an insult to common intelligence.

Let us force aside the priestly babble, raise the curtain, turn on the searchlight, and look at the crimes of the priest and his church in the light of history; history of their own making, the truth of which the priest and his church are ever attempting to suppress.

While Christianity in embryo dates back some five centuries earlier, its history properly begins with Constantine, who threw his imperial man-

tle over the children of the mangan nestling, and thereby vitalized the germ which, in after years, blotted out all learning, slaughtered a moiety of the human race and crushed the liberties of the people of all Christendom.

Flavius Valerius Aurelius Constantine was born at Naissus, 272 Common Era, reigned from 306 to 337. He was all things to all men, a patron of Apollo to hold the pagans; a supporter of the cross to gain the favor of the Christians; a murderer of all rivals to hold the throne; a fit leader of the new church which followed in the wake of its murderous master for more than thirteen hundred years, and until shorn of power by the civil governments of the world; he warred with, and conquered, Maxentius and Licinius, rivals for the imperial purple; he claimed conversion to Christianity by pretending to see the sign of the cross in the heavens, which, with the name Christ, he, a little later, had inscribed on his banners, with the words, "By these shall ye conquer." He murdered Licinius. His wife Fausta he put to death in a tank of boiling water; he beheaded his eldest son Crispus while he, Constantine, was presiding at the Christian council of Nice; he murdered the husbands of his two sisters, Constantia and Anastasia; he murdered his nephew, 12 years of age. These murders were among his first Christian acts, which were laid hold of by the priests and their church as first offerings to appease the wrath of an exacting god; to be followed on a more extensive scale by the priesthood in the centuries to come, as we shall learn further on. The subjects here involved are so extensive; the history of the church and its priesthood so voluminous that, to do full justice to the matters involved, would require a large book; but we must not forget that we are writing for a magazine where space is not at the writer's disposal. If we go to some length in a few of the more important matters, that means brevity in all others, as to what the priest and his church have done for the world.

That the priests in all ages have made their gods, or remodeled old ones; made their sacred books and their religion, all in their own interests, will not be questioned by any honest scholar. The priest, as such, under different names, dates back to the remotest antiquity.

In the dark and almost fathomless portals of primordial times, a class of men more cunning, if not more wise, than others, emerged from out the realms of barbarism, claiming to have the power to mediate between the gods, conceived of through ignorance, and their fellow-savages. The first trace we have of this homo, finds him, the head of a family, beseeching the heavenly powers for protection of his household; he is pator at home,

endowed with the powers of appeasing the wrath of the divine hierarchy, who, but for his intervention, would sacrifice all mankind; to him as such mediator, the family looked for protection. Every circle in ancient society had its gods, always in trinities; its priests and sacred altars. As we are here treating of Christianity, the pagan world must be passed in silence.

The priest and the church, what have they done for the world? That they have given to mankind a myth, called Jesus Christ; a Bible, and a system of religion, no one will deny. That they have committed numerous frauds and forgeries to sustain their claim for a personal Christ, is overwhelmingly sustained by history; nor is the proof lacking, in history and criticisms, that their Bible was made up mostly from fables, myths, legends and falsehoods, drawn largely from oral traditions, and earlier writings by unknown persons and at unknown times and places. Out of this heterogeneous mass of tradition and earlier writings the priest and his church have given to the world a code and stamped it of divine origin. They have also given to the world stories of five Apostolic Fathers and twelve so-called Apostles; all of whom, say the authorities, are spurious.

THE COUNCIL OF NICE.

The priest and his early fragmentary church gave to the world a second council of Nice, composed of 318 bishops, all of whom, with the exception of Constantine and Eusebius, were of the most ignorant class. This council convened 325 Common Era, and after numerous long recesses, finally adjourned 381 C. E. This council settled, or attempted to, settle, the status of the myth of Bethlehem. By a decree of this body and a second one at a council held at Constantinople, May, 338, a trinity, borrowed from paganism, was evolved and given to the world; three gods in one god, and one god in three natures. The scandalous bickerings and open quarrels at this Nicine council, often ending in bloodshed, compelled Constantine to dissolve some of its meetings by force of arms. The proceedings of this long council had become so scandalous and disgraceful that, by order of the Emperor, who was its head, all of the records of its proceedings were destroyed. After this, then what?

QUARRELS OVER THE TRINITY, INCARNATION AND THE SACRAMENT.

Very early in the fifth century the priest and his church launched on the world what, in the end, proved to be a long series of quarrels over the trinity and incarnation. The all-absorbing question for the world, the Christian world, here turned on whether the myth (Christ) was of human

or divine origin, or both. These questions arose first in councils, later among the outside herd; each side, as usual with such councils, resorted to all manner of artifice, subterfuge, invective, ridicule; often ending in blows, and even in the sacrifice of life. The successful party, generally, banished the leaders of those who had not fallen in the fight. These controversies brought to the front three powerful sects, who kept up the quarrel with varying success for over 250 years. In these numerous quarrels all, of course, essential to salvation, each party frequently brought in an army of fighting Christians, who settled the divine work by clash of arms; in which many, sometimes thousands, gave up their lives in exchange for homes in heaven; the Emperor not unfrequently using his army to settle the dispute. The priests, bishops and presbyters, whose lot it was to win, did not hesitate to roast their adversaries over slow fires, cut off their hands and feet, or tear out their unruly tongues as best suited their divine calling. Many thousands were thus tortured, and finally put to death, that the priest and his church might live to shower divine blessing on the world and secure reserved seats in paradise. Sometimes men and women, depending on the mood of the gods, were stripped naked and suspended in the air by ropes with weights tied to their feet, where they remained suspended until death or conversion to the true faith. Thus the strife went on for over 250 years between these pious warriors; all were Christians, differing only as to doctrinal points, but they went down to their death, all the same, by the hands of their devout foe, like grass before the scythe.

QUARREL OVER IMAGES.

The historians tell us that by the middle of the sixth century the names of the triune had been lost in the worship of images; when the scandal had become so great that the seventh general synod, composed of 338 bishops, met at Constantinople and issued a decree against the further worship of images. The attempt to destroy these long-established objects of veneration brought on a general conflict; the priests were alarmed, the devout were fierce; anathemas and decrees failed to stem the tide; a resort to arms was the order; in the conflict thousands gave up their lives for the holy images. After thirty-eight years of strife, a council was convened at Nice, which, after much wrangling, revoked the decree, thereby restoring to the Christians their idols.

CONFLICT BETWEEN CHURCH AND STATE.

The conflict between church and state is very old, dating back to the

third century; but from the time of Constantine, with few intervals, it slept for about a thousand years, known as the dark ages, during which time the priest and church were masters of the Christian world. They substituted religion for learning; monasteries and cloisters for colleges; monks, bishops and priests trampled on the edicts of kings; ecclesiastical dogmas stood in the place of civil law; the thumb-screw, rack and other such devices (the only inventions of the priesthood) were used freely to crush the liberty of speech, and, with it, manhood. Prayers and images usurped the place of science; libraries were burned; all reading prohibited, except the little allowed by the church. To go into details of the conflict between the ecclesiastical and civil powers of Europe would require too much time and space for a magazine article. Suffice it to say that, on emerging from the night of Christian barbarism the conflict commenced between ecclesiastical Rome, with her stupendous ignorance, on the one side, and the civil governments of Europe on the other. This conflict was of long duration; the pope and his minions always the aggressors; success perched alternately on the banners of the contestants. Thousands of lives went down in the struggle; at last, one by one, the civil powers gained the ascendancy, until to-day the pope is a fugitive in the land of his birth, with none so mean as to seek his blessing, unless Mr. Roosevelt be an exception; more of this anon.

ASTRONOMICAL IGNORANCE OF THE PRIESTHOOD.

The priest and his church, armed with their self-made Bible, forced on the world the doctrine that our little earth was the center of the universe; that it was created out of nothing in the short space of six days, and set on pillars; that the sun, moon and stars were set in a canopy which revolved around it. Even to-day the priest and his church, to a limited extent, are attempting to force this old exploded dogma on their more pliant dupes. When this absurdity was first drawn in question, the unearthly howl of the priest and his church was heard on all sides, until the torch and smoldering fagots settled the question, leaving the church to repose, for a time, under the shadow of her gigantic ignorance.

IGNORANCE AND SAVAGERY OF CHRISTIAN EUROPE.

What the priest and his church did for Europe is too long a story to be given here, other than in brief; nor is this priestly gift confined to the midnight of the medieval period, for the transition from Christian barbarism extended down to the last days of the seventeenth century.

After the Saracen conquest the Mohammedans in Spain, Asia and Africa turned their attention to the cultivation of the arts and sciences.

This conquest brought to the front a large class of learned men, who in every sense of the word were Atheists, i. e., they took no stock in religious creeds; but used Islam as a lever to lift knowledge out of the stagnant pool of superstition. Under the guidance of these men the conquered lands of the Saracens were everywhere the scenes of life, virtue and progress. Colleges and other schools in all the towns and cities kept pace with the arts and sciences; comfort, plenty and luxury abounded. While this state of things existed under the mild sway of the more enlightened Mohammedans, all Christian Europe wallowed in filth, poverty, rags, starvation and piety. Untanned skins, rags, and even straw wrapped around their bodies and limbs, constituted their clothing in winter; less than this for summer; almost nakedness, was their lot; but they made up in devotion, piety, saint, priest and relic worship, what they lacked in intelligence. The few possessed a very limited education; even most of governmental and ecclesiastical officials could neither read nor write; but all could say their prayers, revere the priests; those who could not read were able to count their beads; even those who could read were prescribed by the church from looking beyond the catechism and the few books furnished by the priests. Luxuries there were none, comforts none, except with the priesthood. Squalor their lot; roots, nuts, insects, reptiles and even bark of trees their principal food; roads they had none, even the streets of the cities were but mud lanes; their mode of travel, on foot or in carts; their houses, with few exceptions, were caves, or huts without chimneys. Forced and violent conversions, says Prof. Draper, were the rule. Kings and petty rulers were paid large sums to adopt Christianity; after which baptism was forced on the populace as mere chattels. The Franks and Saxons, of more intelligence than most others, often resisted the priesthood, when they were gathered up and driven into the rivers to accept baptism or drown; those choosing baptism were not thereafter allowed to question the divine religion under penalty of death. Charlemagne, 771 to 814, having paid a large sum to Leo X. for his crown, agreed to convert or exterminate all the German tribes; he proved himself true to the terms of the agreement by forcing conversion on his entire people with his army; once so converted he visited all who rebelled with fire and sword. The Saxons threw off this yoke the fifth time, for which Charlemagne put to death 4,500 of their leaders; the rest were driven into the Elbe, where they were left to choose conversion or drowning; accepting the former, they thereafter remained true to the faith. In the foregoing we have given only a few instances of what was the common

practice of making Christians in Europe. With this history, and a thousand times more of the same kind, staring him in the face, the priest of to-day tells his dupes that Christianity has been spread by peaceful means.

SUPPRESSION OF LEARNING.

The famous Alexandrian library of 700,000 volumes, having been partially destroyed by Julius Caesar, afterwards replenished by Paganos, kept in the Serapeum, was destroyed by a Christian mob, by order of Archbishop Theophilis, 391, under a general edict of the Christian Emperor Theodosius, for the destruction of all pagan writings.

In the year 529 C. E. Justinian, the Christian Emperor, in obedience to the order of the church, closed the schools of Athens, which gave the death blow to Grecian philosophy. From this time on, all schools everywhere in Christendom, other than such as were under the control of the church, were suppressed, and an interdict put on all books, other than such as were allowed by the church. The first society, near the end of the dark ages, for the promotion of physical science, founded at Naples by Baptista Parta, and the Accademia del Cimento, established at Florence, 1659, were suppressed. Galileo, for having announced that the earth revolved on its axis, and Copernicus, for having declared that the planets revolved around the sun, and Bruno, for having announced the plurality of worlds, fell under the ban and were given the alternative of recantation or death at the stake. Bruno refused, was imprisoned; again refused, when, by order of the church, he gave up his life amid burning fagots, to science, truth and manhood.

Vanini, one of Italy's brightest scholars, for the offense of being the author of some philosophical works, was tried by the church, condemned, his tongue cut off, a fire built around him which consumed his mortal remains July 9, 1619.

Hypatia, one of the most refined, as well as most learned lady teachers in the Alexandrian school, was, by order of Bishop Cyril, pounced on by a gang of monks, stripped of her clothing, dragged through the streets of that city to a Christian church, where she was murdered, the flesh scraped from the bones by shells, and burned. This fiendish act, in keeping with the general policy of the church, was given to the world as a warning to others not to teach pagan philosophy where the priest and his church held sway.

THE PRIESTS OF THE SIXTEENTH CENTURY.

As we are now in the line of unraveling the skein of priestly virtues, we can hardly be expected to pass over, in silence, some of the ethical

doings of that divine order. There is so much hidden virtue stored up in that Pandora's box, we hardly know where to begin or end. At any rate, brevity must be the motto.

At the commencement of the sixteenth century the priesthood of Europe had so far deviated from the paths of rectitude that the people everywhere called for an accounting. In England, says Prof. Draper, the demoralization extended from the Archbishop of Canterbury down to the lowest priest; all were frequenting gambling houses, low taverns, dens of lewd women, drinking places, etc. Benefices were sold over and over again to different persons, leaving the purchasers to contend among themselves for the prize; every ecclesiastical place was for sale to the highest bidder; the priests were living in luxury on the money forced from the laity; when not forthcoming, the victim, generally, was thrown into prison and there held for ransom. When things became so bad that the people could stand it no longer, the Parliament was forced to take action. That body enacted that the clergy should no longer associate with thieves, frequent taverns, gambling houses, chambers of strumpets, visit nuns in private, play dice nor keep concubines. On the continent, if possible, things were still worse.

INDULGENCES.

In his history of Germany, Bayard Taylor says: "Pope Leo X., finding his income insufficient for his expenses, issued, 1517, a series of absolutions for all forms of crime, including murders; regulating the fees according to the gravity of the crime. Albert, Archbishop of Mayance, bought the right of selling absolution in Germany, and appointed as his agent a Dominican monk by the name of Tetzels, who traveled over the country like a peddler, publicly offering for sale the pardons of the church for every variety of crime. In some places he did an excellent business, for many evil men bought pardons in advance for crimes they intended to commit."

THE INFALLIBLE POPES.

As the popes stand at the head of the church and the priesthood, there is no reason why they should not come to the front and share in the blessings conferred on the world by the priesthood and the church. Remembering brevity to be our motto, we shall but lightly touch on a few of the cardinal virtues of the head of the church. Innocent III., in his strife for power, arrayed all Europe against Frederick II. of Germany; he died 1241, followed by Innocent IV., who renewed the quarrel; but was compelled to flee into France to escape the Saracens. In 1294 we find Pope

Marconi in power; being too much of an imbecile, the priests murdered him and elected Boniface VIII. December 24, 1294; he quarreled with both England and France; also with the Templars, 113 of whom he murdered for heresy. Here a quarrel arose between France and Italy as to which should have the pope. Italy elected Urbon; revoked the election and substituted Clement; Urbon refusing to vacate, forced many of the delegates to support him; others refused, some of whom, with Bishop Aquila, he tied in sacks and drowned them in the sea of Genoa. Europe at this time had two popes to support, each of whom resorted to all manner of crimes to raise money for their support. After this we find Benedict XIII. and Gregory XII. each claiming to be the real pope; but the council of Pisa deposed both, for numerous crimes, and appointed Alexander V. The old popes refusing to recognize the action of the council, Europe had three popes, each claiming all the revenue; general pandemonium then reigned supreme. In 1413 Pope John being at the head of the church, was by the council of Constance declared a devil incarnate and his abdication demanded. Such was the state of the popes and clergy at this time that the English Parliament declared the clergy had sunk to the lowest depths of degradation; that they were carrying on their religious system for plunder; that they were maintaining monasteries, especially nunneries, for illicit uses to themselves, and that the confessional for women was for the same purpose.

In this matter of the popes, we have been too brief to follow out their numerous crimes in chronological order.

MONKS OF THE MIDDLE AGES.

During the middle ages, Christian Europe and parts of Asia and Africa swarmed with lazy, filthy, half-starved monks. An able historian asserts that at one time nearly one-fifth of Christendom took to the deserts, rocks, caves and forests, where they roamed like wild beasts, living mostly on snakes, lizards, grass and even the excretions of the beasts of the field; their clothing, when they had any, was made of untanned skins or rags, swarming with vermin. They were taught, by the priests and church, that by living in this way they became the favorites of Christ. Nor does this differ much from the teachings of the Protestant church of to-day, when the priest tells his dupes to prostrate themselves and be like little children in order to merit the kingdom of heaven; that they are wicked sinners and deserve nothing from on high.

TRIAL AND PUNISHMENT OF INSECTS AND QUADRUPEDS BY THE CHURCH.

The ignorance of Christendom, under the guidance of the priest-

hood, had become so deep-seated that from the twelfth to the sixteenth century the church established ecclesiastical tribunals wherein insects, reptiles and beasts were accused of offenses, put on trial, condemned and put to death or excommunicated. The animals so tried included hogs, bulls, beetles, cochroaches, grasshoppers, etc. Full details are given in the records of many of such trials. With such stupendous ignorance among the priesthood and the masses it is no wonder that Christianity flourished, for it is the very embodiment of ignorance; so firmly had the public mind been riveted to this ecclesiastical stupidity of the medieval ages, that the masses of to-day have not been able to shake it off. Here let us pause and ask what the priest and the church have done for the world?

INQUISITION.

In the inquisition we have some of the fruits which the priest and his church have given to the world. Although this institution had existed as early as the eighth century, Christian virtue had not sufficiently matured to rest on a firm basis until, by decree of 1296, the inquisition became a part of the policy of the church for the enforcement of Christianity on the world. The earlier decrees were amended from time to time to meet the church's demands for more revenue, and add forced converts to the tenets of the true faith. By these decrees not only were the living tortured and killed, but dead bodies were taken from their graves and mutilated, for the church did not allow its toleration and charity to end with the life of its victim. Llorente, in his history of the inquisition, says, "The hand of the holy office was outstretched against all; no degree of dignity in church or state, no eminence in art or science, and no purity of life could stand its madness." Figures are given as follows: 31,912 burned alive; 17,659 imprisoned and tortured; 291,450 penitents, whose torture was little better than death. This list is confined to Spain, and during a limited period. The rest of Europe fared but little better. The ages fixed for children subject to be burned to the stake, was ten and a half years for boys, and nine and a half for girls. It was made the duty of all to hunt up and inform on heretics; any one refusing, even father, mother, husband, wife or child, fell under the ban, to be burned; torture was applied to force confessions and information on others; the property of all who were put to death and all who refused to give information was confiscated or destroyed. Every official took an oath to exterminate all heretics; no tie of kindred served as an excuse; the son must denounce

his father and mother; the husband must give up his wife, the wife her husband; all trials were secret; the accused could not know his accuser; all heretics were outlaws. The bloody hand of the priest and the church had no limit. All Europe was then in the hands of the priest and the church. The number who went down to death by this holy office, conducted by the priest, can never be known. In parts of Europe whole towns and districts were lighted by the lurid glare of burning fagots piled around the victims, by the orders, and even by the hands of the priesthood.

The priests of to-day, Catholic and Protestant, are trying, condemning and excommunicating heretics; that they are not burning them at the stake is not their fault, but that of the civil governments; that the priests still have the will and exhibit it in the grinding of their devilish teeth all heretics well know.

Before further unfolding this picture, we pause and ask what the priest and his church have done for the world?

THE CRUSADES.

Let us here briefly sketch a few of the pious things which the priest and the church did for the world during the period of about 264 years, 1006 to 1270 C. E., when all Christian Europe moved, almost en masse, on the followers of Mohammed. During this time there were some seven or eight separate expeditions, with some smaller ones. In short, it was an almost incessant move of armies to the Holy Land. In all of these raids, more or less of the divisions were led by priests. The very flower of Europe was drawn into the vortex. In these numerous invasions the smallest number lived to revisit their homes; how many lives were sacrificed in these so-called holy wars has never been told. When we take into consideration the vast numbers who enlisted; that along with them went young boys, girls and old women in untold numbers, and the few who returned of all this motley horde; to this add the loss of the Saracens, whose lives went out in stubborn defense of their homes; how frightful must have been the sacrifice of life; all to satiate a wild dream and appease the vengeance of a brainless priesthood. Here the most appalling part of these direful scenes remain to be told. To tell all, would require a thousand times more space than will be allotted to us in this article, so one or two pictures must suffice. From the first to the last crusade all Jews encountered were put to death. Notwithstanding hunger and starvation on their march through Asia Minor, the first crusade laid siege to Antioch with a force of about 600,000 warriors; at the end of seven

months, when the town surrendered, June 3, 1098, all, or nearly all, of its inhabitants, men, women and children, were slaughtered; after which the crusaders resumed their march. On to Jerusalem, echoed from the hilltops and vibrated on the vales below. After a long and almost fruitless siege, a priestly fraud was resorted to; the true cross had been found; a shout went up to heaven; the walls were scaled; July 15, 1079, Jerusalem, with its 100,000 inhabitants, was at the mercy of the priesthood and its cohorts of hell. Mercy there was none; for three days the carnage went on; men, women and children went down to death amid the triumphal shouts of the servants of a beneficent God, his Son and virgin mother. In the terrible melee of these three days some children were thrown over the battlements; others had their brains dashed out against stone walls; while infants taken from their mothers' arms, were pinioned on spears and carried through the streets of the doomed city in token of the civilization and humanity of Christendom. Few of the looted city made their escape, all others gave up their lives for the holy cause.

Here we again pause, only to say that these brutal scenes have recently been enacted in China by a horde of Christian fiends from Europe and America, urged on to their devilish work by the priesthood, for the propagation of their hellish doctrines, by a class of missionaries. Could we but turn the eyes of the people on these and thousands of other similar acts of the priesthood, we might hope, in the near future, to put the flag at halfmast over the remains of the priest, his church and his religion.

ITALIAN WARS.

In his "Intellectual Development of Europe," Prof. Draper says: "In the twenty years of Italian wars and in the attempt to recapture Africa, all instituted by the church, and in the famine and pestilence engendered thereby, more than one hundred millions of lives were sacrificed."

PERSECUTIONS OF THE HUGUENOTS IN FRANCE.

The scenes enacted under this heading, constituting as they did the turning point in the world's struggle for religious liberty, cannot, in justice, be passed over in brief. For this reason we invoke the tolerance of the editor of the Magazine and the patience of the reader. While many people know something of the Huguenot persecutions, few know little of the atrocious details of that ever to be remembered struggle between the Catholic and Protestant parties of France; yes, we may say, all Europe.

At the commencement of the reign of Charles I., 1525, the priesthood of Europe had sunk to the lowest depths of degradation; the church had succeeded in securing to herself nearly one-third of the landed interests.

The masses of the people were kept in ignorance and at the point of starvation, being compelled to contribute about four-fifths of their earnings for the support of corrupt governments and a licentious priesthood. The civil and ecclesiastical officials treated all others as slaves, fitted only to pay tithes, taxes, and attend to their devotions. While this state of things applied to the priests and their votaries, there was another class, Infidels. To this class belonged the better educated, most of the political leaders, and even some of the priests, all of whom, for the sake of policy, conformed to the prevailing superstition. In this way the philosophers managed to escape persecution, while the civil officials enforced their decrees. At that time Germany, Switzerland and England were largely Protestant, but this element was too weak in France to offer formidable resistance. The wisest and best men in Europe were preparing to crush priestly corruption. Rome began to totter; Rabelias made the clergy a laughing stock; Van Hutton attacked the priests with all his force; Erasmus, with all his satire, assailed the abuses of the priesthood; Lafever of France, Tindal of England and Luther in Germany joined their forces against the Roman camp. The Troubadours, in song and play, burlesqued the priesthood. Paris was the center of learning and unbelief. Francis I. was a man of letters. Leonard de Vinci, Andrea del Sarto and Rousseau came to France, by invitation of the king, to establish a college for the study of Greek and Hebrew. These intellectual moves roused the pope and his priests, who were determined, at any cost, to crush this spirit of investigation, which was seen by them to be an inquiry into the origin of Christianity. The war commenced in 1524 by orders from the pope. Louis XII. issued an edict against toleration and appointed a commission to try heretics. The next year Clement conferred on this commission further powers. Jaques Pavous, a man of great learning, was the first to give up his life to the burning fagots. The first Protestants were Infidels; they were joined by a class of clergymen, when the Freethinkers fell into line; the king, alarmed, called Melancthon to France to aid in a proposed compromise between the Catholics and Protestants, Huguenots as they were called; the king was silenced. January, 1535, six Huguenots at the stake fed the lurid flames; the king, forced by the pope, issued an edict for the extermination of all heretics; June, 1540, another edict of extermination was promulgated. Under this act, Delogvail was the first to burn, followed by the burning of an old and a young man, the one for protesting against images, the other against prayers; one had his tongue cut off before burning. In 1540 twenty-three were burned in Provence

and their families banished. Everywhere the country was laid waste by fire and sword; old and young, men and women were slaughtered; all of the inhabitants of the provinces of Merindol and Cabrières were put to the sword; every house was fired; a few women took refuge in a barn which was burned. In one church 500 women were butchered; twenty-five others were smothered in a cave, where they had sought shelter from the wrath of the priesthood. Henry White, in his "Massacre of St. Bartholomew," says 3,000 were murdered, all others, except girls reserved for the Christian soldiers, were sold into slavery; these fiendish scenes have recently been re-enacted in the Philippine Islands by the American soldiers, under orders from their superior officers, and approved by the government at Washington, where piety, crime and plunder rule, is the order of the day.

In France, no protection, not even food, could be given to the fleeing Huguenots from the wrath of their co-workers in the cause of Christ. October, 1546, sixty persons were seized at Meaux; fifteen of them burned in the open market; the others hung up by their shoulders to witness the burning, after which they were whipped and then imprisoned for life. Anthony Manchi, an eminent physician, for translating Plato, had his tongue cut off, after which he was burned at the stake. Robert Etrenau, for publishing a Latin Bible, was burned. Even refusing to fast, or kneel at the sound of the church bell, were deemed heresy to be punished with death. Such acts as here described were of daily occurrence all over France. Cutting off tongues, feet and hands, breaking bones on the rack, burning out the eyes, and off the scalps, were among the practices resorted to by the holy church and its divine priesthood. Notwithstanding all this persecution, the Huguenots increased from 1,000 under Charles I. to 100,000 under the reign of Louis XVI. Nov. 19, 1549, Henry II., then on the throne, issued another edict, that all heretics be put to death without trial; failing of full success in this, by order of the pope, he issued another edict for the immediate destruction of all heretics, even to babies in their mothers' arms. At this time all who could attempted to escape to other countries, but only to find their exit barred by sentinels, whose orders were to allow none to escape. At this juncture of affairs, Pope Pius IV. issued a bull approving all the king's cruel acts, and exhorting the monarch to wipe the last vestige of heresy from the land. In obedience to this bull, a renewal of the slaughter commenced. September 27, 1558, two women of education and refinement were thrown into carts, their tongues cut off; when they were hauled to the place of execution, one, a young widow, was hung up by her feet, her head over a fire, where

she remained until her eyes were burned out and her scalp off, when the two were thrown on burning fagots, while around them stood devout Catholics singing and rejoicing over the scene. June, 1559, this king issued another edict for increased tortures. So shocking were these decrees that the officials did all they could to evade them. Eight out of ten of the savage priests who forced these hellish acts could neither read nor write. Under the young king, Charles IX., 1562, the Huguenots, being favored by the lawyers, resolved to take up arms, which so infuriated the priests that they vehemently demanded a renewal of the cruelties. Fire and sword followed; but the Huguenots were getting too strong to quietly submit. Shouts of retaliation were heard all over the land; indiscriminate slaughter on both sides was the rule; men, women and children went down under the unbridled religious passions of the time. Both parties were executing the will of the same three gods; 2,000 Huguenots met at Orleans; secret orders were sent to all parts of France; twenty-six of the leading towns were captured; Conde became their leader; 25,000 Catholics were in arms to save Paris; for three days the slaughter went on; neither age nor sex stood in the way of this direful carnage; from all parts of France came the sound of clashing arms; lives unnumbered went out in the terrible conflict; 300 women, having taken shelter at the foot of the Alps, gave up their lives to the fury of the hour. Calvin, unmindful of his murder of Servetus, urged his people to lay down their arms. The only place where peace reigned was between the Huguenot gentry and the Catholic virgins, who shut their ears to the taunts of surrendered chastity. Here the Queen mother interposed for peace; but in the madness of the hour none heeded the intervention; the Parliament urged the extermination of the Protestants. Murder, rape, torture and pillage were the order of the day; the queen was powerless; Spain and Italy sent papal troops who met the Protestant forces of Germany, Switzerland and England; the Protestants, with an army of 8,000, encountered 7,000 warriors of the pope. Success, at first, crowned the pope's minions, who recaptured several towns, where murder, rape and plunder went on unchecked. At Tours the Huguenots held sway, where the same horrors were repeated on the Catholics; the priests were banished and many of their churches leveled to the ground; not even a virgin or sacred relic was left to tell the tale of this direful conflict; men, women and children were indiscriminately slaughtered and their dead bodies thrown into the river. Later the Catholics captured the city, when it became the turn of the Huguenots to share the same fate. Rouen next fell into the hands of the

Catholics, when the usual slaughter went on. All France now becomes involved; the two armies meet on the banks of the Eure; a terrible battle ensues; the Huguenots are partially successful, but Rome claims the victory; the Duke, Francis of Guise, the leader of the Catholics, is assassinated. All decent people are tired of the war; a peace is patched up, leaving a decree of toleration in force; but ravages to a limited extent go on. During the year 1562, with now and then a lull, all France resolves herself into scenes of terror; the two parties, urged on by their priests, devote their time to the murder of their opponents; every conceivable means and mode of torture is practiced with wanton indifference; children are thrown into rivers and these pelted with stones till they die. But it must not be forgotten that, amid all this dreadful carnage, both parties continued their devotions; the same three gods listened to the prayers and supplications of the devout with that stolid indifference which has for all time marked their celestial relations to the annual world; but all this unmindfulness is never heeded by the priest whose dinner depends on deceiving the devout.

The queen mother and her son, Charles IX., failing to secure peace, the war raged from 1565 to 1568. From 1568 to 1570 the Catholic party is numerically the stronger, while the Huguenots are better officered and more bitterly determined. The king and his mother continue their efforts for peace amid the curses of the pope and the king of Spain. Pope Pius V. writes to the king, saying, "Be deaf to every prayer, trample on every blood tie of affection, and extirpate heresy down to the smallest fibres." "Five of the eight advisers of the king," says the pope, "are Atheists." Under the advice of these men, the king issues a manifesto, calling for a cessation of hostilities and granting freedom of conscience and worship. Charles, now, 1570-2, takes for his wife the daughter of the king of Germany, and manifests a determination to secure peace; other family ties are here added. Coligny, the Huguenot leader, is the king's principal adviser. A splendid masque is here portrayed, representing a great battle between good and evil spirits. This is the work of Coligny, he must be killed; two shots are fired from a window; Coligny is wounded; the would-be assassin escapes; the Huguenots are alarmed; the city of Paris is in confusion; the king, his brother and mother, visit the wounded man; the Huguenots suspect the king, his brother and mother to be in the plot; the pope's party has threatened the life of the king and his household; the queen becomes alarmed, calls a council and determines to kill Coligny; she demands the king's consent; he, reluctantly, grants her request and

consents to the murder of all Huguenots (1572). To distinguish friends from foes, Catholics are ordered to wear a white cross and scarf. August 25, being the festival of St. Bartholomew, the very air is impregnated with the smell of the impending carnage; all is astir among the Catholics, while silence, fear and the dream omen of the inevitable is depicted on every Huguenot's face; the cathedral clock strikes one; the gates of Paris are closed; the strike of the great bell is heard; its doleful sounds vibrate on the still air; this agreed signal is understood by the Catholics; the Huguenots are terror-stricken; escape is out of the question; successful defense without arms is impossible; the most dreadful massacre in the annals of history commences; old and young, males and females go down to death in the madness of the hour; the moans, cries and supplications of the fallen Huguenots pass unheeded amid the shouts of Catholic priests and their cohorts; blood ties are ignored; death to all heretics is the battlecry. Coligny, whose fallen body the king and mother queen so lately fondled, is among the first to receive the finishing stroke; his head rolls from his body; both are thrown from windows to the street as the signal for a general massacre; the king, now the pliant tool of the pope, surrounded by the priests, all looking calmly and joyfully on, while the head of Coligny is tossed in air and his body dragged in the streets; small children and little babes, to amuse the fiendish mob, are thrown into the Seine, where they are pelted with stones from the hands of even the priesthood. A sweet little girl, too young to understand the situation, is picked up by a priest; thinking she is being cared for by a friend, throws her little, delicate arms around his neck, and, while fondly caressing him, he, overflowing with Christian hell, dashes the little, sweet, innocent form off the bridge into the Seine, where the bubbling waters give her lovely form a home of eternal rest. Oh, ye decrees of fate, give the world of humanity but an hour of sweet revenge for such fiendish acts; one hour calmly devoted to the consignment of the priestly hierarchy to their wonted homes in the realms of Tartarus. Now, while the priests of Paris are drunk with success over the slaughter, the young king, in obedience to the mandates of the priesthood, issues an edict that not a Huguenot be spared to tell the tale of the massacre of St. Bartholomew. The humanity of many of the provincial governors, outweighing their obligations to obey the bloodthirsty order of the king, is all that prevented the utter extermination of the French Protestants. Estimates of the number killed in this massacre alone run from 20,000 to 100,000. When the news of this dreadful slaughter reached Rome, the exultation among the priests, says an

historian, knew no bounds; everywhere in the city shouts of joy from the priests filled the air, until the echo died away in the solitude of the dismal night. As a fit culmination of this dreadful affair, the pope ordered the church-bells in all Catholic countries to peal forth the approval of the Catholic world, and that special praise be offered to God, Christ, and the Virgin, for their aid in the massacre; even the Catholic gods were shocked at such atrocities, for, on May 31, 1574, the brutal Charles, at the age of 22, breathed his last from the effects of poison, given, it is said, by his mother. Henry IV., now on the throne, issues an edict of toleration, which, a little later, is revoked, on demand of the pope, by Louis XIV., 1685. Following this revocation, the rack for breaking bones; the iron boot and thumb-screw come freely into use; all who can, fly the country; murders are the order of the day; many heretics were sent to the galleys as slaves, for life, where their tortures and hardships were worse than death. This state of things continued during the reigns of Louis XIV. and Louis XV. For sixty years, says Conquerel, there existed one continual Bartholomew. It was these priestly barbarities which, in the end, forced the French Revolution, where many priests justly paid the penalty of their crimes at the hands of an infuriated populace. Of this revolution, the prattling priesthood, Catholic and Protestant, are continually sending up a howl of French infidelity. At the close of these religious wars in France, all of the great thinkers and men of education had become Atheists; even most of the educated priests disguised their unbelief behind the veil of conformity. Christianity had reached its limits; liberty or death was heard on all sides. Nor did this priestly hell cease until the mighty voices of Voltaire, Diderot, Rousseau and other Infidels, speaking for humanity, shook the very foundations of France, while their echoes resounded over the Alps and broke the power of the priestly hill centered in Rome. Voltaire and the other great thinkers, while they looked on Protestantism as but another form of superstition, rose in their might and power for freedom of opinion and of speech.

When these great Infidels became fully aroused to the enormity of these priestly crimes, they, as one man, threw their prodigious influence for humanity and freedom; the cowardly priesthood trembled for its own safety. Then began the liberation of the galley slaves, which continued until all were free. The priests had lost their power; the secular authority no longer obeyed their devilish behests; the nation had ceased to believe in them; the Infidels had become more powerful for good than the priests for harm.

For a moment we here pause and ask what the priest and his church have done for the world?

(TO BE CONTINUED.)

AN ADDRESS AT THE UNVEILING OF ROBERT OWEN'S
MONUMENT.*

BY GEORGE JACOB HOLYOAKE.

WE come not "to bury Caesar"—but to praise him. It is now recorded in historic pages, that "Robert Owen was the most conspicuous figure in the early part of the last century." We are here at the commencement of another century, to make the first commemoration that national



GEORGE JACOB HOLYOAKE.

gratitude has accorded him. Being the last of the "Social Missionaries" appointed in 1841 to advocate Mr. Owen's famous "New Views of Society," and being the only survivor of his disciples, who, thirty-four years ago, laid his honored bones in the grave before us—the distinction has been accorded to me of unveiling this memorial. As the contemporaries of a public man are the best witnesses of his influence, or his eminence, we may recall that Southey described him as "one of the three great moral forces" of his day. There is rarity in that praise, for there are still one hundred men of force to one of "moral" force. Do we meet here to crown the career of

a man unremarkable in the kingdom of thought, or without the genius of success? It is for us to answer these questions. It is said by parrot-critics that Owen was "a man of one idea," whereas he was a man of more ideas than any public man England knew in his day. He shared and befriended every new conception of moment and promise—in science, in education, in government. His mind was hospitable to all projects of progress, and he himself contributed more original ideas for the conduct of public affairs than any other thinker of his generation. It was not the opulence of his philanthropy, but the versatility of his ideas and interests

*See Frontispiece.

which led members of our Royal family to preside at public meetings for him, brought monarchs to his table, and gave him the friendship of statesmen, of men of science and philosophy throughout Europe and America. No other man ever knew so many contemporaries of renown. Because some of his projects were so far-reaching that they required a century to mature them, onlookers who expected them to be perfected at once, say he "failed in whatever he proposed." While the truth is he succeeded in more things than any public man ever undertook. If he made more promises than he fulfilled, he fulfilled more than any other public man ever made. Thus he was not a man of "one idea," but of many. Nor did his projects fail. The only social community for which he was responsible was that of New Harmony, in Indiana, which broke up through his too great trust in uneducated humanity—a fault which only the generous commit. The communities of Motherwell and Orbiston, of Manea, Fen, and Queenwood in Hampshire, were all undertaken without his authority, and despite his warning of the inadequacy of the means for success. They failed, as he predicted they would. Critics, skilled in coming to conclusions without knowing the facts, impute these failures to him. The Labor Exchange was not Mr. Owen's idea, but he adopted it, and by so doing made it so successful that it was killed by the cupidity of those who coveted its profits. He maintained, when nobody believed it, that employers who did most for the welfare of their workpeople, would be the greatest gainers. Owen did so, and made a fortune by it. Was not that success? A co-operative store was a mere detail of his factory management. Now they over-run the world. Have they not succeeded? We, assembled here, can answer for that. He bought and worked up the first bale of cotton imported into England, thus practically founding the foreign cotton trade. Will anyone say that has not answered? He was the first to advocate that eight hours a day in the workshop was best for industrial efficiency. The best employers in the land are now of that opinion. He did not fail there. Who can tell the horrors of industry which children suffered in factories at the beginning of the last century? Were not the Factory Acts acts of mercy? The country owed them to Robert Owen's inspiration. They saved the whole race of workers from physical deterioration. Were these Acts failures? Millions of children have passed through factories since Owen's day, who, if they knew it (and their parents, too), have reason to bless his name. He was the first who looked with practical intent into the kingdom of the unborn. He saw that posterity—the silent but inevitable master of us all—if left untrained,

may efface the triumphs, or dishonor, or destroy the great traditions of our race. He put infant schools into the mind of the world. Have they been failures? He, when it seemed impossible to anyone else, proposed national education, for which now all the sects contend. Has that proposal been a failure? In 1871, when the centenary of Owen's birth came round, we asked Professor Huxley to take the chair. He wrote, in the midst of the struggle for the School Board's Bill, saying: "It is my duty to take part in the attempt which the country is now making to carry into effect some of Robert Owen's most ardently-cherished schemes. I think that every one who is compelled to look closely into the problem of popular education, must be led to Owen's conclusions that the infants' school is, so to speak, the key of the position." Robert Owen, Huxley says, discerned this great fact, and had the courage and patience to work out his theory into a practical reality. That, Huxley declares, is his claim—if he had no other—to the enduring gratitude of the people. Huxley knew that Owen was not a sentimental, speculative, or barren reformer. He was for submitting every plan to experiment, before advising it. He carried no dagger in his mouth, as many reformers have done. He cared for no cause that reason could not win. There never was a more cautious innovator, a more practical dreamer, or a more reasoning revolutionist. Whatever he commended he supported with his purse. It was this that won for him confidence and trust, given to no compeer of his time. When eighty thousand working men marched from Copenhagen Fields to petition the Government to release the Dorchester laborers, it was Mr. Owen they asked to go with them at their head. It was he who first taught the people the then strange truth that causation was the law of nature and of mind, and unless we looked for the cause of an evil we might never know the remedy. Every man of sense in church and state acts on this truth now; but so few knew it in Owen's day, that he was accused of unsettling the morality of the world. It was the fertility and newness of his suggestions, as a man of affairs, that gave him renown, and his influence extends to us. This memorial before us would itself grow old, were we to stay to describe all the ideas the world has accepted from Owen. I will name but one more, and that the greatest. He saw, as no man before him did, that environment is the maker of men. Aristotle, whose praise is in all our Universities, said "Character is Destiny." But how can character be made? The only national way known in Owen's day was by prayer and precept. Owen said there were material means, largely unused, conducive to human improvement. Browning's prayer was "Make

no more giants, God, but elevate the race at once." This was Owen's aim, as far as human means might do it. Great change can only be effected by unity. But

Union without knowledge is useless,
Knowledge without union is powerless.

Then what is the right knowledge? Owen said it consisted in knowing that people come into the world without any intention of doing it, and often with limited capacities, and with disadvantages of person, and with instinctive tendencies which impel them against their will, and which disqualifications they did not give themselves. He was the first philosopher who changed repugnance into compassion, and taught us to treat defects of others with sympathy instead of contempt, and to remedy their deficiency, as far as we can, by creating for them amending conditions. Dislike dies in the heart of those who understand this, and the spirit of unity arises. Thus instructed, goodwill becomes the handmaid of co-operation, and co-operation is the only available power of industry. Since error arises more from ignorance of facts than from defect of goodness, the reformer, with education at command, knows no despair of the betterment of men. This was the angerless philosophy of Owen, which inspired him with a forbearance that never failed him, and gave him that regnant manner which charmed all who met him. We shall see what his doctrine of environment has done for society, if we notice what it began to do in his day, and what it has done since. Men perished by battle, by tempest, by pestilence. Faith might comfort, but it did not save them. In every town nests of pestilence co-existed with the churches who were concerned alone with worship. Disease was unchecked by devotion. Then Owen asked, "Might not safety come by improved material condition?" As the prayer of hope brought no reply, as the scream of agony, if heard, was unanswered, as the priest, with the holiest intent, brought no deliverance, it seemed prudent to try the philosopher and the physician. Then the Corn-laws were repealed, because prayers fed nobody. Then parks were multiplied, because fresh air was found to be a condition of health. Alleys and courts were begun to be abolished—since deadly diseases were bred there. Then streets were widened that towns might be ventilated. Hours of labor were shortened, since exhaustion means liability to epidemic contagion. Recreation was encouraged, as change and rest mean life and strength. Temperance—thought of as self-denial—was found to be

a necessity, as excess of any kind means premature death. Those who took dwellings began to look, not only at drainage and ventilation, but to the habits of their near neighbors, as the most pious family may poison the air you breathe unless they have sanitary habits. Thus, thanks to the doctrine of national environment, which Owen was the first to preach, knowledge is greater, life is longer, health is surer, disease is limited, towns are sweeter, hours of labor are shorter, men are stronger, women are fairer, children are happier. Industry is held in more honor, and is better rewarded. Co-operation carries wholesome food and increased income into a million homes, where they were unknown before, and has brought us nearer and nearer to that state of society which Owen strove to create—in which it shall be impossible for men to be depraved or poor. Thus we justify ourselves for erecting this memorial to his memory which I am now to unveil. (Applause.)

SEPARATION OF CHURCH AND CREED.

—Milwaukee, Wis., Sept. 15.—President Roosevelt was called upon by the Wisconsin Methodist conference to-day to refute the report that he has asked the Vatican at Rome to create Archbishop Ireland a cardinal. By unanimous vote the conference decided to send the following letter on the subject to the President:

"We see with pain in the press dispatches 'a rumor that the Vatican has received from President Roosevelt an intimation that he would be personally pleased to see that Archbishop Ireland is created a cardinal as a reward for the services he has rendered the church and the State.'

"We strongly doubt the correctness of this rumor, for it does not seem possible that the President of the United States could thus violate the spirit of the constitution of the United States, which requires the complete separation of the

church and the state, and we hope to see it authoritatively denied."

In addition to this resolution the conference formally took cognizance of the coal strike, calling upon Congress to enact such laws as will authorize the seizing of coal mines and railroads in order to prevent such strikes in the future.

We are glad to notice that our Methodist friends recognize that the United States Constitution requires THE COMPLETE SEPARATION OF CHURCH AND STATE. That is one of the most important provisions of the Freethinker's creed, and we welcome the Methodist denomination as a powerful ally, that is, if they really believe what they here say. "When rogues fall out honest men get their dues" is an old saying. This may be a case of that kind.

PERNICIOUS BELIEF IN REVELATION; OR, RELIGION ANTAGONIZES MANKIND.

BY E. W. KENYON.

(Concluded).

THE preachers are all the time telling us that what we most need is, "to get right with God," notwithstanding all our religious troubles, hatreds, cruelties, persecutions, etc., have come from trying to execute the supposed will of the God of the Bible. Of course it would not do for the



E. W. KENYON.

priesthood and clergy not to know all about God and his Revealed will to man, for this is the lever by which they have moved the world. Their occupation, power, glory and self-conceit depend on being long on the knowledge regarding God. It is their stock in trade, by which they victimize and deceive their so-called brother man.

Ask the believers in Revelation to intelligibly define their Bible God that it is so essential we "get right with," and we shall find them undertaking an impossible task. The greatest minds have never yet defined a God idea that will bear competent criticism. The more we attempt to explain, the more we see we absolutely know nothing

about it. That there is any God that ever made a Revelation to man is a superstition pure and simple, without a particle of scientific support. Is it not about time, then, for civilized men to dethrone the barbarous God of the Jewish and Christian Revelation, that has for so many long centuries done so much to antagonize the human race. What we want now is to "get right" with man; with his loftiest ideals, justice, right, truth, manhood, humanity and universal love and brotherhood; untroubled with a selfish, heartless, cruel, antagonizing religion.

The spirit of God-religion has been the same in all ages. It gave the hemlock to Socrates, burned Bruno and Servetus, slandered Paine and Ingersoll,

"Caesar tells us that the Britons offered human sacrifice to their gods.
* * * Xerxes burned the temples of the Greeks, an act prompted by the same hatred of idolatry, and by the same zeal for the spiritual worship of the Eternal Unseen that led the Israelites to overturn the altars, cut down the groves and slay the priests of the idolatrous Canaanites."—Myers' *Anct. His.* Man's effort to execute the imaginary revealed will of a God of imaginary attributes has been the cause in Judaism and Christendom of more antagonism, hatred, persecution, and has shed more innocent blood than any other cause. For, as says Andrew D. White, "The cardinal doctrine of the fanatic's creed is, that his enemies are the enemies of God." "Do not I have them O Lord that hate thee, yea I hate them with a perfect hatred."—109th Psalm.

"Biblical argument was that the wrath of the Almighty was stirred against those who tolerated his enemies and the plagues and curses a consequence of this cause."

The prophet Samuel pronounced a curse on Saul for showing mercy to the enemies of Jehovah.

"John Calvin persecuted Castillio like a wild beast because he declared in favor of universal toleration, that by so doing he crucified Christ afresh."

And Luther was in favor of burning all witches. Says Lecky: "There is scarcely a disposition that marks the love of abstract truth, and scarcely a rule that reason teaches as essential to its allowment, that theologians did not for centuries stigmatize as offensive to the Almighty."

Voltaire says: "Monks have been the chief instruments in perverting mankind; nevertheless fathers, mothers, daughters on their knees reveal all their secrets to these men, the refuse of nature, who altogether filled with crime, value themselves on remitting the sins of men in the name of God which they create with their own hands. Is there a book of controversy which has not been written with gall, or a theological dogma which has not occasioned bloodshed." Julian said "that no wild beasts were as ferocious as angry theologians," and "Monsesquieu discussed as a psychological phenomenon the inhumanity of monks. They instigated, detailed, horrible persecutions that stained every province of Europe with the blood of Jews and heretics. Exhibited a cold, passionless, studied and deliberate barbarity, unrivaled in the history of mankind."

Says Draper: "All the Fathers, without exception or hesitation, pronounced that all infants who died unbaptized were excluded from heaven, and all outside the Christian church were doomed to eternal destruction."

And he details the agonies of the mothers who shared this horrible belief, the history of which is preserved in the decrees of the councils that anathematized those who tried to persuade themselves that their children might have been saved." He further says that Jonathan Edwards "Original Sin" was "one of the most revolting books that ever proceeded from the pen of man."

What a terrible misfortune it was for that great multitude of unbaptized infants who were so unfortunate as to die between the time of the "Fathers" and the last Presbyterian General Assembly! And how unfortunate it has been for this world since the days of Adam, that so few of its inhabitants have had anything original except "Original Sin."

There is, however, an abundant supply of the latter, if we put our trust in the theologians who are supposed to know all about it. But there is one thing that we need have no fear about; that there will ever be a religious trust. The centrifugal is so much greater than the centripetal force. The capital stock of odium theologicum is so much greater than that of brotherly love.

Draper, speaking of the antagonisms of the various Christian sects at the dawn of Mohammedanism, says, "But, though they were irreconcilable in matters of faith, there was one point in which all these sects agreed—ferocious hatred and persecution of each other."

Very few of the present day have an adequate conception of the rancorous hatred of the various Christian sects of a century or more ago. The progress of secular and scientific knowledge has so sterilized the virulence and vitality of belief in Revelation that religion is becoming civilized just in proportion as faith declines. But antagonism exists now just in proportion to vitality and faith in the revealed will of God. As witness the present antagonistic, selfish and unbrotherly feeling between Catholic and Protestant in the Philippines. The disgraceful strife and hatred of the various sects in the land of the founder of Christianity, which even now threaten the friendly relations of Russia and Germany. The menace to the Republic of the religious orders of France. The war of the Established Church and nonconformists of England, the persecution of Jews in Roumania, etc. There is no doubt that the real cause of the recent war with China was the Revelation-believing missionary. The German Emperor, who seems to be on excellent terms with Jehovah, seems to feel it his duty to avenge the cause of the missionary. You know it was not long ago that some irresponsible Chinese bandits murdered two German missionaries who had been expelled from their own country; and the

Emperor in compensation summarily proceeded to seize and appropriate the whole province of Shang-Tung from the heathen Chinese. And Curtis says that "when one of his ministers suggested that he was demanding a very large indemnity, the Kaiser is said to have retorted: 'They were very large missionaries.'"

And so we might go through Spain, Italy, Germany, Russia, in fact, all the world, and show how religion is still setting mankind at variance with each other. And there is no remedy for this needless antagonism except the utter destruction of belief in a supernatural Revelation. Present day observation, as well as all history, proves that nothing so hardens the human heart as belief in revealed religion. Witness for instance the Sunday school lesson of August 10, 1902, sent by Rev. John Lindsay Withrow for the religious consideration of all Sunday school children, on the topic of "Nadab and Abihu," Lev. 10: 1-11. It seems that because these individuals used fuel of some other kind in lieu of coals from the altar, thus "offering strange fire before the Lord, which He commanded them not." "And there went out fire from the Lord and devoured them, and they died before the Lord." The reverend teacher of children tells them that "These young priests proceeded upon the principle that it matters not how any one worships Jehovah, that one form and formula of faith is just as good as another," and proceeds to harden the children's hearts as follows: "When I contemplate these sanguinary sacrifices and ceremonies, which not only stain them but steep the tabernacle services in blood, I do not sneer at it as 'slaughterhouse theology,' as some have called it. Rather it commands deepest reverence for God as a sin-hating God. Every bleeding sacrifice in the whole Hebrew history and the bleeding lamb on Calvary speak to us of one thing, the holiness of God and the turpitude of sin." And this is the barbarous doctrine that unchallenged Christians are teaching their children in the twentieth century. In the Record-Herald of July 6, 1902, the Rev. R. A. Torrey, superintendent Moody Bible Institute, Chicago, makes elaborate defense of wholesale cruelty of Jehovah. Among other things he says: "It is recorded in the Bible that God commanded his chosen people, the Israelites, to slaughter all the Canaanites around them on every hand, sparing neither young nor old, male nor female" (See e. g. Deut. 20: 16, 17). "The dealing of God with the Canaanites is only a striking example of God's unvarying method of dealing with sin. * * * The supreme and infinite God, the creator of all men, certainly has the right to visit judgment upon individuals or upon

nations sunken in sin. * * * Under the circumstances actually existing, what God did was the only loving and merciful thing that could be done."

It cannot be denied that the above citations are from representative Christians. Except from men whose names are preceded by a Rev., where in the whole world can we find assent to such cruel, inhuman and barbarous doctrine that are a shame and disgrace to civilization? Can we wonder that Christendom is filled with brutality and hoodlumism among children who are the victims of such teachings, and yet there are some people who still think it a great misfortune that God was left out of our Constitution, and that our schools are "Godless." But we ought to be thankful that none of our Godless schools teach any such inhuman and cruel barbarism.

But what is this "sin" that the believers in Revelation tell us merits such terrible punishment?

Sin is a theological term and means in Christendom, "Any want of conformity to, or transgression of, the law of God." "Sin is the transgression of the law"—I. John 3: 4. Sin, then, is in relation to God and not to man. The first sin, according to the Bible, was disobedience to God. Duty to God before duty to man is a fundamental dogma in Christianity. "Whosoever therefore will be a friend of the world is an enemy of God" (James 4: 4). And it has been a universal fact that enemies of the imaginary God of Revelation have always been the friends of man. The Christian church has always placed the sovereignty of God above human rights and freedom. On this ground the antebellum church defended slavery.

In 1857 John Henry Hopkins, D. D., LL. D., bishop of the Protestant Episcopal Church in diocese of Vermont, quoted the "Supreme Lawgiver" in Genesis, "Cursed be Canaan; a servant of servants shall he be unto his brethren." And applying to slavery he asks, "Where, then, was the sin of holding them in slavery? When the Almighty commanded His people to buy and own the posterity of the heathen, was it a sin to obey Him? And how could that which He commanded be a crime against morality? Where is the law which is higher than the code laid down by the Deity? Where is the rule of morals which shall claim supremacy over the word of God?" In 1860 Dr. Van Dyke, a clergyman of New York City, wrote a logical and entirely unanswerable defense of slavery from a Bible standpoint. As Guizot asserts, "The church has always sided with despotism." And for obvious reasons, because of its adherence to the revealed will of a despotic God. A God whose law of sin has no relation to human reason or the real morals of mankind. Sins having their foundation in relations

to God are not sins at all, they never were wrong and never will be. They are wholly imaginary and superstitious. The Mosaic statutes punished with death idolatry, witchcraft, blasphemy and Sabbath breaking—four impossible crimes for which mankind has suffered untold agonies. Christ was a victim of the false belief in blasphemy. Other impossible crimes, the offspring of Revealed religion, have been heresy, infidelity, skepticism, Atheism and Agnosticism. There are many minor theological Biblical crimes, some absurd like the ban on marriage of "deceased wife's sister." Duchanan married a sister of his first wife in violation of the English law, and his life was embittered through failure to get the ridiculous act repealed. The influence of the church in the House of Lords still holds the statute as a laughing stock for the civilized world.

What can be more absurd and utterly unreasonable than the dogma of Revelation that "In Adam's fall we sinned all?"

Very few of the theological sins, the belief in which has been such a terrible scourge to this human world, have any relation as regards man and man.

"For Asa did that which was good and right in the eyes of the Lord his God. For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves" (II. Chron. 14: 2, 3). And in the next chapter it is related that this same Asa, after getting right with God, made a covenant "That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And all Judea rejoiced at the oath, for they had sworn with all their hearts. * * * And the Lord gave them rest round about." The Old Testament Revelation contented itself with destroying the temporal effects and lives of its imaginary enemies. It did not pursue its victims beyond the grave. It was reserved for the New Revelation to add "the worm that dieth not and the fire that is not quenched." The want of faith in the new Christian Revelation is another imaginary sin that dooms to eternal perdition. "But without faith it is impossible to please him" (God) (Heb. 11: 6). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2: 16). Lecky says, "Christianity introduced for the first time into the world the doctrine of salvation by belief." The Christian persecution of all forms of unfaith has deluged the earth with untold, needless suffering. And all because of credulous belief in a pernicious Revelation. And the introduction of this new sin, with all its direful consequences, I suppose was one of the things Christianity has contributed to civilization.

Both Protestant and Catholic believe that the first obligation of man is belief in God and obedience to His Revelation. The Rev. Josiah Strong says in his book, "The New Era," "Our relations to God are more fundamental, far more important and determinative, than our relations with our fellowman," and he asks, "But what is religion if not obedience to the will of God?"

Archbishop Ryan, in his recent address at Feehan's funeral, said, "It is an acknowledged fact that the doctrines of our church, as revealed by God, cannot be reformed by man, and must remain intact."

And for the purpose of keeping the doctrines of their Revelation intact, they uncompromisingly insist on maintaining parochial schools. The German Emperor said at his recent speech at Posen, "My whole reign and my words and actions prove how highly I value religion, by which I mean the personal relations of every man to his God."

What the world needs now, is to get rid of the incubus of its God-Revealed religions. So long as they are God-revealed religions they will in essence be unchanged. The pious buccaneers of the seventeenth and eighteenth centuries sought God's protection in prayer before entering their robber fights, and returned their gratitude for success by celebrating mass. Just so in the twentieth century, the robber coal barons, voiced by President Baer, that great and pious "captain of industry," who, after becoming wealthy by the robbery of the poor miners, takes shelter under the ample authority of his God-religion as follows: "The right and interests of the laboring men will be protected and cared for, not by the labor agitators, but by the Christian men to whom God in His infinite wisdom has given control of the property interests of the country, and upon the successful management of which so much depends. Do not be discouraged. Pray earnestly that right may triumph, always remembering that the Lord God omnipotent still reigns and that His reign is one of law and order and not of violence and crime."

Ye shades of the departed buccaneers! Come back to the twentieth century and rebuke the cowards who rob the poor under shelter of law and divine right. Ye were brave men who for plunder risked your lives in storm and battle. But your modern rivals have wonderfully improved methods, although the principle is the same. Now they plunder according to lawful and respectable usage, without risk of life or limb. They used to be called pirates and robbers; now they are "captains of industry" and "financiers," who, according to Max O'Rell, are "men who can cleverly

convert other people's money into their own without running the risk of going to jail for the transaction."

Baer and his plutocratic associates are believers in the revealed will of God who, with prodigious conceit, believe themselves to be "the Christian men to whom God in his infinite wisdom has given control of the property interests of the country;" but whose hardness of heart, injustice, and disregard of the rights of others is amply authorized by Revelation. This is not the first time in the history of Revelation that Jehovah has endowed his chosen people with the special privilege of appropriating the property and rights of others. The anthracite plutocrats first gobbled up the inalienable rights of all mankind to nature's gift—the coal fields—then they secured all the transportation. Then, believing they had law, order, and "the Lord God Omnipotent" on their side, in their vain, egregious conceit, thought themselves able, first, to defy the just demands of the defrauded miners, and, second, to defy the inalienable rights of the whole American people to be healthy, happy and comfortably warm by the use of anthracite coal, and for which nature has stored abundant supplies, not for one but for all. These anthracite plutocrats are showing themselves, not only greedy and selfish, but also heartless and inhuman. But they may discover in the end that the "Lord God omnipotent" made a mistake when he selected these particular captains of industry for the "successful management" of "the rights and interests of the laboring men," and "the property interests of the country," for to all the American people except the dominating few, their narrow, short-sighted policy and blundering financiering is already apparent.

The spokesman of these obstinately unjust coal barons is a disciple of the Lord, who told his followers not to "lay up treasures on earth;" but the barons who, doubtless having special privileges in the "kingdom of heaven" as they do on earth, are not amenable to this injunction, and are very anxious and willing that the 150,000 miners shall not violate this divine command, so these servants of the Lord are doing all they can in their divinely authorized care of the laborer to make sure that he gets no treasure to lay up in this world. As to laying up treasures in the next, the laborer is fast losing faith in that theological chestnut, for he is beginning to apply a little common sense to religious problems, and reasons that if God is against him here, He will be there; that when he gets to Paradise he will find all its lands and palaces appropriated by the rich barons who got there first, and if he happens to be a coal miner, it will not make him happy to discover that he will have to dig coal for all eternity, live in a

hovel, and on starvation wages, that a few paradisaical, greedy barons can the better enjoy their mansions and harps. The pernicious effects of God-revealed religions must be apparent to all well-informed thinkers. Such religion has perverted reason which nature gave as our only guide. It has confused morals by calling evil good, and good a sin. It has deceived the ignorant and defrauded the poor with the extravagannza of a jingo heaven with its everlasting monotony of harps, pearly gates, and golden streets. It has made an unknown God-relation superior to known relations to man. It has taught reliance on Providence without proof that it is ever helpful or harmful to man. It has antagonized mankind as no other cause. It has ignored and neglected the real issues of the known world for the fictions of the unknown. It has diverted vast resources from benefit of this world to the fancied needs of another.

If we judge it by the enormity of its crimes, it is the greatest of sinners against man. Will such a stupendous and pernicious impostor survive the twentieth century?

405 East Ontario Street, Chicago.

SPECIAL NOTICE.

We earnestly request every person who will try to procure a club of subscribers for this Magazine for Volume XXI to send us his or her name and postoffice address immediately.

H. L. Green, Publisher.

LITERARY DEPARTMENT

THE NEW ATHEISM.

BY JOHN PRESCOTT GUILD.

"A law of nature as formulated in a scientific treatise is a statement of facts and nothing more."—Prof. John Fiske.



J. P. GUILD.

FROM nature up to nature's
God,"

Is just a jingling rigmarole;
A thing "whose body nature is"
To hold a gaseous "God, the
soul,"

A hybrid is, such as the Greeks
Once fancied freely roved the
plains—

Half-horse, half-man, the like who
seeks

Will have his labor for his pains.

All things are one, greatest to least,
And will and thought are modes
of force:

All force is change, in man or beast,
Or planets whirling in their
course,

No Great First Cause or ghostly "Word"

Holds endless matter in control:

All nature of itself is lord,

A part cannot command the whole.

Say not that "Chance" alone is left

If we should kill that old Hoodoo,

Or naught would keep a man from theft

Without a horned Bugaboo.

The right comes by the fitness of

Things real that do for all agree,

And never by the nod of Jove,

Nor by Jehovah's high decree.

'Tis only those who shout to gods,

That ever think to mention "change;"
 Atheists know no thing at odds
 In all the chain of circumstance.
 Higher than nature none can know,
 Within ourselves our wisdom springs;
 Deeper than nature none can go,
 The All outranks all gods and kings.
 Silverton, Oregon.

"THE GREAT DYNAMIS."

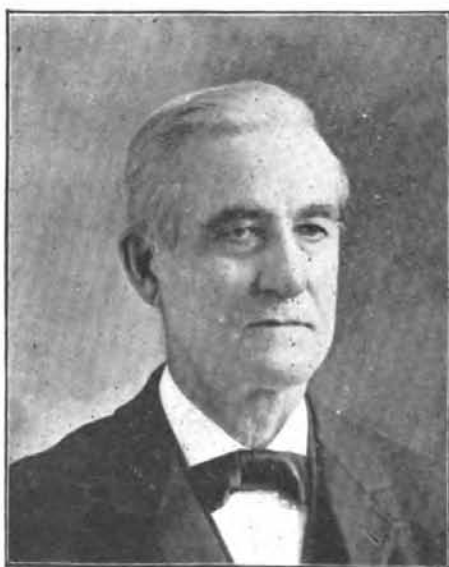
BY HARRY HOOVER.

"When an author invents a new phrase, or uses an old one in a new sense, it is in order for him to give his reasons for so doing."

GEORGE JACOB HOLYOKE.

"The burden of proof rests upon him who affirms."—Hedges Logic.

WHEN MR. JOHN MADDOCK flashed upon us the radiance of "The Great Dynamis" and offered him as a substitute for the settled convictions of the entire scientific world, it was in order for him to give us some of the facts upon which this momentous conclusion was based.



HARRY HOOVER.

is obliged to prove his affirmative?

"It would be in order for Mr. Hoover to give an illustration of how evolution is the result of differentiation." That is just what I did, in as

But, curiously enough, he satisfied himself with the simple dogmatic assertion, or announcement, of his theory, and did not think it necessary to offer any arguments to support it.

I ventured to ask him how he proved that the highest intelligence resided in the atom, instead of the brain of an Ingersoll; but he did not answer. On my confessing disappointment at the result, he replies: "Mr. Hoover must not say that he is disappointed. * * * He must show that the Great Dynamis does not reign in every form and condition."

I respectfully submit that friend Maddock, in the above assertion, violates every known rule of logic, reason and common sense. Is it possible that he does not know that I am not obliged to "prove a negative," but that he

few words as possible, on page 88 of the February number of the Magazine. But it appears that Mr. Maddock did not "catch on."

"Good and evil are entities, all the same" (J. M.). Do they have an "objective" existence, aside from the effect produced on sentient beings? "I see clearly that Mr. Hoover has been reading books, not Nature" (J. M.). That is not quite correct. "Books and Nature" would be better.

Mr. Maddock says it has taken him eighteen years to arrive at his present vantage ground of absolute knowledge. I must admit that he has been more fortunate than myself. Fifty years of my life have been spent in reading, observation, experiment, comparison and careful deduction, and yet I still may learn something.

If Mr. Maddock has read Darwin's "Origin of Species" and "Descent of Man," Huxley's "Man's Place in Nature," Spencer's "Evolution," and Haeckel's "Evolution of Man," "History of Creation," and "The Riddle of the Universe," and can quietly and conscientiously ignore the million of facts therein annunciated, he must be a psychological phenomenon. To do so is to set at defiance all the well-established facts of astronomy, geology, paleontology, comparative anatomy, ontology, morphology, philology, biology and psychology.

His theory that the "Great Dynamis" is the potter and the womb of the parent his workshop, ignores all the well-established laws of heredity, the struggle for existence, natural and sexual selection, adaptation to environment and the consequent change, or differentiation, of individuals, resulting in new species. And yet he is not too modest to tell us that he believes in Evolution.

Mr. Maddock repels the implication that any theological virus circulates in his veins. Excuse me, I did not intend to "heap odium" upon any one, but simply to account for anomalous facts :

1. He makes a God of "The Great Dynamis." That is a theological idea.

2. He defends the dogma of "Design." That is a theological idea.

3. He believes in personal immortality. That is a theological idea.

4. He believes that evil was created and designed for disciplinarian purposes. That is asceticism, a purely theological idea—and so forth.

I hope I have not misrepresented friend Maddock in the least. If I have heretofore shown any "weakness," as he alleges, it was owing to the fact that I did not wish to occupy too much space in the Free Thought Magazine to the exclusion of abler writers. If Brother Green should have the patience to endure this discussion further, I will willingly attempt to "refute" friend Maddock's arguments when he presents any.

Carnegie, Pa.

SUNDAY SCHOOL HEALTH LESSON, NO. 8.

BY ELIZA MOWRY BLIVEN.

BRAIN DESTROYERS.

If Brains could only be bought like bread,
 Or like a new jacket we pay to have made;
 But Brains have to grow, of thinking and food,
 And are sure to decay, if the blood isn't good.

FOR LITTLE ONES.

Willie likes to hear a watch tick, and see inside; wonders how it can all keep going so. What a smart brain the man had who make the first watch! Name other wonderful things men make. Name work mother can do.

If we want to do many things, we must not eat or drink things that hurt brains. The watch stops if a grain of dirt stops one wheel. If some place keeps wearing, the watch may go many years before that place breaks. So a boy might take a poison that stops the brain and kills in an hour; or he might use cider, beer, wine, rum, tobacco, tea, coffee, or medicines, many years before they quite killed him; but they make brains weaker instead of stronger. Better not use anything that hurts people's brains.

MIDDLE CLASS.

What is an idiot? weak-minded? crazy? drunkard? criminal? Learn the causes to avoid becoming such yourself. In most cases they or their parents injured their brains by using narcotics.

Foods are substances which our tissues, nerves and brain can use to build or repair themselves.

Poisons are substances that injure health or destroy life.

A narcotic is a slow poison, that benumbs or partially paralyses the nerves, brain, and senses.

Narcotic-medicines deaden pain by stupefying nerve-activity; they do not cure the disease which caused pain; afterwards, the reviving nerves make terrible feelings. People have to use more narcotic to deaden those bad feelings: hence become slaves to tobacco, liquor, and medicines, increasing diseases, dyspepsia, headaches, and foolishness.

Tobacco, opium, laudanum, chloral, chloroform, soothing-syrups, tea, coffee, most medicines, and all intoxicating drinks, are narcotics. Their use creates a hankering for themselves, weakens muscles, nerves, and senses, and slowly destroys the brain.

A stimulant produces a transient increase of activity, using up vitality rapidly. Intoxicating drinks are stimulant narcotics. First, they stupefy some nerves, which lets the blood flow too rapidly; this makes the

man lively, active, comical or ugly, for a while; then tired, weak, stupid, and trembling.

Choose foods; avoid brain-destroyers.

ADULTS.

Our Brain is the power by which we choose between good and evil, or beneficial and hurtful. Our ability to think is the source of all our happiness, misery, anger, worry, follies, all our enjoyments, progress, successes, our appreciation of others' friendship and deeds, and all our own doings and sensations.

The nerves transmit our will, and move every organ, but can feel and do nothing if the brain is inactive. Hence our brain is our most valuable possession; and its right growth and health should always be our first consideration.

Wise feeding, and beneficial activities of both body and brain, alternating with rest, in favorable environments, build the wisdom and character of man, and make the good citizen, and make life worth living.

Hurtful activities, such as bad thinking, temper, worry, selfishness, bad environments, use of alcoholics, tobacco, opium, tea, coffee, and poisonous drugs, unhealthy foods, over-eating, insufficient sleep, over-work, tight clothing, insufficient exercise, bad air, filthy habits, whatever produces disease, or makes poor blood, injures the brain, diminishing abilities, misguiding choices, damaging our own life, and injuring others.

THE FUTURE'S SUNDAY SCHOOL LESSONS.

In the homes, schools and all Sunday schools, the value of brains should be taught; how to promote their growth, and what to avoid that injures or destroys them.

To teach morality, or good habits, temperance, tutual helpfulness,

To teach morality, or good habits, temperance, mutual helpfulness, substitution of such brain-teachings in place of religion, praying, creeds, quarrels, wars and jails.

It is not a God, Jesus nor Devil that guides, rewards, or punishes, mankind, but the kind of brains we grow which hews the way we use ourselves, our fellowmen, and our opportunities, and makes our rewards and punishments.

When the leaders of the people themselves see what kind of lessons are needed, they must furnish them through the press and publishing houses, and insist on their use in all Sunday schools and meetings, thereby developing wisdom which will secure peace, health, justice, industry, and happiness, or "The Good Time Coming."

The Freethinkers seem to consist of three Anti-Christian parties, all opposed to the Bible; but too unlike to "pull well" together; the Spiritualists who believe in a future life; the Agnostics, who "don't know;" and the Materialists, who believe there is no future life and no God. Science teaches that every atom of matter has always existed, and all Laws of Nature are eternal. Matter unites, producing forms and forces; and sep-

arates, destroying forms and forces, including mankind and his brain-activities, or soul.

I think the Materialists are so few and far apart they have not started any societies, Sunday schools, lecturing, and have no regular publications. Let us become acquainted through letter-writing, and see if we cannot number up enough to evolve some method for teaching our scientific knowledge, and that common-sense morality which is necessary for our own and others' mutual benefit and happiness in this life.

I invite all Materialists to write to me.

Brooklyn, Conn.

DUALITY OF MIND IS DENIED.

BY SAMUEL ROBERTS.

TO THE EDITOR: Professor Hudson in his article, "Is Soul Immortal?" in the Record-Herald, asserts the "duality of man's mind," that "each mind is endowed with distinct faculties, powers and limitations that are not shared by the other." He further says: "The distinctive facul-

ties, powers and limitations of the two minds will be clearly differentiated when we come to point out the facts which indicate the future life."



SAMUEL ROBERTS.

I infer from the last paragraph that the professor in a future article intends to furnish such indisputable evidence as will settle beyond all controversy that death does not end all. I trust he will be able to explain or tell us what this subjective entity is. Is it a reality? If not, what is it? Is it the counterpart of man?

If this subjective entity exists as Professor Hudson asserts can and will act independently when separated from the human body, what business has it to remain in connection with the body for one moment? Certainly

the body cannot be of any service to a being which has no need of it to enable it to perform the necessary functions of its mind.

I ask which was created first, the objective or the subjective? If they both began to exist at the same time, is it not reasonable to think they will both end at the same time? Does anyone know of any thing or being that

does not have an ending? This "subjective entity" or soul (according to the theories of all metaphysicians) used the body of its dwelling place for a time, makes use of it as its mortal instrument and will take on an independent life when the body, worn out by the operation of natural decay, returns to the earth out of which it was made. It is needless to say that this view of mind obstructs the studies of its functions through the methods of physical research, for we cannot understand mind functions without embracing in our inquiry all the bodily functions, including the nervous system. Not only the brain and spinal ganglia, but all the internal organs of the body, organs of nutrition, of secretion and respiration are concerned in affecting our mental states.

Science teaches that we know nothing of mental action except through nervous action, without which there is neither thought, recollection nor reason.

Professor Hudson says that materialistic science has left the question of a future life exactly where it found it, and that it has not disproved it. In the name of common sense, why do these dreamers and soul believers ask us to prove the existence of a being that does not exist. The believers affirm the truth of immortality. The non-believers ask them to furnish the proof. Thus far their assumptions and theories have been weighed in the scales of science and have been found wanting. In my article in the *Battle Ground* of July 6 I quoted from Haeckel, Buchner and Fiske, conclusively showing that "the belief in the immortality of the soul is a dogma which is in hopeless contraction with the most solid empirical truths of modern science."

I ask Professor Hudson and others of like belief to read and study candidly the common sense reasons and arguments adduced by these great scientists in support of their opinions on the question of a future life, and answer them if they can.

"The Torch of Reason," of October 18, contains the following announcement: "Advices from Kansas City are to the effect that the building pictured and described in the October number of the *Free Thought Magazine* has been purchased for the Liberal University, and the papers have been sent to Philadelphia to be signed by the Trustees. So the question as to location seems to be settled, and Kansas City, Mo., will be the future home of the Liberal University. Now let us all pull together to make this institution the grand success it deserves to be."

THE UNIVERSITY, SUNDAY SCHOOL AND PUBLISHING HOUSE—A REPLY TO MRS. BLIVEN.

BY PEARL W. GEER, SECRETARY LIBERAL UNIVERSITY.

Editor Free Thought Magazine:

I N the September number of your Magazine, Mrs. Bliven has an article on "The Liberal University or Publishing House, Which?" I answer the question by saying, "Both!" We have both now; why not labor to make both a greater success?

Mrs. Bliven errs in saying that the Liberal University is a failure at Silverton. It has been a success here as far as we have gone, and we could build up a good University here in time, with a good local support, and we were continually drawing students from a greater distance. Had we conducted the school this coming season we would have had a number of students from a great distance; some from Colorado, Iowa, New York and Alabama, besides all the Northwestern States, being represented. But in order to go ahead with the work here, we would have to invest a few thousand dollars in improvements in the way of dormitories, etc., in order to give the students proper accommodations to make them satisfied and contented. Before doing this, we decided to see if we could not do better work and reach farther by removing to a more central location. Accordingly I was sent out to make an investigation, the result being that the stockholders of the institution are so firmly convinced that the Liberal University can accomplish more by moving to a more central location that they have, practically unanimously, voted to make the change, and the Liberal University expects to reopen in September E. M. 303 (1903), probably at Kansas City, Missouri.

If the Liberal University is a failure, it is the most peculiar one I ever knew of. We started in six years ago with nothing but a plan and considerable nerve. The plan has developed, the nerve has increased, and \$32,500 has been contributed for the work since we started. Some of this money has been contributed and expended for running expenses, but the value of our property and endowments has increased year by year until the Liberal University is to-day worth over \$20,000, free from all indebtedness. If that is a failure, show me a success in the Liberal work!

And now, in regard to a publishing house. We have them, too. The Liberal university has a publishing department, and turns out all of its own work. We published Secular Sunday School Lessons as long as we could afford it, and could get them used. The supply was all right, but we lacked the demand. The Sunday schools were not stopped here in Oregon and elsewhere because of the lack of lessons, but the lessons were stopped because of the lack of Sunday schools. Give us a demand and we will supply it. What we want is more workers—more people to build up Secular Sunday Schools and Churches, and that is what the Liberal University will supply.

We have other Liberal publishing houses. Peter Eckler, of New

York, has a complete and well-equipped plant, and no doubt would be only too glad to publish the Sunday School Lessons if he could do so without sustaining too great a loss, and also if he could find intelligent and capable persons to prepare the proper kind of lessons. That would probably be the greatest trouble. I have had a great deal of experience in practical Sunday school work, both as local superintendent and State superintendent here in Oregon. I find that Liberals will not patronize and attend Liberal meetings of any kind through a "sense of duty." They must be drawn to them by something that attracts more strongly than other meetings, and other recreations and amusements. The thousand people who go to hear Dr. Roberts every Sunday, and the fifteen hundred who go to hear Mr. Mangasarian do not go through a so-called "sense of duty," but because they would rather go there than any other place they know of. For that reason, our Liberal meetings must be made more attractive than anything else in order to succeed. To accomplish this, we must have the best of leaders, who are competent to perform the task undertaken, and we must have the very best of lessons and lectures. These latter must be provided and prepared by educated and competent people. The Liberal University, once firmly established in a good location, could be headquarters for these lessons, which could be prepared by its professors, students and others under the proper editorship. It will not take any great fund in order to carry on this work, for, if the lessons are good, the demand will increase until the business will be self-sustaining and the lecturers and teachers sent out from the school will, being capable, organize the Liberals all over the country.

The greatest trouble with the Liberal University is that it has been isolated. As soon as it moves to a growing city in the central part of the United States, and begins its work anew, co-operating with the Church of This World in Kansas City, and the Liberal Churches of Mangasarian and Salter in Chicago, and others in different places, some real, genuine constructive Liberal work can be done that will attract the attention of the world. We need more Liberals and more workers in the Liberal field. The Liberal University can supply that need, and thus create a demand for the literature published by the Liberal publishing houses, and the Sunday schools as a nursery for both.

Mrs. Bliven, you are slightly in error. We don't want a Liberal publishing house instead of a Liberal University, but with it. Just keep at your work; you are doing well. We have a university and several publishing houses. Let us all labor together to make their work co-operative and thus practical and successful. Go ahead with your Sunday school lessons, get your writers for the lectures, and we will soon work up a demand for them, especially if they are good. We will try for fine and growing Sunday schools in Kansas City and Chicago in another year. These organizations will help to make orthodox churches and Sunday schools more liberal by making Liberalism more understood and popular. Churches

will become more liberal just as fast as there is a demand of educated people in that direction.

The best way to make our public schools Liberal is to furnish Liberal teachers. That will be a work for the Liberal University. We have never been able to supply the demand for Liberal teachers, and all of our students who have taken up teaching as a life profession have been very successful.

In conclusion, let me say that we should not attempt to advance one line of Liberal work by crying down the others. Let us advance all along the line! That is the condition of success for all.

Silverton, Oregon.

OBITUARY NOTICE.

On the 27th of July there died at Carthage, N. Y., Levi Wood, a lifelong free-thinker and philanthropist, whose whole life was a living example of the fact that it does not need religion to make men honest, moral and good. For many years he held positions of trust and responsibility, and he was never known to violate that trust.

He had requested that no religious service be held at his funeral. As he had lived and died without the help of religion, he wished to be buried without it. His wishes were respected. An eloquent tribute delivered by his son, Dr. E. A. Wood of Syracuse, N. Y., was an appropriate ending of a long and useful life.

To show how he was appreciated by the lodge of which he was a member the following resolution of respect will indicate. You will notice that the words God, Creator and an all-wise Providence are left out:

Preamble and resolution adopted by Carthage Lodge, No. 158, F. and A. M.: Death has again alarmed our outer door and once more we are called upon to render tribute to the memory of a departed brother. A priceless heritage has been left the membership of our fraternity in the blameless life, unblemished character and sterling worth of Brother Levi Wood. That he exemplified these qualities in a manner to impress and receive more than common recognition from the com-

munity in which he lived so many years, ample evidence has been given. In no respect has such testimony been wanting to his record as a man, a citizen, a neighbor and friend.

As a Mason, Brother Wood's name dated farthest back upon the roll of any living member of the lodge, and never among the brethren was it without honor. In the days long back in the past when the lodge was poor and reverses, seemingly overwhelming, had overtaken it, Brother Wood was one of the few who stood in the ranks firm and steadfast, bearing unflinchingly his portion of the heat and burden of the day, and it is to his and their unselfish labors the lodge owes the beginning of its present great prosperity. As we sorrowfully drop his name from the roll let us highly resolve that as men and Masons we will, like him, inspired and aided by his example, ever remain true to the principles of our beneficent order, so we will give proof to the world that our lives have not been in vain. To his bereaved wife and family we offer our sincere sympathy and condolence in this, the hour of affliction, and mourn with them their loss and ours; be it

Resolved, That a copy of this memorial be presented to the family of our deceased brother and that we cause the same to be published in the columns of the local press.

CALL FOR THE ANNUAL CONGRESS OF THE AMERICAN SECULAR UNION AND FREE THOUGHT FEDERATION.

To the Liberals of America :

The Twenty-sixth Annual Congress of the American Secular Union and Free Thought Federation will be held Saturday and Sunday, November 15 and 16, 1902, in Brooklyn, N. Y.

The place of meeting is the Long Island Business College Hall, South Eighth street, between Bedford and Driggs avenues.

This is the hall of the Brooklyn Philosophical Association, which is an auxiliary of the Union and Federation. The Association has kindly and generously extended the invitation to the Union and Federation, and its members will do all they can to make things pleasant for the visitors, of whom there ought to be many. The Brooklyn Association is one of the largest Free Thought societies in the country.

The objects of the Union and Federation are to protest against the union of church and state in this country, and to endeavor to remedy the evil by influencing legislators and legislation whenever and wherever possible. It is the business of the organization to oppose legislation in the interests of Christianity or any other religion. The principle of the Union and Federation is that every religion and religious worshipper must pay its and his own bills, and also refrain from encroaching upon the rights of others in religious matters, as is now done by our Sunday laws, the reading of the Bible and religious books in the public schools, the exemption of churches from taxation, and in various other ways indicated in the Nine Demands of Liberalism.

All favoring these are invited, and those opposed are welcome. We will try to change the views of the latter.

The last Congress was held in Buffalo. The report of this meeting is now in press and will be mailed to all members and contributors as soon as issued.

This Congress is also the annual opportunity for the Freethinkers of the country to get together and get acquainted with each other. This is by no means the least enjoyable part of the meeting. There are several good and moderate-priced hotels near the hall, the Delaverne being perhaps the best. Those desirous of higher priced accommodation can easily find it in New York. The Hall is but a few blocks from the ferry. Visitors unacquainted can obtain all information at the Truth Seeker office.

Contributions for the expenses of the Congress are desired, and may be sent to the Secretary, E. C. Reichwald, 141 South Water street, Chicago, Ill.; to the Treasurer, Henry White, 1231 G street, Washington, D. C., or to the President, E. M. McDonald, Truth Seeker office.

The orators who will set forth our principles, and instruct and entertain the public, will be named later, when their acceptance of the invitations extended are in hand. We have taken advantage of the presence

of Mr. Charles Watts in this country to invite him, and his old friends can all meet him by attending. We shall invite General Birney and Dr. Croffut, of Washington; Mr. Washburn, of Boston; Messrs. Conway, Casson, Pentecost, Rowley, Walker, and others of New York; Mr. Remsburg, of Kansas, and other noted orators, and have no doubt of a most brilliant galaxy of speakers.

Let everybody come and have a good time at this annual reunion of the Freethinkers of the country.

E. M. Macdonald, President.

E. C. Reichwald, Secretary.

CALL FOR THE SECOND ANNUAL CONGRESS OF THE NATIONAL LIBERAL PARTY.

To the Freethinkers of the United States:

You are hereby earnestly requested to attend the annual Congress of the National Liberal Party in Lexington, Kentucky, Friday, Saturday, and Sunday, January 23, 24 and 25, 1903 (303).

The emancipation of the human mind from the bondage of theological superstition has made wonderful progress since the days of the immortal Bruno; but in spite of the culture of modern times, there is still danger that the black flag of Theocracy may float in triumph over the capitol at Washington, and enshroud the Republic of Paine and Jefferson in the darkness of the Middle Ages.

At the close of the eighteenth century it dawned upon the minds of these great thinkers that all men are created equal and this priceless conception made the nineteenth century the most marvelous and the happiest period in the history of the world.

Previous to this century of American Freedom the entire earth was filled with cruelty and barbarism and all mankind were under the galling yoke of kingly tyranny and priestly despotism. The very few of the world's inhabitants who could read and write had no illumination but the light of a candle, and the work of the world was done by the muscles of man and beast. The human brain in this universal atmosphere of kingly and priestly slavery could know nothing of the laws of Nature and the chemical and physical properties of matter, nor of any of the processes of the world around them; and war, misery, pestilence, ignorance and famine were the common heritage of the human family.

This awful gloom that hung over the world like a funeral pall was dispelled by the Paines, the Jeffersons, the Franklins, and their comrades. Their successful revolt against the kings, the priests, tyrants of the earth, gave to the world a hundred years of hope, progress and unprecedented happiness.

To preserve the priceless fruits of their labors, and transmit them to those who are to come when we are gone, is the purpose of our organization. It can only be done by the combined and co-operative work

of the lovers of liberty in America, and we confidently appeal to each and to all of you to join in this great movement.

Unlike the nineteenth century the twentieth has dawned upon us with the spirit of kingcraft and priestcraft reincarnated, and unless the soldiers of freedom rally like our fathers did to resist the power of kings and priests, the freedom of the nineteenth century will be forever lost, the Republic overthrown and the hopes of humanity blasted.

In view of this appalling contemplation we confidently appeal to you to come by hundreds to this annual conference, and make it a memorable event in the history of our distracted country. It is a trite but truthful saying that "Eternal vigilance is the price of liberty." Never before in the history of the world was there a more imperative demand for vigilance than now, because it is an open secret that a tripartite agreement now exists among the political potentates of the earth, the priests of Mammon and the priests of Jehovah to extinguish the torch of liberty and remand all the peoples of the earth back to a state of serfdom and vassalage.

We therefore urge you to come. Besides the election of officers for the ensuing year, other business of far-reaching significance and importance will come before the convention.

T. J. Bowles, President.

J. B. Wilson, Vice President.

Josephine K. Henry, First Vice President.

Harriet M. Closz, Second Vice President.

Morgan Wamsley, Treasurer.

W. F. Jamieson, Secretary.

CONTRIBUTIONS ACKNOWLEDGED.

FROM SEPTEMBER 24 TO OCTOBER 20.

F. B. Pratt, \$1.00; Robert Farrell, \$1.00; W. H. Jackson, \$1.00; B. Brynjolfson, \$1.00; C. C. Warner, 50 cents; C. S. Cary, \$2.00; Mahlon Powell, \$2.00; Richard Allen, \$1.00; John C. Berry, \$2.00; J. D. De Velling, \$1.00; cash, \$50.00; James F. Mallinckrodt, \$2.00; cash, \$10.00; C. P. Loomis, \$1.00; Mrs. E. S. Kent, \$2.00; M. M. Shelaberger, \$5.00; P. Franzman, \$2.00; Mrs. Anna Boyle, \$2.00; Nelson Barnhouse, \$5.00; J. A. Kimble, \$1.00; Geo. Hickenlooper, \$5.00; G. B. Ferguson, \$2.00; C. A. Nelson, \$1.00. Total, \$110.50.

EDITORIAL DEPARTMENT.

THE LOST SHEEP OF THE HOUSE OF ISRAEL.

IT is very evident to the readers of the current ecclesiastical literature, that the Christians begin to realize that they have reached the end of their theological line of argument and that they have affirmed a great deal more than they can verify. In his speech before the Conference of Christian workers at Northfield, Rev. Teunis S. Hamlin said: "I want to say something about the need for the present day of what might be called a Christian agnosticism." He thinks that Christians would be better off to-day if they had been as discreet as the Apostle Paul, who said, "We know in part." "The dogmatism of Christianity," he said, "has led very largely to the agnosticism of the world." This honest confession of the Rev. Teunis S. Hamlin ought to give joy to every Freethinking heart. They "know in part," and a very small part at that. Indeed, it can be safely said that Christians know very little. They believe quite a lot; but belief does not consist in knowing even in part. Joy to the Freethinking world, a truth has come at last from a Christian source. Slowly but surely Freethinkers are being justified. Their refusal to accept Christianity, even in part, is getting to be more and more justifiable; in fact, it will soon be made clear that the Christians will be indebted to Free Thought to get them out of the woods where their blind theologians have led them.

The path has been so crooked
Where priests are "saints" have led,
And naught but zigzag theories
Have to men's minds been fed.
And that path has been followed
By every teacher who
Was led to go it blindly,
Not following the true.
The thousands who have followed
The old calf path are lost,
They're "in the woods" and seeking
Relief at any cost.
They talk about repairing
The old calf path, but see!

For want of a sound basis
They cannot all agree.
They have no wise bell-wether
To lead them to a fold,
They're tangled in a forest
And wandering in the cold.
The guide they had has failed them;
By science it is slain;
They've no one to revive it
And give it life again.
So then, ye bold Freethinkers,
Ye "Infidels" condemned,
Ply well your torch of reason,
And your assistance lend,
To save the poor, lost Christians,
Who only "know in part;"
Forgive them for their blunders,
Give them your hand and heart.

HERBERT SPENCER.*

ONE can never be too sure of his foundations; for as to them, as Shakspeare says, "Truth can never be confirmed enough, though doubt did ever sleep." Spencer, therefore, made his last words to be "Ultimate Question," and he run all of those questions down to one, our concept of space. The static "between" and beyond," of our facts of sensation, realizes to us indestructible matter; the succession of those facts realizes change, motion, time. Thus the ultimates are found in the union of the subjective or objective in making our life conscious; and they are the Latin words *Sta* (I stand) and *fluo* (I flow); or rest and change which become matter, and motion, i. e., force. The sequent and concomitant correlations of these ultimate concepts, which are the facts of consciousness and life, are for us the knowable world; and as these correlatives are invariable and equivalent they negative the concept of any further, other or unknowable existence. Or, as Ingersoll said, "We know that the supernatural world does not exist," for such is the verdict of correlation

*Read as an explanation of what is here said in a poem published in this number of this Magazine by John Prescott Gault on page 651.

indubitably testified to in and by sensation. That ends the old story of Theology and Metaphysics.

What, then, are the "ultimates" of our natural world?

The first verse drops all Theology and Metaphysics, and accepts the World as it is—as facts of our conscious existence. Have you done that?

The second verse finds the world as one, a Monism, yet "endless" in our concept of matter with its consequent space, time and force, which is "change." "Monism" is used in the real, scientific, and natural sense, without god, devil, entity or spook.

The third verse states our concept of law and order in the material world of facts; and in the human world of thought, will and action. Hence "truth" and "right" agree by a correlation or "fitness of things."

The last verse shows us this cosmic correlation, or "chain of circumstance," as the basis, by and upon which we are here to work out our lives as best we can. We thus have liberty "to know the true in order to do the good," because the World of reality, fact and order, The All, now outranks and ends "all authority of gods and kings."

'It has taken all of the past of the human race to work us out of the "old rigmarole" and to stand us thus free and clear in "the open"—emancipated (Liberals).

T. B. W.

GEORGE JACOB HOLYOAKE.*

UPON inquiries I learned that there was only one man who might prevail upon Herbert Spencer to consent to a brief interview. This was George Jacob Holyoake, to whom I had a special letter of introduction from a Chicago woman, he being one of the few men I was extremely anxious to meet. I received an invitation from Mr. Holyoake to visit him at Brighton, where he lived, and where also close by to his house is the home of Herbert Spencer. Mr. Holyoake is in his eighty-sixth year, but still in the harness, shedding sweet light by his pen and shaping the ideals of the generation by his noble example and authority. He was the bosom friend of Gladstone, agreeing with the latter in everything except in religion, which disagreement helped to give a tone of sincerity to their friendship.

I saw in his seaside home tokens of personal regard from such world-famed men as Garibaldi, Kossuth, Louis Blanc, Macceroni, Blum, the

*This is Dr. M. M. Mangasarian's first article as editorial contributor to this Magazine. They will appear monthly hereafter, as does this one, over the initials of M. M. M.—Editor.

Frankfurt publisher who was shot by Napoleon III for helping to circulate new ideas, and Joseph Mazzini, whose very name the French Emperor dreaded. Then he has pictures and autographs from a host of other equally illustrious men in his house—Emerson, R. G. Ingersoll, Henry Ward Beecher, Herbert Spencer, Thomas Huxley and John Bright. On the mantelpiece in his study there is a wonderful bust of Voltaire, made during the lifetime of the French philosopher and poet, and which is certainly beyond compare, as it is also beyond price.

Mr. Holyoake showed me also the only existing specimen of the weapon devised by Macceroni in 1830 with which the English people armed themselves to resist the attack of the imperial yeomanry and by the help of which the reform bill was passed. To give an idea of Mr. Holyoake's worth to the cause of civilization during the last sixty years let me quote the generous words of Huxley: "We are reaping to-day where Mr. Holyoake has sown the seed."

For over half a century Mr. Holyoake has been the banner bearer of ideas which nurse great men and build great nations, and although to-day he is honored by all, yet he has had his share of the persecution which often falls to the pioneer's lot. In the days of ignorance Mr. Holyoake spent six months in English prisons for his anti-theological ideas and again three weeks more because he would not "swear." There is a new England to-day where men like Holyoake are loved and honored instead of being thrown into dungeons with murderers and robbers.

When Queen Victoria went to Paris on a visit to the Emperor Napoleon, Mr. Holyoake was commissioned by one of the metropolitan journals to proceed to the French capital and report the features of the royal meeting. At Boulogne, surrounded by 70,000 troops, Louis Napoleon was awaiting the arrival of the queen. Mr. Holyoake saw the good and pure English queen greet the usurper, who had been condemned and deposed for high treason by a lawful court but who by a most bloody revolution had seized and kept supreme power, with a kiss! There were many patriots in England who sympathized with Victor Hugo's indignation at this kiss bestowed upon the "false, fleeting, perjured" emperor. It was of my gracious host that the Tories during Gladstone's premiership said that he (Mr. Holyoake) furnished the Liberal party with brains. The principal service he rendered to Mr. Gladstone's administration consisted in his saving the party from its music-hall supporters—the jingoes. Indeed, Mr. Holyoake was the first man in Europe to apply to them the term "jingoes."

To describe the character of this brave thinker and reformer, and give a resume of his career, I can not do better than to quote the lines of an English poet :

"If he has gained but little for his purse,
His conscience, happily, is none the worse ;
He never flouted peasant, fawned on peer,
He neither stooped to flattery nor to fear,
Knew in familiar fashion, face to face,
The wisest and the best of England's race ;
Still walks erect, although his head is gray,
And feels his youth not wholly slipped away."

M. M. M.

RELIGIOUS CONDITIONS IN EUROPE.

BY M. M. MANGASARIAN.

THE following is a synopsis of a lecture that Dr. M. M. Mangasarian delivered in the Grand Opera House in Chicago, Sunday, Oct. 13, 1902.—Editor.

Religious conditions in Europe were referred to by M. M. Mangasarian before the Independent Religious Society at the Grand Opera House yesterday as follows: "The greatest thing in the world that I encountered more than once during my recent wanderings in Europe—the greatest not for value, but for size, force and power—was human ignorance. I was against my will forced to the conclusion that the country where there are the greatest number of churches or mosques is also the country where there is the greatest poverty coupled with the greatest ignorance.

"Constantinople, for example, is really one of the most religious cities in the world. Five times a day every Turk is expected to absent himself from his business and appear before God to tell him that there is only one god and he is it. The Moslem believes that the few crumbs which, like the dogs in his own streets, he picks up for his empty stomach are sent to him as a backshish in answer to his frequent prayers.

"Standing in St. Peter's in Rome I saw troops of Italian peasants reverently kiss St. Peter's toe. 'You have been kissing that bare, dead foot all your lives,' I said in my mind, 'and so have your fathers and mothers before you, but what has it done for you or your country? You are

wretched, poor, uncombed, unwashed; you have scarcely enough to eat. Is this all that St. Peter can do for you?"

"It is not enough for a country to be rich in crucifixes, golden vessels, Carrara marble virgins and angels, bronze popes, alabaster Christs, mosaic madonnas with diamonds for eyes. What are wanted more urgently are decent homes for the people. Bread enough to go around."

ALL SORTS.

—The English Freethinkers have made arrangements to bring out soon an edition of the "New Catechism."

—A Sunday school teacher told his infants to ask any questions they had in their minds, and a little one asked, "When is the circus coming?"

—"Br'er Williams sez dat de Lawd will provide."

"Yes; but he spends too much time prayin' fer provisions."—Atlanta Constitution.

—Friends who have not already done so should send immediately 50 or 75 cents for a copy of the "New Catechism." It is the Freethinker's creed up to date.

—The preachers might give the sinners a little consolation these days by telling them they would shortly be located in a country where they would need no coal.

—Sunday School Teacher—Who was the wisest man?

Tommy—Solomon. He had 800 wives and remembered all they told him.—Somerville Journal.

—An Agnostic is a person who admits there are some things he does not know, therefore it will readily be seen that no orthodox clergyman will for a moment allow that he is an Agnostic.

—George Jacob Holyoake says that "Dr. Mangasarian's 'New Catechism'

is the boldest, broadest, most informing publication known to me. It is a cyclopedia of theology and reason in a nut shell."

—"Now, boys, you know there are ten commandments, and if you should break even one of them do you know what would happen?"

"Sure! Dem dere'd be nine left."—Chicago American.

—In Common Parlance: Sunday School Teacher—And so Lot's wife was turned to salt. Can anyone tell why?

Wicked Willy (from the rear)—She was too fresh!—Harvard Lampoon.

—It can be truthfully said that Christian theologians have made a barbarous attempt to reveal the will of their Almighty. Barbarous theories can come only from barbarous minds. "By their fruits ye shall know them."

—Now is the time that we expect our good friends, who have in years past obtained clubs of this Magazine, at 75 cents, to put in their best work, and many who have never sent us clubs we hope will obtain them for Volume XXI.

—At Berne, Switzerland, the Federal Council has decreed the active enforcement of an article of the constitution forbidding the establishment of new convents by religious orders or the re-establishment of suppressed congregations.

—"The Priest and the Church—What Have They Done for the World," by Judge Ladd, the leading article in this number of the Magazine, when finished in the December number, will be put into a pamphlet, the price of which will be 25 cents. It ought to have a large sale.

—There is but one more number in this volume of the Magazine. Our friends, whose time expire with the December number, will do us a great favor by renewing their subscription at once, and save us the trouble and expense of sending them a notice through the mail.

—Nebuchadnezzar shouted for joy as he was turned into the grass patch.

"Suppose," he said, "they had tried to make me eat breakfast food!"

With a violent shudder as he passed the sawdust pile, he started his dinner with a choice piece of clover.—The New York Tribune.

—Admitting the Bible story of the fall of man to be true, it is a sad reflection upon the wisdom and power of the Creator for not putting a better man and woman in such a serious and important place. No human parents would jeopardize their offsprings in the way we are told the Bible God did.

—"Molly, I wish you would be a better little girl," said a father to his little daughter. "You have no idea how sorry I am that mamma has to scold you all the time." "Don't worry about it, pa," was the reply of the little angel; "I am not one of those sensitive children. Half the time I don't hear what she says."—Springfield Republican.

—Yet once again that bright little boy.

He was having a good time at Lake Geneva, where the Swiss watches come from, but he did not forget to say his prayers.

"O, Lord," he said, as he knelt at his bedside one evening, "make me a good little boy. I asked you the other day to do it, and you didn't."—Chicago Tribune.

—Lucius C. West, our long-time literary friend of Kalamazoo, Mich., writes us a private letter:

Each month the Freethought Magazine is welcomed by me as it has been ever since it started so many years ago. In its early life you were doing a grand work in an able manner, but in the routine of your busy labors to-day do you ever stop and note the merit and power of your magazine at the present time? With each issue I read I feel just like slapping the editor and the contributors on the back and exclaiming, "That's so, strike again."

—The attention of our readers is directed to the call for the Congress of the American Secular Union, which meets Saturday and Sunday, Nov. 15 and 16, 1902, in Brooklyn, N. Y., and also to the call for the Congress of the National Liberty Party that meets in Lexington, Ky., Friday, Saturday and Sunday, the 23d, 24th and 25th of January, 1903. We hope each of these gatherings will be well attended and prove a success. Both calls appear in this number of this Magazine.

—A Freethinker's Prayer—By R. C. Adams, President of the Montreal Free Thought Club: "May the Commonwealth of man come; may the will of the worker be done; may the toiler receive abundantly his daily bread; may each man pay his debts and never ask forgiveness of just dues; may we resist temptation to injure others or degrade ourselves; may the discoveries and inventions of science and the knowledge of nature deliver us from evil and let us strive to do justly, love mercy and make other people happy. Amen."

—The small boy refused to say his prayers the other night on going to bed. "Don't you wish God to take

care of you?" asked his mother. "Well, there's no use in asking him to. He will anyway," replied the young hopeful. The next day the small boy went a-fishing with his father, and the event of his life happened. He caught a three-pound pickerel. "There," he said, beating his little sides with joy; "there, daddy, what do you think of that for a boy with only one pocket in his knickerbockers, and who won't say his prayers?"

—An Angelical Catholic correspondent in the New York Sun says: "Protestantism may have brought forth freedom of thought and speech, but these have bred doubt of the Word God has given us; doubt of the Redeemer He has given us, and doubt of God Himself." Without freedom of thought and speech there could be no intellectual progress. Freedom of thought and speech have properly destroyed the Word of God dogma, have proved the world's alleged Redeemer to be a myth and the God of Christendom a chimera.

—There is a certain Chicago man who happens to be the proud parent of a very vigorous boy of five years, who has already acquired the manly habit of swearing whenever he wishes to express his young ideas forcibly. Not long ago his parents sent him to Sunday school and gave him a penny to put in the contribution box. When the deacon came down the aisle, taking up the pennies of the children, he passed by this particular boy, whereupon the youngster arose and horrified the entire Sunday school by shouting: "God damn you, come back here and get my penny!"

—While at Cabadonga the King of Spain visited the shrine, which is one of the most famous in Europe. After the "Te Deum" Alfonso said he was hungry and wanted something to eat. The Bishop of Cabadonga conducted

his Majesty toward the relics and began an explanation of St. Peter's toe nail and St. Paul's hair. The King stopped him with:

"Say, Bishop, do you believe that nonsense?"

The scandalized bishop affirmed that he did.

"Well, I don't," replied Alfonso. "We have seen enough, I'm going to dinner."—Chicago American.

—"The best biblical scholars and critics have found that the story of Jonah and the whale had never been rightly translated. Atheists will be confounded and compelled to hide their heads when they learn that the whale was not "a great fish," but simply the name of a tavern at Ninevah which took Jonah in out of the bad weather. After he had enjoyed the hospitality of the Whale hotel for three days and three nights, his bill was presented and he was forthwith ejected, for good and sufficient reasons, giving credence to the great fish story which has been so successfully peddled around by infidels as impossible."

—There is an old story, old enough to be retold, of an Irishman who did not believe in a future life. So sure was he of his position that he used to make it a point to attend spiritualistic circles to convince the people there how seriously mistaken they were. One day the Irishman died and a circle was held to find out what he thought about his error now. The Irishman soon got control and announced triumphantly:

"I've ben there an' I've coom back to tell yez that I was right. I've found no future life here. So yez might as well quit an' go home."

The astounded circle soon broke up, and several people remarked, on their way out, "How natural."

—Toledo, Ohio, Sept. 24.—(Special).—The Methodist general conference is in session at Defiance, and three presiding elders are to be called up for "conduct

unbecoming a minister of the gospel." They are the Rev. J. M. Avann of this district, the Rev. John Martin Mills of the Lima district, grand prelate of the Grand Commandery of Knights Templar of Ohio, and the Rev. R. W. Lance of the Findlay district. The offenses charged against each will all be specifically made public in conference this week.

The charges in each of these three cases is "Conduct unbecoming a minister." It would be well for the "general conference" to set forth minutely and specifically the conduct that is "unbecoming a minister."

—The following is from the Sunday magazine supplement of the New York Times:

Brander Matthews and F. R. Richardson, publisher of the International Monthly, were walking down Broadway from Fourteenth street, discussing some late philosophical essays. Suddenly the litterateur stopped with a smile.

"Read that sign," he observed. "What polemist will dare take arms against the hypothesis of evolution now?"

Mr. Richardson looked and laughed. He read the sign aloud: "The Herbert Spencer Cigar—Have One."

"If you insist," replied Mr. Matthews, "I hope his cigars are not inferior to his syntheses."

—A well known ecclesiastic has forwarded a remarkable petition to the Pope. "In the interests of civilized society and the honor of religion in Italy," he begs the Pontiff to grant plenary indulgence to all priests or monks who shall wash themselves daily, with extra partial indulgence to those shaving regularly at least three times a week during a specified period.

Students belonging to the Teutonic and Anglo-Saxon colleges at Rome are easily recognizable by their general neatness and cleanliness, but in the Italian seminaries and monastic novitiates the traditional sanctity of dirt still holds sway. In most of them soap, hair brush, and looking glass are

worldly luxuries excluded by rule, and the clerics emerging therefrom perpetuate the tradition.—Chicago Tribune.

—Owing to the increasing popularity of cremation the city of Berlin is said to be seriously considering the establishment of a hall where urns containing the ashes of deceased can be placed. At present two halls erected for this purpose at Treptow and the city cemetery, Friedrichsfeld, are used. Both of these are very crowded, and therefore the Berlin society for cremation has petitioned the magistrate to erect a municipal hall on the plan of similar ones to be found at Gotha and Milan. Strange to say, although there is a popular movement for cremation in Berlin, up to this time the Prussian government has refused permission to establish crematories. Bodies are therefore taken to Gotha and Hamburg for this purpose and the ashes brought back to Berlin.

—Among Booker T. Washington's many stories of the contempt of the low-class Southern whites for the negroes is this one: "One day," says Mr. Washington, "a poor, ignorant white man came to the polls to vote. 'I wish you'd oblige me by voting this ticket,' said a bright mulatto who was standing near the polls. 'What kind of a ticket is it?' asked the poor white man. 'Why,' said the mulatto, 'you can see for yourself.' 'But I can't read.' 'What, can't you read the ballot you have there in your hand and which you are about to vote?' exclaimed the colored man. 'No,' said he, 'I can't read at all.' 'Well,' said the colored man, 'this ballot means that you are in favor of giving equal franchise to both white and colored citizens.' 'It means to let the niggers vote, does it?' 'Yes, sir.' 'Then I don't want it. Niggers don't know enough to vote.'"

—The December number of this Magazine completes the twentieth volume

of this Magazine. No one now living, but our good wife, can fully realize the labor and anxiety that we have experienced during these twenty years; how many times we have thought that the number we were then getting out must of necessity be the last, but by the help of many good friends, some yet living and others gone to their long rest, we have kept the Magazine alive, and we think have been able to improve it from year to year. At our age, nearly seventy-five years, we cannot expect to publish it many years longer, but we hope and trust that at our departure, or before that time, it may fall into the hands of some one much more competent than we are, who will continue its publication. We are glad to announce that our health, at the present time, is as good as we could expect at our advanced age.

—C. H. Matthews, of New Philadelphia, Ohio, sends us the following:

In the Godly and Christly city of Cleveland, Ohio, where there are millions of untaxed church property, which ought to be on the tax duplicate, and bearing its due proportion of the burdens of government, I read in the Daily Plain Dealer of Sept. 13, "a tale of the most pitiful destitution. A woman alone, with five small children, no bread to feed them, no roof to cover them; with death from starvation or exposure staring them in the face, each moment, is the burden of the tale." The husband, sick and feeble, dragged himself out to search for work, only to be turned away, sometimes with a polite refusal, more often with a harsh one. Some days ago the woman was turned out of the house and her goods thrown into the street. She spent two nights in the police station, with her five little ones, sleeping on the hard prison planks and eating the plain prison bread. Superintendent Ernede, of the infirmary department, sent the mother and babe to a hospital and made provision for the four remaining

children. There is more "Christianity," so-called, in Cleveland, than in any other city of its population in the State of Ohio. The state of society that renders such scenes possible (and this is not an isolated one) is a disgrace to the much-vaunted "Christian civilization." "When they ask for bread, ye give them a stone."

—Fred Smith, of Ilkley, England, sends us the following poem:

Life! great mystery! Who shall say
What need hath God of this poor day?
Formed by his hand with potent skill—
Mind, matter, soul and stubborn will;
Born but to die; sure destiny—death.
Then where, Oh, where this fleeting
breath?

Not one of all the countless throng,
Who have lived and died and suffered
long,

Returns to tell the great design—
That future—which is yours and mine.
We plead, Oh God! for some new ray
Of light for guidance on our way;
Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling
fear;

This thought that mars our blessings
here;

This restless mind, whose bolder sway
Rejects the dogmas of the day
Taught by jarring sects and schools,
To fetter reason with their rules.
We seek to know Thee as Thou art—
Our place with Thee—and then the part
We play in this stupendous plan.
Creator, Infinite and man,
Lift up this veil obscuring sight.
Command again: "Let there be Light!"
Reveal this secret of Thy throne;
We search in darkness the unknown.

—E. C. Reichwald sends us the following notice:

Taxation of Church Property—An Organization Effected—To Draft Bill.

Delegates from different societies favoring taxation of church property met Sunday, Oct. 5, at Garfield Turner Hall. Temporary organization was effected by the election of Mr. Edward Deuss as president and J. H. Copeland

and Leopold Neumann as secretaries. Mr. Neumann reported that over 300 societies, including many labor unions, had joined the movement.

Addresses were made on the subject of the organization, which, on motion, was named "The United Societies of Chicago and Illinois in Favor of the Taxation of Church Property." Messrs. E. C. Reichwald, George J. Thompson, J. H. Copeland, L. Neumann, J. Penkert and others participated in the discussion.

A committee consisting of Messrs. E. C. Reichwald, J. H. Copeland, L. Neumann, Chas. Ritter and J. C. Cada was elected to draft a bill to be presented to the next Legislature—the same to be reported at the next meeting.

After some discussion on the subject of free text books in the public schools the association adjourned to meet again two weeks hence.

—Last winter David Higgins, an actor and one of the stars in "Up York State," was traveling from New York to Albany by rail. Seated near him was one of those good men who have a conviction that their duty in life lies in being conscience-keeper for the rest of us. He kept a solicitous eye on Mr. Higgins, and finally, touching him on the shoulder, he queried:

"Do you know where you are going?"

"Albany," was the reply, in a tone of irritation.

"O, I don't mean that," explained the benevolent world saver.

"Didn't mean it!" exclaimed Higgins. "Well, if this isn't the Albany express it must be stopped." He made a grab for the bell rope and would have stopped the train had not an amiable friend assured him that the train was on the right track for Albany.

"What did you mean, then?" Higgins sharply demanded of his neighbor.

"I simply wanted to ask you," was

the reply, "If you knew whether you were going to heaven or—the other place."

For a moment it looked squally for the querist, but on second thought Higgins sank back into his seat with a sigh of relief. "O, that's all right."—Chicago Tribune.

—Mr. Edwin A. Potter, of Springfield, Mass., sends us the following verses, written by himself, on his seventieth birthday, Aug. 18, 1902:

Father Time hath frosted my nut-brown hair,

Till now it is silvery gray;

Yet I realize not, though I have not forgot,

That I'm three-score and ten to-day.

He hath furrowed with wrinkles my once smooth brow,

And faded my cheeks once fair,

Yet my heart is still light for his shriveling blight

Hath never found lodgment there.

He hath stealthily plucked once abundant locks,

Till my cranium now is quite bare;

Yet my heart is still warm, notwithstanding life's storm

And a measure of sorrow and care.

Then what though my scrimmage with old Father Time,

Leaves me bald, faded, wrinkled and gray;

My heart is still young, or this song were unsung,

For I'm three-score and ten to-day.

While others are praying an unknown God,

To wash all their vileness away,

I work with my might, for Truth, Reason and Right,

Though I'm three-score and ten to-day.

—The Liberal Club of Los Angeles, Cal., meets every Sunday night in Brent's Hall, 534½ South Spring street. Visiting Freethinkers cordially invited and are requested to make themselves known. Speakers intending to visit California should correspond with the chairman, George T. Bruce, 1162 East Vernon avenue.

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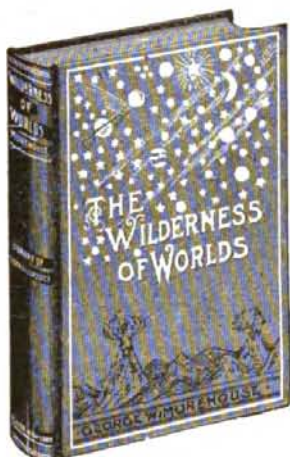
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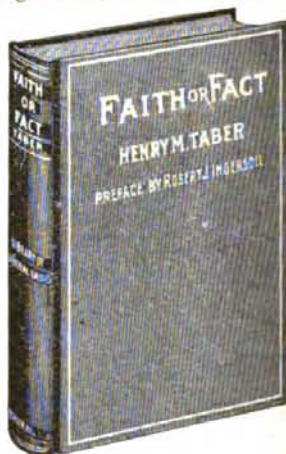
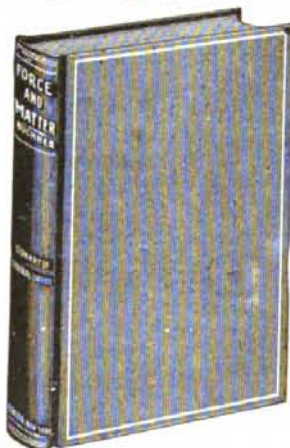


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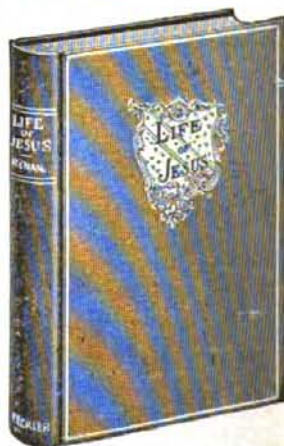
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FREE THOUGHT MAGAZINE

DECEMBER, 1902.

THE LOVE OF GOD AN IMPOSSIBILITY.*

BY DANIEL K. TENNEY.

THAT peculiar personage, commonly called "Our Savior," when asked by a lawyer, "Master, which is the great commandment in the law?" answered:

"Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."



DANIEL K. TENNEY.

The same divine injunction was first issued, thousands of years before, by the father of the alleged Savior:

"Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind."

What God is it whom we are thus, by both father and son, commanded to love? Was it, at first, any other than the Jehovah of the old testament? Later, was it any other than Jehovah and his two consorts? Certainly not. Nor was any other ever dreamed of by Christian writers or worshipers until very recent times. Now, let us investigate

a little into the character and peculiarities of this Jehovah and his son, and see whether, assuming their actual existence, it is possible for any man of good sense to love them. In making this investigation it will likely

*Note—This paper was prepared for and read before the American Secular Union and Free Thought Federation at its recent annual congress, held in Brooklyn, N. Y.

be claimed by our clerical friends that we are "threshing over old straw." As they are experts in that line of business, having been profitably engaged in it from time immemorial, their claim may be conceded. Still, as the clergy continue threshing their flails in that same old straw, why should others be precluded from approaching the stack and endeavoring to release our deluded brethren, by more modern methods, from the thrall-dom of divine nonsense?

Jehovah is the wonderful God who created the heavens and the earth, including light, water, dry land, all manner of vegetation, the sun and moon and "the stars also", light and darkness, fishes, birds, beasts, cattle and creeping things, and, finally, man and woman, all in six days—and "rested on the seventh day from all his work which he had made." About twenty-five hundred years after this divine task was completed, Jehovah selected a murderer and fugitive from justice, by the name of Moses, and inspired him to write a concise and reliable history of the whole transaction, in plain language, easy to be understood, and to follow it up with a history of the Israelites, until they approached the River Jordan. He was to preach it also to about three million wandering Israelites, whom he was hustling from the land of Goshen in Egypt, at the rate of about fifty feet a day, to Palestine. Moses did the work faithfully. Hence we know, of course, that his history, thus related by divine authority, must be true! Until this divine statement of facts was announced by Moses, no one knew anything about the matter. Adam never wrote a word, although he was there at the time, and undoubtedly talked it all over with Jehovah, as they occasionally "walked in the garden in the cool of the day," when the Creator was getting ready to turn over the control of earthly affairs to the human race. Maybe, Adam was short of ink, or paper, or concluded to put it off awhile, and perhaps, after the fall, he became ashamed to make a record of the facts! We can hardly blame him. But surely Jehovah could have written it out, then and there, with his finger on tables of stone, and then we would have had an infallible record. He was probably too tired, or was unwilling to work on the Sabbath! Perhaps we ought not to blame him, either.

This divinely inspired history, when completed, was confided in just as it reads, and not otherwise, by everybody within the realm of its circulation or exposition, for more than thirty centuries. It was the Word of God. It contained no mistake. Finally, bold thinkers began to doubt its literal truth, and lost their lives in consequence. At length, during the last century, scientific demonstration has established the fact that the

earth is countless of millions of years old ; that even the age of the stratified rocks, quite visible to us, is not possibly less than two hundred million years ; that all of these are composed of rocks older than themselves, which have been worn away by wind, weather and chemical forces and gradually deposited under the seas ; that sedimentary rocks have always been in process of formation ; that as material from the center of the earth is thrown up by volcanoes, earthquakes and by the constant flow of hot springs, the sedimentary rocks settle down toward the center to fill the place of those thus cast forth ; that the rocky crust of the earth has thus always been settling down and interior matter cast out, in like quantity, and, so far as we can judge, this process will continue forever ; that abundant fossil evidences of former animal and vegetable life exist in the oldest rocks, even in those which have been metamorphosed by internal heat and elevated into mountain peaks. Thus, geology affords not even a suspicion that the earth ever had a beginning. If, therefore, the age of the stratified rocks alone indicate a period of from two hundred to six hundred and eighty million years, as is estimated by scientists, who have patiently studied the subject, how much greater must have been the time consumed in elevating, from the interior, into hills and mountain ranges, the molten and metamorphosed rocks, out of whose later disintegration the sedimentary and stratified rocks, now subject to measurement, were constructed ? Indeed, there is not a scintilla of evidence that this process of subsidence, upheaval and reconstruction of the crust of the earth has not been going on forever.

Mount Ararat is composed of granite, more than three miles in altitude. That rock was once deposited as sediment under some sea, gradually subsided under other accumulating sediments, from thirty to forty miles downward, until it reached that point in the earth where, by internal heat, it became metamorphosed and potentially molten. Overlying it were many miles in thickness of later sedimentary rocks. By the natural forces of subsidence and upheaval the range of mountains, of which Ararat is a conspicuous peak, was elevated toward the clouds. The overlying softer rocks wore away, wafted to valleys and waters below, leaving the grand peak remaining, of which about nine thousand feet is covered with perpetual snow and glaciers. This is where Noah's ark landed, and where he started a vineyard, about one thousand six hundred and seventy-five years after the birth of Adam, we are told. How long was that mountain in process of construction ? Would billions of years be an overestimate ? Study and reflection have likewise convinced the scientific mind that man-

kind has flourished upon this earth for well-nigh a million years. There is positively no doubt about it.

How can we possibly love a "Lord, Thy God," who, through the murderer Moses, palmed off upon countless millions of people such a creation story as that in Genesis, which he knew to be wholly false?

But the learned and faithful clergy now tell us that Jehovah did not mean what he said, or, maybe, that Moses was a little deaf, and so did not understand him right! That, though the evening and the morning is said to have occurred on each of the six days mentioned, they were, in fact, not limited to twenty-four hours, but were six vast periods of unlimited duration. Is it not a little strange that God or Moses should be so careless in so important a matter? But it should be remembered that twenty-five hundred years after the creation, Jehovah wrote with his finger, on a tablet of stone, and gave to Moses, on Mount Sinai, the ten commandments, one of which enjoined the keeping of the Sabbath, "for in six days the Lord made the heaven and the earth, the sea and all that in them is, and rested on the seventh day." What kind of days were those? Were each of them periods of unlimited duration? Was Moses or the Israelites expected to so understand? Did they so understand, in fact? Did Jehovah mean to say that, after working at the creation and finishing it in six days, of millions of years each, he rested on another of like duration? Is he still resting? What does this creation story reveal to us, either literally or metaphysically, but a specimen of priestly nonsense, born of ignorance and designed to deceive the foolish? But if, indeed, the story was told by Jehovah, through Moses or otherwise, and we now find it to be false, how can we possibly love "the Lord, Thy God," who gave it his divine sanction? If "all liars shall have their part in the lake which burneth with fire and brimstone," what but divine power can keep Jehovah and Moses out of it?

But Jehovah did a lot of other strange things. After he got Adam finished and the fruit growing in the beautiful garden, he told him there was a variety of it—the tree of the knowledge of good and evil—that he must not eat, "for in the day that thou eatest thereof, thou shalt surely die." He did not tell Eve this, for the rib transaction had not yet taken place. Later, he converted one of Adam's ribs into a beautiful woman. It was a happy idea. But he created a talking snake also, and placed him in the garden, where he tempted her to eat some of the fruit of that forbidden tree, and she gave some of it to her dear husband. Jehovah became greatly grieved and desperately angry at this trivial offense. He did

not kill off the offenders, as he had promised to do. How much better it would have been had he done so, started a new pair and cut down that awful tree! He cut down the tree and killed the snake all right. There has never been such a tree or such a snake since. But he sought immediate vengeance upon the offenders. Adam and Eve had somehow found out that they were naked, and were ashamed. How they found it out is not stated. They were the only two human beings in existence. They had never seen any clothing, unless, perhaps, their Creator, in whose image they were, was adorned with something of that sort. At any rate, they buttoned on a lot of fig leaves to conceal their nakedness. This not proving a success, "the Lord God made coats of skins and clothed them." "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be unto thy husband, and he shall rule over thee." "Unto Adam he said, * * * Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread." And then the "Lord God" said: "Behold, the man is become as one of us to know good and evil," and accordingly turned them out of the garden to go to work for a living, and set a "flaming sword which turned every way" to keep them out. Where he got hold of that sword, or how he set it on fire, is not stated!

Before this offense and its awful condemnation, Jehovah had told Adam and Eve, "be fruitful and multiply and replenish the earth," and gave them "dominion over every living thing and every herb and every fruit of a tree yielding seed." He evidently designed that they should not know good from evil, but that they and their progeny should grow up in nakedness and ignorance, but without sin, without being obliged to work, and that children, instead of being brought forth after long travail and in agony, should emerge from the mother's womb without pain or inconvenience. But when they ate that fruit and came to know good and evil, and "became as one of us," the awful penalties followed. Here occurred the fall of man and the introduction of sin and suffering into the world. Who was to blame? Eve, or Adam, or the serpent, or the "Lord, God," who created them with an appetite for fruit?

How can any human being, possessing intelligence equal to a grain of mustard seed, be expected to love a "Lord, Thy God," capable of inflicting upon the entire human race such penalties? It was himself who

was responsible for both the offense and the condemnation. Had such a being a real existence, could we avoid loathing him forever?

About this time, "there was a war in heaven." Jehovah cast out Satan and a lot of other unruly angels, started a penitentiary in most awful form, providing a punishment for every human soul, "the flame of whose torment ascendeth up forever and ever." Over this Satan was placed in control, and has ever since been walking about "as a roaring lion, seeking whom he may devour." Every human soul, commencing with Abel, was consigned to that horrid abode, without possibility of escape, for countless years. The clergy, until a few years ago, used to insist that this inevitable infliction continued for only four thousand and four years. Now they concede that Adam, the first man, appeared upon the earth something like a million years earlier, during all of which time this lurid torment has been in full operation and so continues, with a slight exception, which will later be explained. This is the "Lord, Thy God," "whose tender mercies are over all his works." Can any person who reads the history of this awful character, love him? The devil does his horrible work because he has to, and attends strictly to business. Jehovah is the "All in All," and has things done according to his liking. How does he enjoy the torment of the countless billions of souls, stewing in fire and brimstone, inaugurated by himself? What a lovable character indeed! No wonder the devil has the largest patronage!

In process of time, Cain and Abel were born. Cain murdered his brother. The law of God, announced to Noah, was, "Whoso sheddeth man's blood, by man shall his blood be shed." Why did not God cause Adam to execute that law upon Cain, or do it himself? Instead of that, he said, "A fugitive and a vagabond shalt thou be in the earth." "And the Lord set a mark upon Cain, lest any finding him should kill him." At that time there was no one else on earth, except Adam and Eve. Could that mark prevent his father and mother from recognizing him? Why was the great Creator so anxious to preserve the life of that cold-blooded murderer? Why did he not kill Cain and bring Abel back to life? Would not that have been a better divine exhibit? Cain went eastward to a land called Nod, got married and raised a family. Adam, in due time, went to the bottomless pit, and there still abides, with Eve also. Where did Cain's wife come from? Was she made of dust, or out of one of his ribs? Will some one "called of God" please explain?

Time wore on. Mankind grew worse and worse. The original sin was everywhere in evidence. Jehovah got tired of it, and with a miraculous

flood drowned every living thing on the earth, except Noah and his family and a lot of other animals. Noah had "found grace in the sight of the Lord." But soon after he got ashore, on the tall mountain, he became beastly drunk. Is it not strange that so unworthy a man should have been selected for so grave a responsibility! But maybe it was pretty cold up there, among the glaciers, and he needed something stimulating. The human race, descendant from Noah and his sons, still went on increasing and growing worse, from century to century. Some enterprising fellows, at Babel, started to build a tower. Jehovah was afraid that, by means of it, sinners would be able to climb up into heaven, where they were not wanted. Heaven must have been a great deal nearer than it is now. To ward off this danger, he went down and confounded their language so that they could not understand one another. What infinite wisdom was thus displayed! What infinite mischief was, by this divine caprice, inflicted upon the human family! How much should we love the "Lord, Thy God," for getting scared about nothing and embarrassing intercourse between different races of men forever?

After a while Jehovah found that, though he had made man in his own image, he was somewhat defective in construction for earthly uses. So he ordered every male child to be circumcised, and it was done accordingly. Then Jehovah selected Abraham for an important mission, saying, "I will bless thee and make thy name great." He went to Egypt with Sarah, his wife, who was "a fair woman to look upon," and pretending that she was his sister, turned her over to Pharaoh for customary purposes. Afterwards, "when stricken with age," Sarah had a miraculous baby. Soon afterwards the Sodom and Gomorrah incident occurred. Lot's wife was pickled in salt, but he and his two daughters were saved. Think of the horrible result of this divine salvation! What supreme wisdom was displayed in preserving the incestuous three!

Some four hundred years afterwards the progeny of Jacob and Joseph, who had been increasing at a great rate in Egypt, became discontented. Jehovah wanted them to go to Palestine, about a hundred and fifty miles away. Pharaoh, King of Egypt, was not willing to let them go. So Jehovah appointed the murderer, Moses, then a fugitive from justice and in hiding, and his brother Aaron to superintend the removal. They were to persuade or frighten Pharaoh to consent to the departure. They had hard luck. They first tried Aaron's rod, which turned into a serpent and swallowed all the other rods of Pharaoh's wise men and sorcerers. Next Jehovah turned all the waters of Egypt into blood, which killed all

the fish, "and the rivers stank so the Egyptians could not drink it." Next Jehovah filled the houses, the beds, the ovens and the kneading troughs with frogs. Then he turned all the dust in the land of Egypt into lice. Next he corrupted the whole land of Egypt with flies, killed all the cattle horses, asses, camels, oxen and sheep in the country. Next he inflicted boils upon every Egyptian. Then "hail, mingled with fire, which smote both man and beast, and destroyed every herb and every tree." Next he tried locusts, which destroyed all the fruit and everything green in Egypt. Then three days of total darkness, during which the people "saw not one another." During all these plagues "the Lord hardened Pharaoh's heart," so he would not let the Israelites go, saying, "Pharaoh shall not harken unto you, that my wonders may be multiplied in the land of Egypt." What a queer "Lord, Thy God," is that! Finally, "The Lord smote all the first-born in Egypt, and all the first-born of the cattle." Then Pharaoh gave up, and concluded to let the Israelites go. They started on their wondrous voyage. What profound wisdom was exercised by "the Lord, Thy God," in all these exhibitions of sleight-of-hand, cruelty and infamous conduct toward the people of Egypt, who were a thousand fold superior in both morals and intelligence to the people who were commanded by him to escape! If the Lord was of a different opinion, why, instead of killing all the first-born, did he not kill the whole bunch, and let the Israelites live in peace and enjoyment in the delightful country of Egypt, instead of spending forty years of hardship in the desert at war with others, destroying whole tribes, young and old, with the sword, to acquire a land, though alleged to be flowing with milk and honey, really unfit for the residence of others than rude and wandering tribes of barbarism? The expedition from Egypt was personally conducted by Jehovah, who furnished a pillar of cloud by day and a pillar of fire by night to guide it. He sent down abundant provisions from heaven to supply them, and miraculously preserved their clothing and shoes from wear and tear for forty years, while they were on the way. Jehovah personally visited and talked with Moses all along, "as one friend talketh with another," and gave him a lot of divine rules, among others, "Thou shalt not suffer a witch to live." Several other chapters of instructions were given, concerning sacrifices and other matters, all of which are enough to make a horse laugh! But Moses and all the others who were twenty years of age, or more, at the outset, except Joshua and Caleb, died on the way. Moses says, in one of his books, that nobody knows where he is buried. Being divinely inspired, it must be true.

During this long tramp of forty years, Moses and his followers had been fighting battles and destroying people who opposed them, from day to day. Finally they approached the land of the Midianites. Here Moses gave to the soldiers this command: "Kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women and children that have not known man by lying with him, keep alive for yourselves." As the result of that battle, the boys "captured thirty-and-two-thousand persons, in all, of women that had not known man by lying with him," and kept them alive for themselves, "as the Lord had commanded Moses." How is it possible that decent men, and especially good women, can even pretend to love such a beastly "Lord, Thy God," as that?

Soon after the Promised Land hove in sight, Moses died and Joshua took command of the vast body of wandering Israelites. Jehovah was with him also, but ceased to rain down victuals from heaven any more. The boys had to hustle for them. Some priests, by stepping into the river Jordan, stopped its flow from above and the vast army crossed on dry land. They advanced on the walled city of Jericho, near by. Seven priests, with seven rams' horns for trumpets, blew their blasts upon the walls for seven days as they marched around the city. On the seventh day the walls fell down flat and the army "utterly destroyed all that was in the city, both man and woman, young and old, and ox and sheep and ass, with the edge of the sword," except a harlot, by the name of Rahab, whom they saved, and "they burned the city with fire." All this under the divine supervision and direction of Jehovah. "Thou shalt love the Lord, Thy God, with all they heart," etc. How is it possible for any human being to do that?

And so Jehovah continued his warlike vengeance from place to place. By and by, with all his "mighty men of valor," he encountered the Amorites, who were defending their homes and country. At Joshua's command, Jehovah suspended the movement of the sun and moon for a whole day, to give Joshua an opportunity to defeat the enemy, and "cast down great stones from heaven upon them, so that there were more which died from hailstones than they whom the children of Israel slew with the sword." And "Joshua smote all the country of the hills and of the south and of the vale and of the springs, and all their kings, and left none remaining, but utterly destroyed all that breathed, as the Lord of Israel commanded." What lovely laws of warfare Jehovah prescribed! The Philippine water cure of our day is a pleasant sport in comparison. What

would become of a commander who should adopt those awful rules of warfare in our time? Would we love him, or hang him by the neck until dead?

And so things ran along, under the divine guidance, from century to century, growing worse from day to day. The original sin of Adam and Eve continued to exhibit its foul consequences. After a thousand other vicious and ridiculous things had occurred, Jehovah started a lot of prophets in the religious field. It would be too tedious to present the absurdities of these divine ministers. There is just about as much wisdom in their utterances, and proceeding from a kindred source, as in the words of the Lord spoken through the mouth of Balaam's ass. I will give a few specimens only.

It seems that the old prophet, Jeremiah, had become sorely vexed with the people of Jerusalem and Judah and the countries around about, including Egypt, Arabia, Media and others, and with "all the kings of the earth, which are upon the face of the earth." Accordingly he proclaimed, "Thus saith the Lord of Hosts, the God of Israel! Drink ye and be drunken, and spue, and fall and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand, to drink, then shalt thou say unto them: Thus saith the Lord of Hosts! Ye shall certainly drink." Think of this divine command to all mankind, to get beastly drunk, puke and die! Are Christians, especially those of the prohibition variety, honest when they claim to love that sort of "Lord, Thy God?" It may be, of course, that as "The Lord hath put a lying spirit in the mouth of all these, thy prophets," he had included old Jeremiah among them!

Then Job came to the front. He was "perfect and upright, and one that feared God and eschewed evil." He was very rich—a sort of Pierpont Morgan, as it were—"the greatest of all the men of the east." He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses and a very great household. Satan was very jealous of him. Accordingly he called on Jehovah and entered into a contract with him to test the faith of Job by bringing dire calamities upon him. Under that divine and devilish contract he killed all Job's oxen, all his asses, and all his servants, burned up all his sheep, stole all his camels, killed all his young men, "and smote Job with sore boils from the sole of his feet unto his crown." Why did Jehovah enter into such a contract with his arch enemy, the devil, to punish his "perfect and upright"

friend? Why didn't he protect Job and kill the devil? What a mild and lovable "Lord, Thy God," is that!

Later came David, the psalmist, "a man after God's own heart," who ravished the wife of Uriah and caused the violent death of her husband. Then followed the wise man, Solomon, whose lustful and lecherous song, revealed to him, of course, by Jehovah, constitutes one of the sacred books provided for our moral guidance. What divine literature! With seven hundred wives and three hundred concubines, he must have cut a great swath in social circles. The modern four hundred are nothing to him! How easy it is for decent people to love such a "Lord, Thy God," as set those infamous characters upon the throne of Israel!

Thus have been briefly indicated some of the characteristics of the God of the Old Testament. It may seem to some that his character and conduct are sufficiently accounted for by the fact that he deliberately selected a cold-blooded murderer and inspired him to reveal them to men! What a horrible condition of savagery must have prevailed in those ancient days, to have given welcome to such a revelation, with the current command, everywhere found in the sacred pages, that all must love the "Lord, Thy God," thus revealed!

As time wore on, Jehovah, though "without variableness or shadow of turning," became himself, ashamed of himself, and of the treatment which he had been bestowing upon his numerous earthly images. Though unaware that they were under divine sentence of eternal punishment, in brimstonic fire, the people appeared more disposed to cheerfully serve the fork-tail fellow appointed to keep those fires burning! They had been unsuccessfully engaged for ages in endeavoring to ingratiate Jehovah's favor by the sacrifice of burnt offerings. Beginning with Abel, who sacrificed to the Lord the "firstlings of his flock," and followed by Noah, who "took of every clean beast and of every clean fowl and offered burnt offerings on the altar," so that "the Lord smelt a sweet savor," they followed the savage custom up to the time of Isaiah, the great prophet and mouth-piece of the Lord. Then Jehovah put a stop to the wasting of so much good meat. Through that prophet he declared: "To what purpose is the multitude of your sacrifices unto me, saith the Lord. I am full of the burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks or of lambs or of he-goats." If there had been a meat trust in those days, how joyfully would this reformed revelation have been welcomed!

Besides, Jehovah was desperately lonesome. Though the streets of

his celestial city were paved with gold, the pearly gates abundant, and harps and halos lying useless in the warehouses, the house not made with hands had but three occupants—himself, his son and his ghost. Heavenly pigweeds and celestial thorns and thistles were everywhere luxuriant, in the streets, in the garden and in the country round about. There was nobody to mow them down. The sole occupation of the trinity consisted in watching the fall of sparrows and “numbering the hairs of our heads.” Whether they numbered also the hairs found on other portions of the human anatomy is not stated. But they must have numbered one lot just as well as the other, else, under the doctrine of bodily resurrection, later announced, how could they expect to return to each rejuvenated corpse the hairs which had, during life, been wasted from it? Surely, a consolation to those of us who are baldheaded!

Be that as it may, they were all tired and disgusted up there. The human race had been flourishing on earth for a million years or so, interrupted only by the flood, and every one of them, at death, had entered the bottomless pit of eternal fire, “where there is weeping and wailing and gnashing of teeth.” What is worse, Jehovah, though he had often been down and talked with his friends, had never made known or hinted to Moses, or to any of our race, that there was such a place as hell, or heaven, either. Perhaps, as it was impossible to avoid the one, it was thought not necessary to aggravate mankind by revealing the other. Reform was finally determined upon. The Father, Son and Ghost lived up there, as brethren dwelling together in unity, through three in severalty, only one in fact. The son should become ensconced in the womb of a Jewish virgin and later come forth again without violating that virginity! This was the fundamental principle of the reform, divinely determined upon. The Ghost undertook the enterprise, took the son along with him to earth and accomplished the delicate task. Nobody else but Joseph ever dreamed of it. Just how the skillful feat was accomplished is one of the mysteries of godliness. In due time the son emerged into life, grew up and was regarded by his neighbors as an infidel preacher. Because of this, he was crucified, dead and buried. On the third day he arose from the dead, ascended back into heaven, bodily, and has been there ever since, sitting on the right of his father, “on a great white throne,” acting as intercessor between his father and mankind. “Without the shedding of blood, there can be no remission of sin.” The blood of the lamb, Jesus, shed at the crucifixion, is said to answer all purposes and is deemed far better adapted than that of the “first-born of the flocks.” How strange

that the deliberate butchering of his son should be found necessary to appease the wrath of the father! Any person who believes in this literally and completely, without entertaining a doubt, can enter heaven and there enjoy eternal rest and happiness. All who doubt it must be eternally broiled in brimstone, along with those who died during the million of years of human life preceding. What a delightful invention this, by the divine triplets, for saving souls from hell! "Thou shalt love the Lord, Thy God, with all thy heart." Let's see you do it!

There are some undevout people who question the veracity of the gospel tale here referred to. How can they? For when this young companion of God grew up and was baptised in the Jordan, "the heavens were opened, * * * and lo! a voice from heaven, saying: This is my beloved son in whom I am well pleased." What divine testimony! Then Jesus went into the wilderness, fasted forty days, and met the devil there. Later, the devil took him up into Jerusalem and sat him on a pinnacle of the temple. Then, again, he took him up into an exceeding high mountain and showed him all the scenery. On each occasion the devil unsuccessfully tried to tempt his divine companion. Why did Jesus loaf around there so long with the devil? Why did he not kill him, as he easily could have done, have an administrator appointed and close out his estate to the highest bidder? Maybe, of course, they were chatting over old times, when the devil used to live in heaven himself. Otherwise, it is impossible to solve the mystery. The devil finally gave up the attempt and left. Thereupon, "angels came and ministered unto Jesus." Who can doubt that he was awful hungry by that time?

Soon after this Jesus "went about doing good," preaching and performing miracles. Many delightful utterances and benevolent deeds are attributed to him, but these do not differ materially from those uttered and performed by others, far better authenticated, hundreds of years before the alleged virgin birth. Many of his sayings and doings are, however, equally absurd and quite as infamous as those which are related of his father, Jehovah. About the first thing Jesus did was to miraculously manufacture several barrels of old wine out of a few gallons of water, to accommodate the thirst of the boozy boys of Cana. Unfortunately, this has become a lost art, to the great delight of the prohibitionists, brewers and distillers now prevalent among us.

Without reference to the miracles alleged to have been performed by this virgin-born God, let us inspect some of the prophecies and commands, and moral and social aphorisms attributed to him.

How about his second coming? "Verily I say unto you, there be some standing here who shall not taste death till they see the son of man coming in his kingdom." This was understood by the hearers as meaning precisely what it says. During that generation, this God, after shedding his blood on the cross, and going up to heaven, was coming back again "in the glory of his father, with his angels, and then he shall reward every man, according to his works." Was that divine promise fulfilled? Did Jesus mean what he said? Did he deliberately falsify? He certainly did, or was insane. He was certainly crazy or a rascal, in like manner as is Elijah, whose second coming is announced in the person of Dowie, of Zion fame. Both have myriads of believers. How can we be expected to love a "Lord, Thy God," who is either a lunatic or a liar?

With like lunacy, he ordered his disciples to travel and preach through the country, like modern tramps, barefooted and without money or a change of clothing, and announced that "whosoever shall not receive you, nor hear your words, in any city, it shall, at the day of judgment, be more tolerable for the land of Sodom and Gomorrah than for that city." In other words, if a lot of barefooted priests come to a city, strangers, penniless and filthy, and the people decline to listen to their vagaries, that city shall be destroyed by fire and brimstone! This proclamation was issued by the virgin-born son of Jehovah, and seems to indicate a degenerate son of a degenerate sire! How can we love such a supreme "Lord, Thy God," as that?

What a charming temptation for domestic happiness is this: "Every-one that hath forsaken house or brethren or sisters, or father or mother, or wife or children, or land, for my name's sake, shall receive an hundred-fold and shall inherit everlasting life." Be honest! How can any man or woman love a "Lord, Thy God," who has divinely revealed such a sentiment? Could anything more infamous be devised by his satanic majesty?

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." What a divine announcement was that! Every man, from that time to the present, Christian and heathen alike, has been endeavoring to become rich. Those who have not succeeded, can go to heaven. Those who have, cannot. The needles referred to were small. No camel was ever known to go through the eye of one of them! So, until of late, every man who has been successful in the chief endeavor of his life, has necessarily joined in the suffering throng of the lower regions. But it must be that there are modern improvements! The Christian proprietors of the steel trust have undoubtedly been making

colossal needles, with such ample eyes that a double-humped camel, a procession of elephants, or even a special train of Pullman cars laden with rich men, watered stocks and greenbacks, can pass through with ease, en route to the kingdom of God, or elsewhere. "The sun do move."

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Hot springs may be a good thing, but how can we love a "Lord, Thy God," who would set them running in the bowels of his friends?

The peculiar dictates of this singular "God, manifest in the flesh," are quite numerous—some good, and others foolish. They can by no means all be here referred to. Read the gospels diligently, brethren, and realize the divine effervescence found therein. For instance, "If thy right eye offend thee, pull it out and cast it from thee." "Resist not evil." "Love your enemies. Bless those who curse you." "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." "Lay not up for yourself treasures on earth." "Take no thought for the morrow." And then comes the golden rule of the misers: "For whosoever hath, to him shall be given, and he shall have more abundance, but whosoever hath not, from him shall be taken away, even that he hath." "He that believeth and is baptised shall be saved, but he that believeth not shall be damned."

Now, good friends, good men and good women, tell us, if you can, how, in the light of modern scholarship, any man or woman, old or young, not possessed of inborn superstition, can love, or even pretend to love, a "Lord, Thy God," possessing the character indicated by his own alleged revelations, to which brief references only have here been made? If there be such a being, we may fear him and may try to cater to his favor. Can we love him? Is it not an impossibility? Why delude ourselves longer with such vague and vicious imaginings?

Modern scholarship, so called, while insisting that Jehovah and Jesus are both actual and genuine gods, admit that substantially all the strange stories in regard to them, recorded in holy writ, are false. Though containing all the actual truth, they say, which could be comprehended by the stupid people of the ancient days, they are far from reaching the demand for facts, gradually intensified and intensifying, in cultivated and candid minds. We must select the divine messages, they say, from the figures of speech and falsehoods with which they are intermingled and rely upon those chosen revelations alone, in all matters of faith and morals.

Secular minds are not qualified to make the selection. The clergy only are competent. This is about the basis of modern theology and higher criticism. We cannot, of course, be expected to love such a "Lord, Thy God," as old Jehovah has revealed himself to be, nor such a virgin-born, simple-minded one as Jesus revealed himself to be. The fact is, they now say, that those prophets, patriarchs, evangelists and apostles who pretended to write up the histories of those old days drew largely upon their imagination for their facts, relying upon the credulity of the people for confirmation. This sacred system worked effectually for centuries, but is gradually becoming unfashionable. Clerical chicanery, the high and lofty tumbling of metaphysics, exegesis and apologetics, supplemented by grandiloquent and circumlocutory oratory, now monopolizes the pulpits. It is not necessary for us to know the obscure facts. Stir up the emotions and all is well! Let each member of the congregation, if he will, imagine a God as pure and perfect as possible, and then proceed to fulfill the first and great commandment, to love that "Lord, Thy God," and bow down to him and worship him. This is growing to be the popular theology, and is certainly a great improvement over any of the older systems, founded on the discredited word of God.

Mankind, both the wise and the foolish, are loaded with fear and emotion. They always have been. They incline to worship the mysterious. This is the sole basis of theology. Scholars prefer to revere the vast forces of nature. Those of simpler minds can better attribute all to some supreme individual, who somewhat resembles themselves! Their minds can scarcely comprehend anything else as ruling, either on the earth or in the great beyond. This is quite natural. Evolution and enlightenment can alone change such sentiments. Each one of us believes that which the quality of his brain, his education and the tendency of his environment causes him to believe. It has always been so, and always will be. No one can justly be blamed for his belief, however foolish it may appear to others. The priestly dictators of our race, during all ages, have been creating gods to be loved and worshiped by their people, and still so continue. It gratifies a popular demand. There should be no wonder that in our day they have got tired of their old Biblical gods, and, though still professing to cling to them, are each for himself creating new and better ones of their own invention, these to be replaced by other more modern improvements, as time passes on. It is quite apparent that there is an ultimate power in nature, proceeding under intelligent and invariable laws. Whether that power preceded matter, or has ever been concurrent

with it, no one can positively know. We do know that both now exist and are in concurrent operation. There is no reason to believe that it was ever otherwise. It makes no difference to us whether some God created either or both. If we should imagine that he did, we would have to look back still further and account for his creation also. This would be a further impossibility. We should believe what we know to be true, and nothing else, not forgetting that the prophets and patriarchs, the disciples, the apostles, the saints and the clergy of all denominations, have no more actual knowledge about the matter than the simple-minded. Besides, it should not be forgotten that they are employed and paid to adhere to the old creeds and dogmas, however false and foolish.

Thus, I respectfully submit, that "the first and great commandment" is impossible of fulfillment, and that both it and all the other pious gush accompanying it throughout the great volume are mere "sound and fury, signifying nothing." If, for entertaining this opinion, forced upon us by those reasoning faculties with which nature has endowed us, and upon whose conclusions we are obliged to rely, we are to be excluded from the holy home of the celestial three, let it be so. Personally, I do not seek the companionship of such awful Gods, nor the crowd of undoubting simpletons who there can only congregate.

Madison, Wis., November, 1902.

The foregoing article has been put into a pamphlet and is for sale at the office of the Free Thought Magazine. Price, 10 cents.

THE PRIEST AND THE CHURCH—WHAT HAVE THEY DONE FOR THE WORLD?

BY JUDGE PARISH B. LADD.

(Continued.)

AMERICA FOR SALE TO ROME.

The pope and his satellites, having lost all in Europe, are now struggling for supremacy in this country, where secret close alliances are being formed with unscrupulous politicians. A storm is impending; the danger is at our very doors; a little longer, the scenes of St. Bartholomew may be re-enacted in our land. It behooves every true friend of liberty to be on the watch-tower, ever ready to strike down the deadly serpent of Rome. A few years ago, when the pope's bovine herd fed on few American hills, there was no politician so mean as to accept a blessing at the hands of the Vatican; to-day there is no government in Europe that would think of sending a commission to Rome for favors; while in this country there is no politician, however high in office, who is not courting favors of His Holiness. A few years ago Benjamin Harrison, in exchange for Catholic votes, put one of the pope's bulls, a fourth-rate lawyer, on the United States Circuit Bench at San Francisco. A little later William McKinley, in pursuance of what is believed to be a corrupt bargain for votes, put this same man in his Cabinet, and a little later, in the very teeth of a protest from the bar of San Francisco, put him on the United States Supreme Bench, where he has since remained a monument of legal incapacity. And now we have Theodore Roosevelt sending a commission to Rome, ostensibly to procure the pope's consent for the surrender of the lands held by the friars of the Philippine Islands, but really for political favors in the next Presidential campaign, when Mr. Roosevelt expects to be a candidate. Is he not the man who, out of the profound depths of his nothingness, in a wee book of his production, attempted to libel the hero of the American Revolution; the author of the times that try men's souls. When the head of, what was once, the great American Republic, however unworthy of the place, so degrades his position as to write of Thomas Paine, who did more for American independence than an army of Roosevelts could do, calling him little and dirty, is it not time to call the voters' attention to this intended insult, and more especially that of all Freethinkers, whose battles are always for liberty. The meanly intended epithet *Atheist*, had it not been preceded by the words, "mean, little," would have

done honor to Paine as placing him among men of brains who are unknown to such as Roosevelt.

Since writing the above we learn that an organization, claiming 3,400 Pacific coast members, known as the Young Men's Institute, under the control of the Jesuits, met a few days ago at Santa Cruz, and by resolution declared war on Appleton's Universal Cyclopedia and Atlas, because of an article therein touching the Catholic faith. That body resolved to demand of the publishers an immediate revision of the article, otherwise a boycott would be laid on the book. This body further resolved that the Catholic societies alone should deal with such subjects. What think the readers of the Free Thought Magazine, and all other American Freemen, of such dastardly impudence? Has not the time fully arrived when such miscreants should be driven from the land? From every other country in the civilized world have the Jesuits and their allies been banished. Nothing stands between them and banishment from this country but crafty political demagogues.

The American people cannot too soon unite on this question, if they would preserve their liberties against this insidious foe of all mankind.

PURITANS IN AMERICA.

Presuming that all are more or less familiar with the early history of the American colonies, we shall not here go into details, but simply call attention to the Pilgrims who fled from priestly persecution in Europe to the inhospitable shores of New England, where their persecutions by the priesthood were only enhanced.

CONQUEST OF MEXICO AND PERU.

The conquest of these countries by the Christian banditti, led in Mexico by Cortes, in Peru by the three Pizaros, equal in atrocity anything in history. When the pirates of Spain were dumped on the shores of Mexico and Peru they encountered a people, in point of civilization, superior to the Spaniards; a people contented and happy in the enjoyment of liberty and luxury. In a few years more than a half of the people of these countries had been slaughtered, while the remainder were suffering untold miseries in underground mines, as slaves. While Cortes and the Pizaros were not priests, they were in these pirating and marauding expeditions attended by priests who were the guiding spirits in this new hell of Mexico and Peru. For a full history of the treachery and barbarity practiced by this Christian band of outlaws on the people of these countries, see Prescott's Conquest of Mexico and Peru.

OTHER PERSECUTIONS FOR HERESY.

Persecutions in England for heresy began at an early date, of course by the priests, as they always have been. In 1543, this priestly hell broke out anew, when Archbishop Cramer, Bishops Hooper and Latimer, with many other clergymen, and over 300 of their disciples of all ages and both sexes, were burned at the stake. During the fifteenth and sixteenth centuries, burning heretics in squads of three to twenty was almost of daily occurrence. Thirty heretics, 1160, went from Germany to England to teach their doctrine; but instead, they were seized, branded on their foreheads, whipped, thrust into the streets in the dead of winter, where they died of cold and hunger, no one daring to aid them. A law was passed (1541) for the punishment of heretics. General slaughter followed, says Rev. Mr. White. At the coronation of Richard I., the slaughter of Jews, by order of the priests, was appalling; 500 men shut themselves up in a castle; being besieged they took their own lives to avoid a worse fate. The year 1212 was prolific in heretics; thousands were imprisoned, many were first tortured and then burned. Without further detail, suffice it to say, the fate of heresy on the continent was much worse than in England. In Spain, in one province alone, says the Rev. White, more than a quarter of a million, men, women and children, were put to death, the most of them by burning.

PERSECUTION OF THE JEWS.

The hatred, by the priesthood, of the Jews made that people a special mark of Christian vengeance. At a very early day the priesthood uncorked their vials of wrath and poured the pious contents on the inoffensive Hebrews. No epithet was too vile and no torture too severe for that people; men, women and children fell before the priestly destroyer like grass before the scythe. Thousands were burned in France. In one instance 160 men, women and children were bound hand and foot, thrown into a ditch, wood piled on and the torch applied, while numbers of priests stood by rejoicing over the sufferings of the unbelieving Jews. Only few and far between, says a historian, were the Christian monarchs whose rose above the barbarities of the church. From the eleventh to the fourteenth century, says another historian, the history of the Jews is a succession of massacres. Louis IX., a very pious prince, confiscated a third of the property of the Jews and gave it to the priesthood to intercede for the salvation of his soul, when he issued an edict for the destruction of all their sacred books. Death and banishment became the lot of the Hebrews everywhere. During the year 1371 the Jews, without regard to age or sex,

were hunted and slaughtered; in their frenzy and fright at Verdean they threw their children into the streets to appease the infuriated Christian mob, led on by priests. The history of the brutal persecutions of the Hebrews crowds itself on us so thick and fast that we sicken at the very name of a priest and Christianity. Would that they could be blotted from the face of the earth, and their very names effaced from history and memory.

In speaking of this affair, one writer says: "The fate of the Jews in Spain during the fifteenth century beggars description;" he further says, persecutions, violent conversions, massacre, the torture of the inquisition, we read of nothing else; at length, says he, the hour of final horror came, when (1492) an edict of Ferdinand and Isabella gave the Jews four months in which to leave the country empty-handed, accept baptism, or suffer death. Every historian knows what followed this edict. From five to eight hundred thousand attempted flight, but the Christian world shut its doors against them, food or shelter they could not procure; escape was possible only to Africa under Saracen protection, or baptism at the point of the sword; the number of converts so made was about 200,000. When the time for departure arrived, as they could take no gold or silver, their condition, says a writer, was heart-rending in the extreme. When this destitute crowd commenced their exit in hopes of reaching the land of Mahomet, on the shores of Africa, all, except the devout Christians, and, it is said, even some of them, shed tears; but from the divine order of the priesthood not a tear was dropped, nor a moan heard to disturb the peace and tranquillity of their benighted souls. On arrival at Lisbon, a part of these wretched people procured a stop-over until they could earn enough money to continue their journey; when their time had expired, and having no means of escape or subsistence, their children were taken from them by force and put into Christian families to be reared in the true faith, while all others were sold into slavery. Of those who attempted to escape, more than one-half died from hunger, cold and fatigue before reaching their destination. Spain's Auto da Fe, act of faith, a name given to the execution of heretics, who were hunted down and put to death as late as the nineteenth century. The few who had not submitted to the true faith were at this time made public examples of to terrify others. They were generally executed on All Saints' day, amid a mighty throng of priests, monks and other dignitaries of church and state, who loved to witness the sufferings of the doomed. The long procession was led by the Dominicans, followed by the penitents carrying the cross; behind them the condemned, barefooted, clad in robes, painted all

over with the most hideous devices; back of this, coffins filled with the bones of dead heretics. Lastly came the priests and monks. After sentence, a blow was struck on the breast of the condemned, when he was turned over to the secular authorities for execution. Here a last opportunity was given for confession to the Catholic faith, confession was rewarded by strangulation, less dreaded than burial alive, which was his fate otherwise. The historians tell us that the most splendid and gorgeous Auto da Fe took place at Madrid under Charles II., 1680. In 1826 a Jew and a schoolmaster were put to death at Valencia. That the priests are not engaged in this Christian work to-day, and in our country, is only because of the secular arm of government, which is a check on their hellish propensities.

The persecutions of the Hebrews by the Christian priesthood is too long and too cruel to follow in this article. In the face of all this, and a thousand times more, the priesthood has the audacity and brazen effrontery to stand up, with their hands in human blood to their elbows, and talk of the blessings of Christianity and tell their dupes that it has given the world its freedom, its humanity and its progress.

Will the masses ever learn? Will they always remain cattle, a part of the great herd, to be milked by the priesthood? To these conceited, arrogant, bloated and quasi-conscious agents of the gods, please tell us what you and your church have done, other than fill the world with misery?

THE REFORMATION, CALVIN AND LUTHER.

It will not do to say the persecutions were all by the Catholics, for after the Protestants gained the ascendancy there was no abatement of these cruelties. Luther and Calvin, while claiming liberty of conscience for themselves, denied it to all others. One of the first acts of Calvin on obtaining power in Geneva, was to roast Servetus over a slow fire, for a mere difference of opinion, after which he banished the city officials; also one Jerome Bolsus and others for heresy; nor did he stop here, for he insisted on forcible measures for the conversion of the Jews; he denounced Copernicus, the astronomer, and other men of learning as heretics. Nor was Luther any better, for he, too, insisted that the civil powers punish heresy; he was, if possible, more bitter on learned men than Calvin.

A writer in speaking of persecutions, says, "That the reformation gave no aid to the Jews is only too plain from the fact that in many parts of Protestant Germany their lot became harder than before." The history of the Reformation shows that the Jews were banished from all Protestant

countries, and, as with other heretics, they were hunted down, tortured and murdered by thousands.

WITCH BURNING BY THE PRIESTHOOD.

"Thou shalt not suffer a witch to live" (Exodus 22: 18). This Bible order furnished the priesthood and the church a rich field to exploit and lay waste. While witch burning had become quite common before, Pope Innocent, 1487, issued a bull for the punishment of witches. Under this decree, the priesthood was let loose to indulge in its usual occupation, playing hell throughout the length and breadth of Christendom. Hundreds of thousands, says Bishop Hutchinson, were burned alive. May 30, 1431, Joan of Arc was burned at the stake. In three months (1524) 500 were burned in Germany. The total number burned in Germany, says this writer, reached over 100,000. In 1520 many thousands were burned in France. Between 1580 and 1585, 700 were burned in Wurzburg. Out of a population of 600 in Leinheim thirty were burned in four years. Twenty women were burned at Beslague in 1654. Nine were burned at Kalis on January 17, 1775, on a charge of bewitching land so it failed to produce. Mathew Hale was burned in 1664. Nine were burned in Essex, 1670. In 1716 Mrs. Hix and her grand-daughter were hung as witches at Huntington. The historian Barrington estimates the number of witches burned in England at 30,000.

Henry C. Lee, in his History of the Inquisition, says, The Protestants and Catholics rivalled each other in the madness of the hour; that witches were no longer burned in ones and twos, but in scores and hundreds; that the Bishop of Geneva burned 500 in three months; that the Bishop of Romburg burned 900; that 800 were condemned in a body at Savoy; that in the spring of 1556 Archbishop of Treves burned 118 women. Bishop Paramo boasted that in a century and a half the holy office burned 50,000. Many estimates have been made as to the number of witches burned, running from seven and a half to fourteen millions. All of these people were tortured and murdered by the priesthood and the church. With this appalling history before us, no one to-day can be found who believes that such a being as a witch ever lived.

The whole life of the priesthood and its church, as portrayed in history, constitutes an unbroken chain of crime, with no alleviating acts.

STATE PRISON STATISTICS.

Under this heading let us see what the priest and his church have done for the world in the line of furnishing inmates to prison life.

Statistics of 1885 show the religious beliefs of the world's criminals

as follows: In the sixty-six American State prisons there were 41,335 Christians, 108 Jews, one Infidel. In the English prisons there were 145,383 Christians, and 379 of no religious belief. In the prisons of France there were 19,537 Christians, 130 Jews, 53 Mohammedans, and not a single Atheist. In the prisons of Canada there were 1,902 Christians and 8 Freethinkers. In Sing Sing, N. Y., of the 1,515 inmates, 55 per cent were Catholics and 45 per cent Protestants; of the above number 2,008 were clergymen. These figures are on the basis of 20,000,000 Christians and 50,000,000 non-Christians. By making the number of Christians equal to the number of non-Christians, the criminal records would show twenty-one Christian criminals to one non-Christian criminal. The criminal statistics of 1897 make a still worse showing for the Christians. These results do not tally very well with the oft-repeated statements of the priesthood that Christianity is the foundation and embodiment of all virtue, morality and goodness; but, on the other hand, they do show just what might have been expected from a system of fraud established by force and deceit, as well as by the past history of the priesthood and its church.

LATE WARS.

Late wars fail to show that the priest and his church have improved in morals or civilization, on their records of the Middle, or Dark Ages. Without going into details, suffice it to say, that the late war by all Christendom made on China to force missionary teachers on that people—the work of the priests and their church—show blood-curdling cruelties unequalled in the history of the world. While the war in the Philippine Islands, waged by America, partly for conversions, stands out in point of barbarity, downright savagery, more prominent than any war in the annals of time. The order from General Smith to exterminate every living being over ten years of age and convert the country into a desert, has no parallel in history, nor does this barbarity of Smith stand alone or unapproved, for the whole war, from inception, has been one of murder, arson, rape and spoliation, made and carried on by a pious President with the approval and sanction of the American Congress, composed largely of brainless political demagogues. As to the English war in South Africa, it is excelled in savagery only by ours in the Philippines. While the Philippine and South African wars were not brought about by the clergy, the priesthood has never lifted a hand to stay these wars or check their cruelties; but, on the other hand, almost to a man the priests have approved of them.

HERESY TRIALS OF THIS TIME.

The priesthood and church having lost the power to slaughter whole communities, are now turning their attention to little bickerings and heresy trials of single individuals on shades of belief; being unable longer to inflict corporal punishment, the church amuses itself by issuing bulls of excommunication of their victims, and denouncing unbelievers, who for the betterment of the world, are daily on the increase.

WAR ON SCIENCE.

That the priesthood and the church have from the very first arrayed themselves against every branch of science, is too well understood to require other than a cursory glance in a treatise like this. The priest and his church, ever on the alert to protect their creed and their commissary department from the ravages of the Infidel, commenced at the very dawn of science to give battle. First in the field came astronomy, which proclaimed the sun the center of our system, around which revolves our earth and the other planets. The priest saw in this, if not overcome, the defeat of the Adamic story, and along with it, in time, the overthrow of his pet scheme of vicarious atonement, which would end in cutting off his source of supplies, so he waged unrelenting war, which he kept up until forced by demonstrated proof to give up the contest, when, priest-like, he marshalled all his resources to adjust his creed to facts. In this he has been successful with his dupes, who never question what the priest asserts.

Next comes the science of geology, and with it paleontology, showing the vast age of our earth and its slow growth, which, being at war with the so-called Mosaic account of creation, brought to the front the priesthood in all its force. Although the struggle was long and bitter, truth was triumphant, leaving the priest on an ant-hill trying to defend his nest with its larvae.

Next the priest is confronted with the science of biology, showing the source of life in plants and animals to be the same; that all life originates in a single nucleated protoplasm. This being at issue with the dogma of creation as told in the Pentateuch, again brought the priest to his feet with his sleeves rolled up for a contest; but on second thought he took shelter behind his Bible of exploded nonsense, where he exhibited an ugly set of teeth and gave a low growl. A little later came embryology, with its numerous steps from the lowest order of animal life up to man. This knocked the bottom out of Adam and Eve, as a special creation. Having been defeated in all the preceding branches of science, the priest,

having lost his teeth, sulked and called names. Even the practice of medicine was attacked by the priest, as it interfered with his relic and shrine cure, from which the church had been receiving large revenues. Lastly, evolution came into the field under the guiding hand of Lamarch, who borrowed his ideas from Heraclitus 2,000 years before, leaving the foundation to be remodeled and perfected by the genius of Darwin. The idea that man came up through the lower animals so shocked and dumfounded the childish intellect of the priesthood that it took away their breath; when they recovered consciousness they found that all intelligent men had accepted the truth of evolution; then they mustered up their courage and declared that they always knew it was true. In this Mr. Clodd aptly says, the priest has come to his last ditch. In all these branches of science, the priest, like a hungry dog with a bone, has been fighting for his dinner. The finale of all these allied sciences culminating in evolution, has been to drive the gods from the universe. It only remained to take the next step to drive the Bible and the priest out of the world. This step came in what is known as the Higher Criticism, owing its origin to Prof. Baur and the Tübingen School. Under this criticism the Bible is gradually finding its proper place among the myths, legends and fairy tales of the dead past, leaving the priest to procure his rations in other fields.

MAN'S LOT IN ANOTHER LIFE.

Here the priest and his church will come back at us, and say, "If Christianity is all false and we have inflicted all this misery in the world, we have taught a future life, which has been a source of happiness to mankind on earth."

Let us see what kind of fruit this tree of eternal life has produced. If it be true that a future life is desirable, what then? The priest has not stopped at a future existence; but to it he has attached rewards and punishments; to the former he assigns but few; while the great mass of mankind are to suffer eternal torments. Under this state of the case, the true believer, if there be any such, which we deny, that believer must think that even his chances for future happiness are not assured; while he sees that the most of his relatives, wife, father, mother, children, brothers and sisters, are doomed to eternal torments. With such a belief, the lot of the believer must be anything but a happy one. Our nature is such, in spite of all religious dogmas, that the thought of eternal suffering to mankind in general, much more to those who are dear to us, is not, in the very nature of things, calculated to produce other than misery; for who, even the savage, could be happy in the belief that his dear ones are to be consigned

to eternal torments. All this cursed stuff is the work of the priesthood; to their murders on earth they have inculcated a belief of hellish torments beyond the grave. Insult to injury, all forced on the ignorant multitude to hold them in subjection that the priest and his church may live in luxury while the dupe lives in squalidity and feeds the priest. There are, undoubtedly, many who, having inhaled this cursed nonsense so long that some of the poison, like calomel, has penetrated their bones; but with most people—sensible men—it has not sunk into their organisms far enough to break in on their business or disturb their nocturnal dreams.

Oh, cruel fate, but give us a home on some desolate isle—some nook in a cave—some retreat away from the sound of martial drums—some lonely dell far from the doleful noise of church bells—some barren waste, undefiled by priestly tread in search of victims—some desert home where the drifting sands move unobserved on the trackless waste.

“Some day philosophy, no doubt,
A better world will bring about;
Till then the old a little longer
Must blunder on amid strife and plunder.”

The foregoing article has been put into a pamphlet of thirty-two pages and is for sale at the office of the Free Thought Magazine. Price, 25 cents.

AN EXPURGATED EDITION OF THE BIBLE.

BY ELIZABETH CADY STANTON.

I N view of the recent judicial decision that the Bible shall not be read in the public schools of Nebraska, I suggest that inasmuch as the Bible degrades women, and in innumerable passages teaches her absolute subjection to man in all relations, in the State, the church, the home and the whole world of work, it is to her interest that the Bible, in its present form, should be taken from the schools and from the rising generation of boys, as it teaches lessons of disrespect for the mothers of the race. Or else to get out an expurgated edition of the Bible, putting in one volume all the good declarations, the moral lessons, poetry, science and philosophy, and in another the Christian mythologies, for those who would value it as ancient literature.



ELIZABETH CADY STANTON.

The first would then be fit to place in the hands of the rising generation.

A book that is supposed to be inspired by the "Great Spirit of All Truth" should be marked for its morality and wisdom on all questions.

Similar opinions have been expressed by the English Colonial Secretary, Joseph Chamberlain, and the Master of Selwyn College, Oxford, Prof. Kirkpatrick.

The same day that witnessed Mr. Chamberlain's confession that he personally adhered to the opinion of his early manhood that the Bible should be taken from the State schools, also witnessed Prof. Kirkpatrick declaring before the Church Congress that all parts of the Bible are not equally valuable. He startled orthodoxy by asserting, with all the weight of his acknowledged scholarship and position, that the Old Testament belonged to a lower stage of human progress than the New, and further, that no true reverence exempted the Bible from the fullest examination by all legitimate methods of criticism.

250 West Ninety-fourth Street, New York.

THE GOSPEL OF JESUS. REPLY TO G. W. TURRELL.

BY JOHN MADDOCK.

IT is not my object to refute Mr. Turrell as much as it is to establish a truth. I was careful to state that Jesus preached the gospel of the Kingdom of God, and yet Mr. Turrell says that I was "careful not to mention what these new things were" which Jesus taught. Instead of showing



JOHN MADDOCK.

that some one else had preached such a gospel, he quotes Rev. Hugh O. Pentecost and accepts him as an authority, in that Buddhist literature contains "everything taught that Jesus uttered," and he supplements Mr. Pentecost's quotation by saying "that Jesus brought no new light and taught nothing of value not previously known." Neither Mr. Pentecost nor Mr. Turrell can be his own witness; John Maddock cannot be; there must be corroboration. Jesus is before the bar of science and right reason, and he is not going to be tried and convicted by mere assertions of those who accuse him by hearsay. If Mr. Pentecost said what Mr. Turrell ascribes

to him, he was a very careless student of Buddhism and the gospel of Jesus; beyond a few moral precepts there is no doctrinal comparison. Where did Buddha preach "the Gospel of the Kingdom of God," proclaiming that God's Kingdom is within, that the power thereof is like unto leaven which would work until all was leavened, and that the process is one of unfoldment, same as seed, blade, ear and corn in the ear?

Jesus preached the sovereignty of the power which reigns within and set forth the idea that a ruling principle exists independent of man. Buddha preached the sovereignty of man: "By one's self evil is done; by one's self one suffers; by one's self evil is left undone; by one's self one is purified." Jesus preached that the God within is Lord; Buddha, that self is Lord.

Before the time of Jesus, no one had taught Progress by evolution—

by the working of a power within. Every religious sect taught deliverance from evil by individual effort, based upon the great delusion of the freedom of the will, as set forth by Plato, Aristotle and the Jewish Rabbis, which can be properly called the preaching of the kingdom of man, because man was held to be supreme; was made the king of his own moral or immoral development. Every religious sect teaches the same false, delusive doctrine to-day, and no sect ever taught, before or since the time of Jesus, the gospel which he preached. To "repeat that Jesus brought no new light and taught nothing of value not previously known" is not an argument; it is only a bald assumption.

The light which he brought is now being verified by the light of pure science. The revelations of nature declare that there is that within everything which is able to evolve all that we see; it does unfold all things as we see them; they were not made by an external artificer. Instead of saying, "I deny the statement," "The statement is false," why does not Mr. Turrell show where the gospel of Jesus is not in harmony with nature's revelations and where and how "the churches generally have preached the Kingdom of God?" The churches have preached the Kingdom of God by way of rote, but the God of the preachers of the churches has always been a helpless looker on, waiting for man to repent and return unto him. The churches have made the salvation of man depend upon himself, thereby making him the sovereign lord thereof. Parrot-like, the churches have talked about the Kingdom of God, but their creeds declare that man is the King—God cannot save a man unless the man will let him. Every religious sect to-day is preaching this Kingdom of Man. Let Mr. Turrell show by their creeds that they are not. The creeds are the witnesses which corroborate my statement. Mr. Turrell should corroborate his statements. Let him name one religious system, before or since the time of Jesus, which preached the gospel of the Kingdom of God as he preached it and defined it. The churches have preached the Kingdom of God which was overthrown by a devil and the Kingdom of God which is somewhere up in the sky, but never the Kingdom of the real God of Nature—the power which reigns supremely in all things. The foundation of all religious error and superstition is in the theories which have made man a King, not in the gospel of the Kingdom or the real God of Nature. The religious doctrine that a man reaps what he sows and that he is free to choose good or evil, is the great superstition with which science is now contending. Man must sow what he sows and he must choose what he chooses; there is no freedom in connection with either; no

man does anything without a cause, and cause annuls freedom, making his action one of must. Before the time of Jesus it was assumed by all religious teachers that man need not be bad. Jesus declared that the "good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This doctrine was something new and valuable; it took the responsibility of evil away from humanity and put it where it justly belongs—upon the shoulders of the power which reigns within all things. The Christian church, as a whole, has never been able to decide whether Jesus preached free will or determinism; there has been Calvinism on one side and Arminianism on the other, and neither of them is true; both of them do a great injustice both to God and man; both are nonsensical and unjust; both of them place mankind in jeopardy, the which the gospel of Jesus does not; it preaches deliverance from evil fully and freely by way of evolution by the God of Nature which reigns within. This gospel is the only true light that ever appeared, and it is the most valuable of any scheme that ever was laid for the uplifting of humanity. It has the whole force of the universe in it and all the ingenuity to help it out that is displayed in all of the revelations of Nature which we see. Mr. Turrell does not understand what I mean by God, or he would not say that "God is a guess, and the Kingdom of God is a guess about a guess."

It is not a guess that "the principle of every change resides in matter;" that by it forms are evolved and dissolved, just as we see them. All forms are subject to this Power, hence it is God, or ruler, in them. This Power I have named the Great Dynamis to get rid of the insignificant term God. Let Mr. Turrell show that this Power is a guess. The facts before us show that it is a stern reality. "Rational thinkers" cannot get away from this fact—no rational thinker will attempt it. There is something more than "infant class in the Sunday school" work and "orthodox wind-pudding" in the subject which I am defending. I am going down to the root of the matter in the great conflict between science and religion; I am proceeding upon rational, scientific ground, and I will have to be respectfully met upon that ground, not upon the basis of bald assumption and arrogant individual denial. I am not engaged in denouncing or condemning anyone; I am rather justifying every sect—the truth would not permit me to do otherwise. In the order of evolution, from darkness to light, the churches have done as well as they could, according to the sunshine which the gospel of Jesus sets forth. The blade could not express itself as the ear nor the ear as the corn in the ear. Freethinkers have

done as well as they could, and I have no doubt but Mr. Turrell is doing as well as he knows how. All mankind are in the Kingdom of the Great Dynamis and all are expressing themselves just as they were evolved and endowed to do. Buddhism, Brahminism, Confucianism, Mohammedanism, Judaism and every other ism is just as important in its specific place as Christianity; one is not heathen any more than the other. The assumption that the Christian religion is the only true one is now entirely destroyed. The Great Dynamis reigns within them all, and the leaven of which Jesus preached is working mightily in all to bring about peace on earth and good will among men—and the Free Thought Magazine is a great necessary auxiliary for that much desired end.

Minneapolis, Minn.

The mantle of Mrs. Elizabeth Cady Stanton falls naturally on the shoulders of Mrs. Josephine K. Henry, one of the bravest souls that ever spoke through a woman's lips.

Mrs. Henry, like Mrs. Stanton, is of first-class lineage and social position; like Mrs. Stanton she has been an honored and beloved wife and mother. Both these women have demonstrated the supposedly masculine power of reasoning as writers and orators.

Mrs. Henry, about eight or ten years ago, made an address before the Kentucky Legislature, which so worked upon the minds of the members that they amended their laws, which had denied to married women the right to own property, even that inherited from parents. The married woman of Kentucky was in those days a miserable pauper, who could not dispose of the quilt her own hands had pieced without her husband's consent.

All this is changed now, and married women may be as independent as single ones, and this most blessed change was brought about through the eloquent appeal of Josephine K. Henry. The reflex influences of Kentucky's new departure in better laws for her women citizens has extended gradually over the South, and in 1895 our own Legislature put a new face on property laws for women in South Carolina.—Fairfax (S. C.) Enterprise.

LITERARY DEPARTMENT

MOTHER'S SMILE—LINES FOR CHRISTMAS.

BY LUCIUS C. WEST.



LUCIUS C. WEST.

WHAT moves the heart this
holiday,
And thrills the mind with cheer?
Calls up forgotten Christmas lay,
Young voices chanted clear,
When Golden Rule's kind spirit
wrought
An inner sweet beguile,
Diviner than the lesson taught?
Recall of mother's smile.

What cities those past domestic
founts
Whose paeans echo still?
And scenes among the snow's white
mounts?

The homesteads o'er the hill,
Where stories, rural wags rehearsed
With wit quite free from guile,
While popcorn, apples, were dispersed?
Recall of mother's smile.

Speeds back fond memory to-day;
Sees old-time Christmas tree,
Whose sprays, lights, bonbons, ribbons gay,
Are holding jubilee
With gifts Saint Santa brought each guest,
On green branch and in pile.
What lends again this scene its zest?
Recall of mother's smile.

All join, when gifts and feast have shared,
In dance, in play, and game,

The aged gray and younger paired ;
 And mother, happy dame,
 With thoughtful tact her course replete,
 Seems clothed in maiden wile.
 Thus vivid, why these visions greet ?
 Recall of mother's smile.

The barnyard kind that Christmas morn
 Were given extra feed ;
 And any neighbor soul forlorn
 Remembered with good deed,
 For mother found, to grief replace
 With joy, love's easy stile.
 This truth, what urges its embrace ?
 Recall of mother's smile.

A charm her speaking face possessed
 Dispelled mere fancy's want ;
 Hand clasp and what her eyes confessed
 Would childhood troubles daunt,
 Impressing youth with strength and force
 To tread life's hardest mile.
 This restful peace, from whence its source ?
 Recall of mother's smile.

Kalamazoo, Mich.

THE MANIA FOR DOING GOOD.

BY M. M. MANGASARIAN.

[From the Chicago Tribune]

IT would be supposed that doing good could never become so violent as to assume the character of a mania. But if it be a mania at all, it is one which is perfectly safe to contract, answer many who do not take time to reflect.

There is no bent or bias, however commendable, which, when it breaks out indiscriminately and spreads with the rapidity of a contagion, does not do more harm than good ; or, to put it more accurately, a great deal of permanent evil for a little temporary good. Against the miscellany of self-constituted reformers clamoring to thrust their services upon their fellow men, society may well pray in sheer self-defense, "Deliver me from my friends!"

There is a surprisingly large number of men and women who seem to

experience no difficulty at all in hypnotizing themselves into the belief that they have a mission in this world. One thinks he was cut out for a leader, another that he was born purposely to show his fellows the error of their ways, and still another that destiny has marked him out for a révolutionist—to bring about “a new heaven and a new earth.” There have not been wanting men who have even worried themselves into the grip of the illusion that they are reincarnations of some inspired personage—a divinity returned to our planet—to disobey whom would mean irreparable disaster to the race of men. When this zeal is accompanied with an assurance pitched to the top notch that no other nostrum but theirs may ease the aches and pains of suffering humanity, then it becomes a species of madness. Of course it is madness for a good cause, but still it is madness.

It seems never to have occurred to some people that doing good is a science, and that as the mere itching to teach mathematics, or chemistry, or jurisprudence, without the required efficiency, does not entitle one to become an instructor in them, neither does the sole desire, however imperative, to do good qualify one to enter that profession.

For a surgical operation—that is to say, to save a limb or a finger—an expert is required; nor is anyone allowed, however immaculate his intentions, to treat the physical ills of his neighbors unless he has fitted himself for it by a faithful preparation. But when it comes to dealing with the mental or moral maladies of people, all the precautionary restrictions are removed and everybody is encouraged to try his or her hand on the patient.

We start a social settlement first and then look about for workers instead of first securing our corps of competent workers before we have opened headquarters for lifting the masses; with the same easy-go-lucky way we start a class and offer it to the first volunteer that comes along. There is a “the Lord will provide the workers” sort of presumption which often tempts the reformer to “bite off more than he can chew,” if so prosaic an expression be permitted. Not infrequently society is inclined to overlook, and even to condone, the mischief done by the raw reformers with whom the woods are groaning, because, forsooth, their intentions were all right. But to do evil while intending to do good is doing evil, nevertheless.

There is no profession so overcrowded as that of doing good. Even the little child before it can turn its tongue in its mouth is indoctrinated, or inoculated, with the “doing good” germ. “If I can only do a little good in this world,” is one of the patent phrases we hear flying all about us. It is significant, however, that with so many doing good there should be no perceptible decrease in the evils we complain of. Can it be that fresh evils are springing up, obligingly, to accommodate the swelling number of recruits to the “I want to do good” bands?

Most of what passes as doing good is a sentimental, if not also an ineffectual, interference with the method of nature. Again, instead of in-

creasing the efficiency of already existing agencies, we start new ones stamped with our own denominational labels, unmindful of the cost or the waste necessitated by such extravagance. When will we learn the "derisive futility" of competitive charity? It is an economic blunder—to pass no opinion upon its moral value—to multiply agencies or to press into service the inexperienced. A social settlement, like a business, or a church, or a school, unless it is in competent hands, does harm instead of good. The majority of the workers in our settlements are picked up at random, as most of the teachers in our Sunday schools—they are accepted, not because they are capable, but because they are willing. To this great number of virtuosos—amateur reformers—we might with righteous indignation say, "Hands off!"

Dear worker for humanity, please remember as unforgettably as you remember your mother's name that:

1. It is better to do right than good, which is another way of saying justice is a greater reformer than charity.
2. Before offering your service (this does not apply to donations of money or property) find out from an honest friend, if you have one, just what your services are worth.
3. A ton of the best intentions weighs less than the smallest fraction of efficiency.

If this little world of ours should ever go to rack and ruin it will not be from scarcity of high intentions, but from lack of efficiency.

OFFICERS OF THE AMERICAN SECULAR UNION.

The officers of the American Secular Union for the next year are as follows: President, E. M. Macdonald, of New York; Vice Presidents, Joseph Warwick of Brooklyn, Susan H. Wixon of Fall River, Mass., and E. P. Peacock of Chicago; Secretary, E. C. Reichwald, of Chicago; Treasurer, E. B. Foote, Jr., of New York.

To say that the Congress was a great success is to speak in two words the verdict of every Liberal who attended it. "Magnificent" is the term employed by Mr. Charles Watts to characterize it, and he is from the country where Free Thought congresses originated and have been held for nearly half a century.—Truth Seeker.

CAPITAL PUNISHMENT.

BY HULDA L. POTTER LOOMIS.

I N the consideration of a subject relating to any of our established laws, or creeds, or modes of living, a writer must necessarily become impressed with a sense of wonderment that society (or the State, if you please) could have encumbered itself by the ponderous machinery that



HULDA L. POTTER LOOMIS.

hampers and impedes its progress at every turn, and which can only be likened to the endless aqueducts which the Romans built over hill and dale, yet which serves to illustrate the importance of the discovery of the law that water never rises higher than its source.

The illustration, while not a new one, is most fitting in its application to the subject here considered, inasmuch as it is certain if the laws of the State are to be changed and made to conform to a higher and more humane ideal, the people, who compose the State, must first be educated to higher and more humane ideals.

In order to effect such a result, it would seem proper to impress upon the minds of each individual member of society the fact of their own share in the responsibility for the existence or maintenance of laws, creeds or conditions which are found to be unwise, unjustifiable and inhuman in their application.

Alas! for the selfishness of human nature—but selfish we are without a doubt, for it is a sad fact the majority of people do not perceive the lack of wisdom, the injustice or the inhumanity of established laws or conditions until they directly and disastrously affect their own individual affairs. It is so hard for us to comprehend the fact that over and above all human law is the natural law which never changes, never wavers in its equal administration of justice, never relaxes its vigilance, and, according to its unwritten code, an injury done to one member of the human family must eventually react upon every other member. Thus we find that the teaching of this code of natural law answers the question which everyone should, but does not ask: "Am I my brother's keeper?" We submit that the average man or woman would feel not only startled, but horrified, if suddenly confronted and accused of the crime of murder, yet the writer of this article, deliberately and in all seriousness, lays that ac-

cusation upon every man and woman in the United States of America who has not uttered their protest against the barbarous and inhuman practice of "Capital Punishment."

In support of that accusation I challenge anyone to define murder, and then deny that the hanging or electrocution of a murderer by society (or the State) is any less a murder than that committed by the individual.

Webster defines "murder" thus: "The act of killing a human being with malice prepense or aforethought, express or implied." "To kill with premeditated malice; to destroy; to put an end to."

According to this definition, the average execution of a murderer is more truly "murder" than the act of the victim of the law, for the individual may and often does take the life of his fellow being when inflamed by drink or passion, and is therefore a partially irresponsible creature, while we—yes, every man and woman of us who does not oppose this inhumanity and injustice—we, I say, who compose the State, proceed to consider every detail of his action and deliberately and calmly premeditate the destruction of his life. If the murderer committed the act while under the influence of liquor, then we (who are the State) have an added responsibility in the matter, since we license runsellers to sell the poison that is the most potent of all agencies in the propagation of murderers and other criminals.

Nor does our barbarism end here. Having determined upon the destruction of the murderer, we permit those who are authorized (?) to carry our will into effect, to issue cards of invitation to a chosen select few murderous members of our society to attend the execution and witness a scene the preparations for which in precision of detail far surpass anything that their victim could have conceived of, and, in fact, had there been any necessity for such careful preparation in carrying out his own act of murder, it must in ninety-nine cases out of one hundred appalled the individual and deterred him from his purpose. Space forbids our mentioning in detail the many ways in which we gratify our murderous propensities upon these occasions.

The reporters for the daily papers serve up an account of the execution in the most harrowing and bloodthirsty manner for the delectation of those of us who were not permitted to attend the execution; our children ask questions about it, and we tell them "this bad man killed another man, and now we have killed him." And so we teach our children to do murder, for how can the child's mind discriminate between legalized and unlegalized murder, when in the depths of our own hearts we know that the only discrimination that can be made is that of might, which never makes right.

Perhaps it is not so much to be wondered at that we are a nation of murderers when we take into consideration the fact that those to whom mankind generally has looked for their spiritual advice and teaching, stand in their pulpits, as Rev. W. A. Hunsberger, of Camden, N. J., did recently, and advocated capital punishment, taking for his text the old heathenish

Mosaic injunction, "Whoso sheddeth man's blood, by man shall his blood be shed."

The demand for the shedding of human blood has ever come from the priesthood; their saintly robes have left their bloody trail down through the ages, while with sanctimonious faces turned toward the sky, where the bloodthirsty conception of their God was supposed to dwell, they repeated the commandments of Moses, among which is one that reads, "Thou shalt not kill." Oh, hypocrites! Oh, whited sepulchers! when will your influence cease? Too long have you sat in judgment upon your fellow beings. But the light is breaking in upon the minds of your victims; the tide of judgment has set in the opposite direction, and the end of your bloody reign is not far distant, and the religion of the "Brotherhood of Man" will soon be enthroned in the hearts which are rapidly rejecting the wicked and revengeful teachings which a murderous priesthood have ever thrust upon them. Capital punishment must go down with the rest, and as we gradually bring ourselves more and more into harmony with the operation of the natural law and realize how indissolubly our human interests are entwined, we shall endeavor to bring our mentalities up on to higher planes, where their combined power and might shall set in operation the vibrations of love and peace and sympathy with all mankind, which will eventually overcome forever the spirit of hatred, malice and murder that we have so long been propagating? Each individual can assist in bringing about this happy combination by cultivating within himself or herself a spirit of love so strong that the thought of taking a human life will call for their loudest protest and their best effort to prevent such action, whether by the individual or so-called society.

Chicago, Ill.

OLD AGE AND DEATH.

BY JOSEPH HAIGH.



JOSEPH HAIGH.

THIS is a subject that no one wishes
to write about ;
Still I will write my honest thoughts,
free from all fear and doubt.
Old age is what nobody wants, but it
comes all the same ;
It makes people both dull and slow, as
well as stiff and lame.
It is a struggle to be born, and a struggle
to die ;
And only when both young and strong,
can we our life enjoy.
Living or dead, what is the odds ? for
all must pass away ;
And when the joys of life are gone,
we need not want to stay.
A million years before our birth we
knew no joy or pain ;
And after death we shall go back to
that same state again.

It is religious superstition that makes folks fear to die ;
And all the talk of heaven and hell is a religious lie.
All animals and vegetation come just the same as we ;
Before their birth and after death the same thing they will be.
That is the law in Nature's code, as common sense can tell ;
We shall not live when we are dead—there is no heaven or hell.
When young we live on joy and hope, and all the world seems bright ;
But when old age has conquered us the day is changed to night.
The change comes on by slow degrees, to all upon life's stage ;
And every time the year goes round, adds one more to our age.
Man has a longer span of life than many other things ;
But looking back from age to youth, we see time has quick wings.
Fate has no favors to bestow, and everything is charged ;
And when life's span is measured out it cannot be enlarged.
Nature is kind in her own way, but will not budge a bit ;

Wise people will submit to her, and not complain of it.
 When we are old and full of years, then Death is our best friend;
 For when the world has lost its charms, it's best that life should end
 If there was a God Almighty, things would not be this way;
 People would not be worked so hard, and they would longer stay.
 Volcanoes, earthquakes, fire and flood would be under control;
 Man would have a healthy body, and a good, solid soul.
 But here we are, and what we are, and fate gives us no show;
 All we can do is to submit, that is—to come and go.
 Chebanse, Ill.

ON COMMON SENSE.

BY CHARLES D. STEWART.

THOSE persons who find suprasing import in Herbert Spencer express their esteem by saying he "is the greatest intellect since Aristotle." By which we can gather at least that Aristotle must have made a mark in his day—and how did he do it? In Aristotle's day there was a system of reasoning, or rather word juggling, of such ingenuity that the philosophers could prove anything by it. And they spent their time proving things that the ordinary common sense of man would tell him was not so—but such is a human being's faith in words that everybody had to believe what was proven. But it bothered them—somehow. Aristotle, by some very plain independent thought, took up learning as an infidel would the Bible, and when he found it was all word-juggling he took the task of exposing it step by step and showing the people how they had been fooled. And of course they were glad to get so much off their minds—so that he is become immortal.



CHARLES D. STEWART.

What most people need most to learn in this present age is this—there is no fact or truth that cannot be expressed in simple, natural words. When they have to get up new terms it is not so. There is a sort of idolatry of learning, and new words have enslaved as many minds as all the priestly rites. Common sense is such a combination of brains, independence and lack of mental vanity that when it exists with a full, passionate heart it is greater than genius—or

what we usually call genius. It says simple words and tells such familiar, pleasing things, and so wonderful, too. This was the significance of Robert G. Ingersoll. He had the greatness to be a natural man. After we have taken all there is of science (observations of mechanical phenomena discovered and labeled and recorded with never a final explanation) and then want to know something about ourselves, what can we do better than go inside for the information we can discover nowhere else? And to find we honestly do not know—and to record this as another fact of nature and honestly say so—can anything be greater? And then to devote our time to the natural loves and fears and hopes and longings and regrets—and sing betimes the music of the words—is not this all we want of genius? I tell you, man is essentially a poet—the very result of his being a reasoner. The erratic mind is not the greatest. This was the significance of Robert Ingersoll. He arrived directly at the things a man should know, and was inspired to poetry—and I have no hesitation in saying that he was among the greatest of men.

We pride ourselves that we have broken away from the superstitions of tradition—and now have on our hands a host of "isms." We have Monism and Altruism and Negative and Positive philosophy—and everything opposed to plain candor and common sense. They are word-systems. They need an Aristotle to show that they mean nothing more than everybody knows or doesn't know. Definition is backed up by definition, after the ancient method of explaining the foundation of the world. The world is on a turtle, the turtle swims in a sea, the sea—but at that time the words have become so big and strange that they are self-sufficiently wise.

What shall we think of a man who spends his life in learnedly arguing and writing that the earth had a beginning in opposition to some fellow who said it had not. In the first place, neither of them can really conceive either idea to start on—and then they do not know enough to stop right there. It all has its source in the vanity of small minds—nothing else.

Over against all the "isms" and the learning of the savants of the systems I will place and let stand one sentence from Ingersoll—"We must sit by the fireside of human experience." Right there where love abides and plain, simple words are spoken, we will find all that we can feel and know.

Over against the weary volumes of the wordy great I would place and let stand forever these words—"I do not know!" This is not Positive or Negative philosophy, but the plain fact of the matter. I would rather have the sense to say this and then spend my life rocking a cradle than to waste my time writing a book on the subject. Anyway, I would rather have it said I did something useful than to stand forever with my sculptured visage in a library looking upon the graveyard of my mind.

Form the habit of asking exactly what the words mean. If it is philosophy, it has regard to something in your mind and heart—else it is

nothing—and its words are supposed to reflect something that is a natural knowledge there. If they do not—save your time. When you can do this of your own knowledge you have achieved somewhat the true end of education.

164 Schiller Street.

SELLING BIBLES AND STEALING HORSES.

—New Holland, Pa., Oct. 5.—(Special.) —Before Squire Henninger of this village the preliminary hearing of A. G. Glasgow revealed a strange story of a handsome Bible agent and Sunday school teacher who was committed to jail to answer for horse stealing. While going around selling Bibles by day Glasgow studied the lay of the barns and stables, and at night did the rest. Glasgow took such a deep interest in religious work and was such an exemplary Bible class teacher and salesman that he found no difficulty in having checks cashed when he received them in payment for horses sold.

Half a dozen more farmers who had horses and buggies stolen gave evidence against Glasgow which sent him to jail in default of a large amount in bail.

IDENTIFIED BY BIBLE STUDENT.

One witness testified that Glasgow offered a pair of horses for sale for \$225. The person to whom the animals were offered had some doubt and Glasgow called on one of the women teachers in the country, who was in his Bible class, to identify him. She told her father that Glasgow was her Bible class teacher. Her father told the prospective customer and he bought the horses for cash.

Constable Rice recovered one horse from across the Susquehanna river. The holder said he had bought the horse from Glasgow for \$8. The horses of two others were sold at Vogansville. Detective Hess recovered them and the buggy. Still another horse was recovered in York County and returned to the owner.

STUDIED BARN WHILE SELLING BOOK.

Farmer Longenecker says Glasgow sold him a Bible, and during the sale Glasgow quoted many passages in scrip-

ture about horses. He seemed to have horse on the brain, and in that way got to see the horses in the barns and how the stable doors were fastened. The next night after the Bible agent left Longenecker's two fine bay horses were stolen. Longenecker was amazed when he heard the testimony against Glasgow, who was "such a Christian appearing man."

Longenecker recovered his stolen horses at Port Deposit. He says he saw Glasgow in jail and the prisoner said:

"I am sorry to have caused you so much trouble. You will find your horses at Port Deposit, Md., where they were sold to a horseman."

Mr. Longenecker had little difficulty in getting back his team, but he will not soon forget the Bible agent.

During the testimony before Squire Henninger of this place and Ald. Ripe at Lancaster, Glasgow closely listened and nodded his head in approval. Edward Webster identified Glasgow as the man to whom he had given a check for \$100 for a pair of horses.

Suppose this man had been selling Ingersoll's books and at the same time stealing horses, what would have been said? But that is not a supposable case. Glasgow, in his devotions, was partial to that old orthodox hymn, commencing as follows:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that
flood,

Lose all their guilty stains.
The dying thief rejoiced to see
That fountain in his day;
And there may I, as vile as he,
Wash all my sins away.

EDITORIAL DEPARTMENT.

ELIZABETH CADY STANTON—HER MEMORIAL NUMBER.

THE January Free Thought Magazine will be an Elizabeth Cady Stanton Memorial Number, very much of the character of the "Ingersoll Memorial Number" that we published soon after Ingersoll's death, the leading and most interesting article being written by Mrs. Stanton. How we wish that it was possible for Col. Ingersoll to write the leading article for Mrs. Stanton's Memorial Number, for he could better than any other person, with the exception of Susan B. Anthony, present her noble character to the world. We are sure that no two persons have died during the last hundred years whose memories will be so cherished by generations to come as will those of Elizabeth Cady Stanton and Col. R. G. Ingersoll. We shall do all in our power to make the January, 1903, Magazine worthy of its title: "Elizabeth Cady Stanton's Memorial Number." Nearly every page of that number will be devoted to the memory of the Greatest Woman that the world has ever produced.

WHO ARE THE DRIFTERS?

IN his defense of "orthodoxy," the Rev. Lewis Thomas, D. D., makes a strenuous effort to show that every sceptic who has cut loose from the Bible is a drifter and is not in the line of progress. "Drifting," he says, "is not progress." He offers no proof that sceptics are drifting; he merely assumes that they are because they have cut loose from "orthodoxy." The moment any sceptic cuts loose from orthodoxy, that moment he becomes an investigator along other lines, seeking for a more reasonable place to land. From all appearances, it begins to look as if the believers in the Bible doctrines of original sin and sacrificial atonement are the drifters. These drifters did not cut themselves loose from their Bible moorings; it was the sceptics who cut them adrift, and it is the sceptics who now keep them adrift upon the sea of suspense, where no beacon light is in sight to show them the way into a port of safety. "Mental restlessness," he says, "is not going anywhere." Certainly not; but this state of things applies to the "orthodox" situation, rather than to that of scepticism. Sceptics

are actively exploring in an objective world where there is every chance to make discoveries; they have thrown away the old and they are in search of the new, and if there is any truth to find, they will find it. Dr. Thomas denies that "doubt or scepticism is a sure sign of mental strength and the unfailing accompaniment of mental culture," yet the evidence of the wisdom of scepticism is in the utter demolition of the dogmas which at first made sceptics doubt. He claims that "Ingersoll refused to believe in future punishment for sin, but this chiefly because he had been adding rapidly to his own personal offenses." "He (Ingersoll) hated the idea of punishment for the same reason that criminals hate the penitentiary," setting forth the malicious falsehood that sceptics have refused to accept "orthodoxy" on the sole ground that they did not want to lead moral lives. What honest man would not cut loose from a system which has to be defended by such falsifiers as Dr. Thomas, and what would cause an honest man to doubt more than a discovery of a falsehood? Every honest man who has cut loose from the Bible has done so because its false testimony caused him to doubt.

The Rev. Lewis Thomas, D. D., made a very ridiculous move when he attempted to defend "orthodoxy" by lying about honest sceptics; he should have made a special effort to prove the truth of the dogmas which sceptics have thoroughly and effectually overthrown. The word evolution implies that the sceptic is a necessary factor in the intellectual world, and the moral lives of sceptics prove that they do not reject "orthodoxy" because they do not want to be moral.

Here is a little of the flippant style of the reverend doctor's reasoning: "Destruction is always a simpler matter than construction. It took a Paraclete (the 'Holy Ghost') to give us the word of God, while any blasphemous Jehudi can cut and slash it with his penknife." What consummate nonsense this is! If that Paraclete had given a word of truth no man could "cut and slash" it; it would stand untouched by all the "blasphemous Jehudis" that ever lived. Honest sceptics have not cut loose from truths; they have merely ceased to join in with "the orthodox" in calling the errors of men divine revelations.

RITUALISM AND THE CHRISTIAN CHURCH.

AS we are confronted with the sad and ridiculous spectacle of the return of so many so-called intelligent men and women to ritualism, we are led to ask, Why was the Christian church based chiefly upon forms and ceremonies, and why are some of the said assemblies which had abandoned them, in degree, making a move to return to them again? To quote a little bit of scripture, "The dog is returned to his own vomit again; and the sow that was washed, to her wallowing in the mire."

It is evident to all real, intelligent minds, now, that the Christian church was based chiefly upon ritualism because it never had any other foundation to rest upon; and the reason that a movement is being made to increase the forms and ceremonies, in certain quarters, is because, after the great conflict between science and Christianity, the latter has nowhere else to go. Christianity is utterly defeated, and it has to leave the field of open controversy for the cloisters of its church edifices, where its poor, lost sheep can hear the ringing of the sanctus bell and enjoy the sweet perfumes of "holy incense." What a great change science has wrought! The church, which had the mammoth audacity to exalt itself above every other sect and hurl what it considered a foul epithet—infidel—at Free-thinkers, is now humbled in the dust by its move to return to ritualism, caused by its utter inability to establish a single truth in the face of the evidences against it brought to the front by Free Thought.

At the opening of the new Ritualistic Church of St. Ignatius, in New York, the New York Sun says:

The services approached closely the ritual of the Roman Catholic church. The robes of the priests, the incense, the Sanctus bell and the genuflexions suggested Catholicism, and the preacher, the rector of the extremely Ritualistic and exceedingly prosperous Church of St. Mary the Virgin, proclaimed with emphasis that "this church is a part of the Catholic church, and not a part of the Protestant sect;" "is the church of the worshipers in the Catacombs and through the Middle Ages to to-day;" "is the church authorized by Christ through St. Peter." He promulgated the doctrine of the Real Presence, defended "the right of the priest to grant, through the confessional, absolution, according to the warrant of the gospels," and contended that this faith and these practices "are growing all over the land" in the Episcopal church.

There are only two ways open, now, for Protestant Christians. One

is, to return to Roman Catholic Ritualism, and the other, to join the ranks of Freethinkers. Every nominal Christian church, from Unitarianism down to extreme Ecclesiasticism, is engaged in the pagan practice of ritualism, in degree, and in the worship of a god who has no real existence. The only asylum for superstition is Ritualism.

SPIRITUALISM WITHOUT A SPOOK.

DURING the last year *The Freethinkers' Magazine* has been very open to articles more or less spiritualistic. So some of its old friends sent up the old Bible "gag," "Is Saul also among the prophets?" Which meant, "Is Green also among the Spiritualists?" If so, let us hope it was for some good purpose; and what purpose could be better than to remind each other that no one sect or view will be the only creator of the future, but that it will be the growth and result of all the divergent views of the present—that is, of all our views.

This being so, the nearest and easiest way to that future is to try to agree how to help each other thitherward, instead of disputing and quarreling over this world because there may be another. Let us try to scientize our point of difference.

Our "materialistic" scientists will not let us forget one of the sweetest, saddest and most beautiful passages in our language, the concluding paragraph of Winwood Reade's "Martyrdom of Man," with which work all Liberals are, or should become, familiar: Thousands are haunted by its last fateful words: "A season of mental anguish is at hand, and through this we must pass, in order that our posterity may rise. The soul must be sacrificed; the hope in immortality must die! A sweet and charming illusion must be taken from the human race, as youth and beauty vanish, never to return."

Now suppose a "Spiritualist" scientist to try to translate and reconcile this passage with fact and his sentiments, would it not lose its horror and read quite harmoniously in this way?

"All progress is more or less the mental anguish of a new birth; the youth and beauty that were and are must vanish into the fairer that must be. The Infinite Universe is Infinite Motion. No rest, no thing. No soul is eternal. It can live only as it is 'sacrificed' in making its successors; thus it has a Correlator's—a Creator's—immortality, which can never die! We are now the center of the Infinite and Eternity; of all the Heavens or World, conceivable or possible; each and all, ever end-

less, are correlated of the other. Yes, now I feel the depth of Goethe's reply to the Infinitist:

"Into Infinity wouldst thou stray?
Through the Finite take thy way!"

"Now, of these facts what is the sentimental result? Why, the soul or spirit exists as a continuous living process, until it passes by its living into new forms, persons and influences, chiefly social. But the old notion that it is an eternal entity or matter, is a plain illusion of the early imagination of our race, inherited from the old times when breath was "spirit," the reflection of the face, a Nymph; the echo, a Dryad; the dream, our loosened self; gods, angels. Devils were the "spirits" of "the world" of nature and of "the air," and heaven, then the home of the gods and the blessed"—now all vanished and gone under Galileo's telescope! The only possible heaven that takes the "firmament's" place is "The Here and Now," and the ever better Future. The good of the earth are now building that right gloriously! Those who have to die to go to heaven have already lost it. The true Spirit and Spiritual is the living Idea and "the Ideal" which the soul as the living process works out for the good of self, of others (altruism), and the heaven which is already growing to be—of which we are already parts, thus enjoying now a true Spiritualism without a spook.

Must not such be the happy verdict of a scientific Spiritualist?

T. B. W.

THE OLD NATIONS OF EUROPE.

THE old nations of Europe are growing young again. The three great Romanic nations, Italy, Spain and France, we have been told on more than one occasion, have about reached the end of their resources—that they were dying—and indeed there seems to be an abundance of evidence to corroborate this dismal diagnosis. The leaders themselves of these nations were only a short time ago mournfully admitting that the German and Anglo-Saxon races had demonstrated beyond peradventure their superiority over the Latin people.

M. Camille De Moulins, of Paris, in a work published not very long ago, undertook to announce to the Latin countries the sad news that they had lost the leadership of civilization. In the West the young American republic had with remarkable ease vanquished the colonial empire of Spain; in the East an industrial Germany had sprung up, while in France itself the census reports disclose alarming signs of national anaemia, show-

ing how while Germany's population increased at the rate of over half a million a year, that of England over ten millions during the past quarter of a century, and that of America thirty-seven millions, France had remained practically stationary.

Intellectually, too, the Northern nations, it was said, had been out-distancing the Latin South. The arts and the sciences were rapidly passing under Teutonic, Scandinavian, Anglo-Saxon and even Slavonic influence. The colossal figures of the German Wagner in music, of Sudermann and Ibsen in the drama, of a Herbert Spencer and Schopenhauer in philosophy, of Maeterlinck and the Slav Tolstoi in Belles Lettres, were threatening to crowd out the Latin masters.

But see now how these Romanic nations are beginning to emerge from this mood of self-depreciation. I hail with enthusiasm these signs of a Romanic renaissance, for though by education and taste I am devoted to Anglo-Saxon ideals, I would nevertheless regret to see the whole world fall under the uniform dominion of one race or type of civilization. An Anglo-Saxon humanity, namely, the whole world Anglicized or Germanized, or Americanized, would be as tediously monotonous without the mellow grace, the color and charm of the Pelasgic genius of the Mediterranean countries as an exclusively Latin or Greek civilization would be without the vigor and tone of the Anglo-Saxon world. It takes a full choir of voices, a whole orchestra of musical instruments of varying range and quality, to express adequately the symphony of progress.

Let me pause for an instant to state that the English-speaking world has been indirectly responsible for this Latin reawakening, but not in a way that we can congratulate ourselves upon. While Europe was being filled with the praises of America, a few French and Italian critics began to call the attention of the people to the fact that America was far from being a pattern or model country, to possess which they must part with their own national ideals. "See," they said, "how in America a new despotism has arisen; the despotism of the capitalist rings; America is the land of financial crises, industrial inflation, and of widespread and irrepressible discontent." While Germany itself, they said, was the nursery of a menacing socialism, a symptom in itself of misery and restlessness. "Then look at England," they continued, "the great military power of the world, humiliated by a handful of African Boers. Why, then, should we Latins, who have stood for 1,500 years at the vanguard of civilization, lose heart?" The reluctance of a people to die is a proof of the resourcefulness of humanity.

One of the most alarming signs of the times is that type of imperialism of which Russia is the home. Wherever Russian influence prevails it is used to bring about homogeneity; one language, one emperor, one church. This policy has not saved Russia from being the land of a settled, hopeless, monotonous poverty of which we have no conception. The wave of imperialism is advancing upon all the nations of Europe, and if an explanation were needed for this dominant ambition of Europe, I would suggest that it is very largely the economic pressure at home which encourages the invasion of foreign territories. Markets are wanted for the enormous output of labor and machinery.

The seriousness of the economic situation is due to the fact that people all over Europe and America are leaving the country to take up their residence in the cities. The urban population is gaining over the rural at a marvelously rapid pace, which means that the bulk of the people are giving up agricultural for industrial pursuits. Moreover, in cities the needs and demands are greater—education, music, social intercourse, fashion, luxuries, all of which are city born and have an appetite; add to this the natural increase of population, and we will realize the seriousness of the problem of providing this multitude with the necessities and luxuries of modern life. Why do European nations go to China or Africa? They must have new markets. "Trade with us or we will bombard your cities," sounds savage, but the logic of necessity is irresistible. To-day everybody can sell to China, but the Chinese did not open their ports until they heard the roar of the British guns.

In Wilhelm Meister, Goethe, with wondrous judgment, foresaw the intensity of the modern struggle for existence, and offered the only remedy, which is the one to which the force of events have led the nations of the world. "Let us hasten to the shore of the ocean and convince ourselves what boundless spaces are still lying open to activity." It has been said, and over and over again, "Where I am well is my country," but this were better worded, "Where I am useful is my country." M. M. M.

THE NEW CATECHISM.

THE NEW CATECHISM, by M. M. Mangasarian, has been published in London, England, and George Jacob Holyoake, in the introduction to the book, says this: "The most difficult form of literary composition, which has the quality of interesting the reader, is undoubtedly a Catechism. The author must be an expert diver in the deep sea of polemical thought to recover essential facts in those depths. A catechism is a short

and easy method of obtaining definite knowledge. There are only two persons on the stage—the Questioner and the Answerer. A good Questioner is a distinct creation. He must know what information to ask for. If he be irrelevant, he is useless; if he be vague, he is impracticable. The Answerer must be master of the subject investigated, and definite in expression. ‘The New Catechism’ has these qualities. It is the boldest, the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, which the churches have fenced round with supernatural terrors, the Catechism breaks into, cherishing what is fair and showing what has been deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopedia of theology and reason in a nutshell.

“The Questioning Spirit, whose curiosity has for its wholesome object the verification of truth, is the most effectual instrument of knowledge available to mankind. A well-directed question is like a pickax—it liberates the gold from the superincumbent quartz. Whole systems of error sometimes fall to the ground from the force of unanswerable questions. All error has contradiction in it, which is revealed by a relevant inquiry that an artillery of counter assertions might not disclose. Arguments may be evaded, but a fair and pertinent question creates no animosity, and must be answered, since silence is a confession of error or of ignorance.

“The author of this Catechism shows good judgment in devising questions. Answers without parade or pretension come quickly and decisively, often including unforeseen information, which has the attraction of surprise. The answers do not drag along like a heavily-laden team, but flash like a message of wireless telegraphy, unhampered, unhindered, over the ocean of new thought. As suits the celerity of the age, these answers are expressed with brevity. Prodigality in words impoverishes the giver and depraves the taste of the receiver. Mr. Mangasarian, like Phocion, conquers with few men and convinces with few words. There is no better definition, says Landor, of a great captain or a great teacher.”

Eastern Lodge, Brighton, England.

ALL SORTS.

—The January Magazine will be an "Elizabeth Cady Stanton Memorial number."

—The fate of Lot's wife
Was all her own fault;
She first turned to "rubber,"
And then turned to salt.

—The price of the Elizabeth Cady Stanton Memorial number will be 15 cents, or ten copies for \$1.00. Please send in your orders soon, so that we may know how many to print.

—"The Bible and Church Degrade Women," by Elizabeth Cady Stanton, is full of food for thought. We have a few copies yet on hand. Price, 10 cents, with full page half-tone portrait.

—"This is above all a reading age, but how many people read the Bible?"—The Bishop of Manchester.

Very few, Mr. Bishop, and most of those are "Infidels" who read it to show up its absurdities.

—At least a dozen of the ablest writers in the Free Thought ranks will have articles in the "Elizabeth Cady Stanton Memorial Number." There will be much other valuable literature in that number relating to Mrs. Stanton.

—"W'en yo' listenin' t' de man hollerin' loudes' in the amen co'nah," said Charcoal Eph, in one of his ruminative moods, "hit am suttinly mouty difficult fo' t' reco'nize de same feller dat sol' yo' dat mawl wid de blin' staggers las' week, Mistah Jackson." — Baltimore News.

—There promises to be a large attendance at St. James' Episcopal Church tomorrow morning. The rector, the Rev. James S. Stone, D. D., has announced that he will preach upon "Church At-

tendance: The Reasons Why It Is Not Larger in Chicago."—Chicago Tribune.

"The Reason why it is not larger" is that the people who do not believe the absurd creeds are constantly increasing. But the Rev. Stone will not give that as one of the reasons.

—"Keen Edge" Razor Strops are made by a Philadelphia Freethinker and are the result of ten years' experiments, at the cost of \$1,000. Our enthusiastic young friend Geo. B. Wheeler, suite 216½ The Mecca, Chicago, Ill., has taken the agency for these strops. He asserts they are made for service—not for show. To the faithful he sells them for seventy cents each. If not satisfactory after two months' trial, return 'em and he will refund your money.

—The Evangelical Messenger of Cleveland says:

There is a general lament over empty pews. We seem to be experiencing a decline in church attendance, especially in the cities. We build large and beautiful churches, equip them with every convenience and comfort; we have fine music, and there are many able preachers in our pulpits, men who keep abreast of the times, who read and think, who have something to say and know how to say it. Yet the pews are sparsely filled. The people are elsewhere, on the street, in the parks, or at home reading the newspapers and novels. What is the matter?

—New Richmond, Ohio, Nov. 9.—(Special.)—While preaching at the Methodist Church here this evening the Rev. W. R. Runyan, D. D., presiding elder of the Georgetown district, was suddenly stricken with heart disease and died almost instantly. Shortly after Dr. Runyan had begun his sermon, the second of the day at the same church, he faltered and fell at the foot of the pulpit. A number of persons rushed to the elder's assistance, but before they reached him life

was extinct. He was about 65 years of age.

If this man had been delivering a lecture against Christianity or the Bible his being taken off in that way would have been "a special act of Providence," but as he was preaching the Gospel it was only a call for a seat in Heaven.

Moses in de bulrush.
Mighty clost de sea;
'Spouse de tide hed riz up?
Whar would Moses be?

Joshua in de battle,
Ain't got light ter see;
'Spouse de sun been sleepy?
Whar would Joshua be?

Jonah in de big storm—
Whar would Jonah be
Ef de big whale hadn't said:
"Dis too much for me!"

Tarryfyin' problems—
Des won't brush away!
Hope we'll see 'em plainer
Wen come de risin' day!
—The Atlanta Constitution.

—Albany, N. Y., Oct. 17.—The convention of the American Humane Society here to-day was chiefly devoted to the discussion of the extent of cruelty to animals and the best methods of its amelioration and prevention. The chief speaker was George M. McCarthy, president of the society at Jersey City, N. J., who made a strong plea for more earnest work by the members of existing societies. These officers were elected: President, James M. Brown, Toledo, Ohio; secretary, Sidney R. Foster, Chicago; treasurer, Walter Butler, Chicago. Dr. W. O. Stillman, Albany; James M. Brown, Toledo, and John G. Shortall, Chicago, were named as trustees to secure and hold legacies for the association pending its incorporation.

The American Humane Society is one of the best and most necessary organizations in this country, and every friend of humanity should give it support. There should be branches in

every town that should guard from cruelty our dumb animals.

—The Rev. J. H. Jones (colored), at one time pastor of St. James' Church, 264 East Twenty-second street, told Justice Martin yesterday that his flock in St. John's had been ungrateful to him, and he secured a judgment against Bishop Jackson, Mrs. Annie Jackson, Henry Alexander and Pastor Williams, the incumbent in the pulpit of St. John's Church. Mr. Jones alleged that after he founded the church and expended \$200 of his own money in furnishing it his congregation had prevailed on Bishop Jackson to have him removed. Justice Martin gave him a judgment for \$65.75.—Chicago Tribune.

We were in hopes that our colored Christians could live together in harmony, but it appears by the above that they, too, are looking out for the loaves and fishes, more than for lost souls.

—The Kansas City driver who beat his horse to death and was fined \$500 got about the right sized dose of justice.—Chicago Tribune.

That kind of justice ought to be administered much oftener than it is in all our towns. There is not a day passes in Chicago but some villain beats the horse he is driving without mercy. Drivers of horses ought to be compelled to procure a license to be allowed to carry a whip. A bag of oats would be much better than a whip, and a kind word more beneficial than a blow. We have "religion" enough, but very little humanity. We have always been opposed to an orthodox hell, but we are inclined to the belief that it is not too hot for persons who abuse the poor dumb animals who cannot speak for themselves.

—We take the following from the Chicago Tribune of Nov. 3d:

Albert L. Rawson, M. D., LL. D., painter, scientist and author, died at his home, 423 East Fifty-first street, this evening. He was born in Chester, Vt.,

in 1828. When a young man he traveled extensively, and while in England painted miniature portraits of Queen Victoria and the Prince of Wales. He founded the American Society of Water Color Painters and a society organized to fight Anthony Comstock's league. Mr. Rawson laid claim to the honor of founding the Order of the Mystic Shrine.

We have known Prof. Rawson for many years as an active, learned and most decided Freethinker, whose scholarly articles have often appeared in this Magazine. We have a number of his articles awaiting publication which will appear in future numbers.

—Now Methusaleh, during the latter years of his long life, suffered grievously with rheumatism, but, with the obstinacy that was a part of his nature, refused to do anything for it. He said he could stand it as long as the rheumatism could.

One of his neighbors came in one day with a new patent medicine.

"Granddad," he said, "here is something that will relieve you. I've seen a string of testimonials a yard long from persons it has cured."

"I've no faith in it," replied the old man. "Besides, it's too much trouble."

"Just as I expected," retorted the other, thoroughly out of patience. "There is no fool like an old fool."

"I suppose that's so," said Methusaleh, wearily, "I've been hearing it for the last 800 years."—Chicago Tribune.

—The Bishop of Manchester, England, declared that "Buddhism can have no claim to be a religion, because it has no personal God." Buddhism, from his view, is "only an ethical philosophy." This is more than the bishop can say for his religion. The suffering of the innocent for the guilty is not morality, neither is everlasting punishment for the rejection of legends and fables which no Christian scholar has been able to make plain. The moral code of Buddhism is "par excellence" alongside of the immoral code of the bishop, which justifies

vagabond believers in a myth and condemns noble, moral characters as infidels and makes them unfit for "the Kingdom of Heaven." If the bishop's criterion is true, that a religion cannot be a religion unless it has a personal God, then religions which have a personal God are not true, because a personal God does not exist.

—The Rev. Dr. J. E. C. Sawyer of Syracuse, N. Y., who laments, in the New York Observer (Presb.), the preponderance of women over men in almost all religious activities, remarks:

"The average preacher goes along year after year preaching mainly to women, leading prayer meetings mainly attended by women, devoting most of his hours of pastoral labor to calling on women, and is seemingly not greatly troubled because the overwhelming majority of the church membership consists of women. There are millions of men in this republic who have no personal relation to Christian churches and no interest in them."—Literary Digest.

The good minister has a most severe and disagreeable (?) duty to purpose "devoting most of his hours of pastoral labor to calling on women," especially when their husbands are out. But then their souls must be looked after.

—Baltimore, Md., Oct. 17.—(Special.) —The Rev. R. Sternberg, of Urbana, Ind., who arrived here to-day from Germany on the steamship Frankford, was searched by the customs officials and relieved of a watch and chain, some spoons and other trinkets, which were concealed about his person.

The watch belonged to a Mrs. Charles Eglatt, of Wichita, Ind., who was also a passenger, and from whom were taken a lot of gloves and fancy goods which she used for a bustle.

The minister claimed he was unaware that he was violating the law, but the collector seized all the goods. The Rev. Mr. Sternberg wept as he left the custom house.

These goods, that Brother Sternberg and Sister Eglatt had concealed about

their persons, were doubtless intended for the missionary society, to be used for the conversion of the heathen. It was cruel for the officers of the law to take them. No wonder the Rev. Sternberg wept.

—The Bishop of Rochester, England, recently expressed regret that "the conventional respect for religion and for the public standard of religious observance is being lowered." Whereupon a correspondent of the *Daily News* made the following comment:

"It is often stated that the cause of the decline of church-going is the pleasure-loving, self-indulgent instincts of the people. There is this element, no doubt; but the prevailing cause is that, as a people, we are ceasing to believe in this conventional religion. The religious instincts of the people are shaping themselves anew, outside of the churches. Truths deeper, more vital in their hold on life, are taking the place of the conventional worship. The reason of the breaking away from organized Christianity is threefold: (1) The religion of democracy can have nothing to do with the old religious castes; (2) we must worship, not conventionally, but in spirit and in truth; (3) we must surrender unreasonable creeds."—*The New Christian*, Ithaca, N. Y.

—Annie Jacobson, a 15-year-old girl, was seized with religious hysteria last night after attending one of Evangelist Duke M. Farson's revival meetings at the Metropolitan Methodist Church, Ada and Huron streets. While the crowd of worshipers was filing out of the church the girl began crying and singing hymns. She could not be quieted, and the West Chicago avenue police were called to take charge of her. This is the second case of the kind. Rosella Nolan, a 17-year-old girl, was seized in a similar way two weeks ago.

The Jacobson girl lives at 256 West Division street and has been attending the meetings regularly. Last night she was accompanied by her mother. As the meeting progressed the girl became

excited and her mother finally succeeded in getting her out of the church.

When outside she refused to go home and began shouting and exhorting the crowd on the sidewalk. Then she began singing hymns.

There ought to be some law that would protect young girls, and old girls, too, from such mountebanks as this Evangelist Farson, who gets his living by frightening people, at so much a head, into what he calls religion.

—Mrs. Hetty Green seeks to obtain possession of a church. What she intends to do with it is not set forth in her petition for foreclosure. Witnesses who were examined intimated that she wanted her money and had no interest whatever in the future spiritual welfare of the congregation whose members are involved in the struggle.

Mrs. Green intimated that either Judge Oliver H. Horton or Harlow N. Higginbotham might pay the amount of her mortgage on the church. When they declined to do so she told Attorney B. M. Langworthy to begin suit, as she was tired of waiting for payment of the \$12,000 mortgage which she holds on the property at Thirtieth street and Indiana avenue.—*Chicago Tribune*.

That is right, Mrs. Green. Make these followers of the meek and lowly one, who had not where to lay his head, pay up or move out. There is not probably one of these rich church members who would not put a poor tenant and his household goods into the street who failed to pay his monthly rent. That is right, Sister Green. Get the \$12,000 and give it to the Liberal University or some other institution for the benefit of the present world.

—Three days previous to Mrs. Stanton's death we received a letter from her, from which we take the following extracts:

250 West Ninety-fourth street,
New York, Oct. 20, 1902.

H. L. Green: Dear Friend—I have already read one-half of the catechism and think it very fine. What Mr. Mangasarian has done with this catechism I am

trying to get Liberals to do with the Bible. How absurd was the catechism we were obliged to learn in our childhood! Think of asking children, What is sanctification? What is justification? What is foreordination? What is the doctrine of election? It is high time Liberal men and women did their utmost to roll off this mountain of superstition that has so long oppressed the human soul. * * * After you get my article set up for your Magazine see if you cannot get it into one of your leading daily papers. I am very desirous to see this work done before I leave this planet. With kind regards,

ELIZABETH CADY STANTON.

The article here referred to appears in this number of this Magazine, and is probably the last article Mrs. Stanton ever wrote.

—I once heard a minister who boasted from his pulpit that he was able to preach from any text in the Bible off-hand, without thought or other preparation, and as a test of his talent in extemporaneous speaking he invited his congregation the next Sunday morning to hand in any texts they would like him to preach from, when he would show them what he was able to do. In order that he might not be suspected of surreptitious preparation, the passages of Scripture were to be written upon slips of paper, sealed up in envelopes and placed upon the pulpit immediately before the opening of the service.

The next Sunday morning the pastor came bounding in, pride and confidence gleaming in his eyes, and found a number of sealed envelopes lying upon the big Bible. After the preliminary service he called attention to them, and said he would preach from the text contained in the envelope that lay on the top of the pile. The remainder he would reserve for future Sabbaths. Tearing it open, he unfolded a slip of paper and read the words once addressed to the prophet Balaam:

"Am I not thine ass?"—Chicago Record.

—We take the following from the Chicago Tribune of Oct. 23d:

Many years of work went to waste on Monday when fire destroyed the Williams Bay residence of the Rev. George Chainey of Chicago. The manuscript for twenty-eight of the contemplated thirty volumes of "The Unsealed Bible," a work which has occupied Mr. Chainey for the last fourteen years, was the prey of the flames. Formerly a member of the Rock River conference, Mr. Chainey later became a Unitarian and finally a free thinker. He claims special revelation by visions, and his writings largely are along this line. "The Unsealed Bible" was intended to be a book of thirty volumes, the first of which, "Genesis," was published early this year. The manuscript for volume thirty, "Revelations," was saved, but the manuscript for the other twenty-eight volumes was destroyed, but will be rewritten, Mr. Chainey says.

This is very hard on our old friend "George," and we are sorry for him. But what more could he expect when making the attempt to "unseal" God's word? Breaking the "seals" of the Almighty is a most blasphemous act—worse than preaching Agnosticism, as Brother Chainey used to do in Paine Hall in Boston.

—The Archbishop of Toulouse, who made a recent pilgrimage to Rome, was asked, says the Paris correspondent of the Times, whether the Pope would interfere in favor of the religious orders.

The Archbishop replied:

"Leo XIII. is too wise and fond of France to interfere now. He comprehends too well that the enemies of the church ask nothing better than to extort from him some protest giving them a pretext for persecutions. It is for those who have received his instructions to obey. The Pope's silence is the best proof of his affection for France."

The above statement of the archbishop shows the decay of the power of the church of Rome. The time was when the pope would have shown his fondness for papal power by forcible interference in any matter temporal or "spiritual." If the pope's silence in re-

gard to the expulsion of certain religious orders from France means anything, it means that it is wisdom to keep still, and by so doing France will have more affection for him. As the light of science and common sense shines in, the darkness of papal superstition will disappear and the pope's authority will decrease.

—Koran v. Pig.—Sir Samuel Baker's Arab hunters—very pious people in their way—did eat pork. Said Sir Samuel, "What would your fakeer say to such a breach of the law?" The answer was perfect: "We have asked him, and he says, 'If you have the Koran in your hand, and no pig, you are forbidden to eat pork; but if you have the pig in your hand, and no Koran, you had better eat what Allah has given you.'"

This is equal to the cunning way that, it is said, Mahomet forbid his followers to eat a certain part of a pig, and which some one put in rhyme, as follows:
 There is a part of every swine
 Of which no follower of mine
 May eat, whate'er his inclination,
 On pain of excommunication.
 Thus Mahomet's mysterious charge,
 And here he left the point at large.
 Had he the sinful part expressed,
 They might with safety eat the rest.
 A controversy straight arose;
 These choose the back, the belly those;
 While some, 'twas confidently said,
 He meant not to forbid the head.
 While others at that doctrine rail,
 And piously prefer the tail.
 Thus conscience freed from every clog,
 Mohammedans eat up the hog.

—Leadville, Colo., Nov. 9.—(Special)
 —Funeral services were held here this afternoon over the remains of A. J. Searle, one of the best known mining men of this district, and commander of the local Grand Army post. The body was shipped to Lawrence, Kan., for burial.

Mr. Searle wrote his own funeral sermon long before he died and it was read at his funeral to-day in lieu of any religious service, which he strictly forbade.

In his sermon he wrote that he had long been convinced that all religions are of human origin, and are frauds that can only gain credence through ignorance and superstition, and declared that he could not form any idea of a soul that was to live after his body was dead.

He closed his writings by saying: "I leave the world with kindness to all men and at peace with my own mind, with no fears of an angry God, and no hope or desire for any pleasures as a gift from his hand."

The sermon written by the dead man was a lengthy one, and outside of his peculiar views on religion contained some beautiful thoughts. Through his long business career he was never heard to utter one word against the church, and his own sermon, which was to be opened and read only on the day of his funeral, came as a great surprise.

There are thousands of such business men in all parts of the country—some of them supporting churches for the sake of its patronage. In fact, no really intelligent person believes the dogmas of the church.

—Darleton T. Hodge, editor of the *Assumption* (Ill.) *Independent*, has been printing each week a chapter or two from the Bible. When he reached the fifty-fourth chapter of *Genesis*, however, a number of his fellow townsmen protested and several threatened to prosecute him for publishing obscene literature. Mr. Hodge says that he cannot be frightened and will publish the entire Bible just as it is, even though it takes him years to do so.

One evening Editor Hodge and his brother were reading proof when he walked several pious citizens who had called to have some church notices "wrote up," and this is what they heard uttered in a dull church-like tone:

"27. And all the days of Methuselah were nine hundred and sixty-nine (spell it out); and he died.

"28. And Lamech lived an hundred eighty and two years, and begat a son.

"29. And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

"Just then," said Mr. Hodge, "my brother, who was doing all this, laid down his cigar and looked around. All three of our visitors were standing with their hats off—a thing almost unprecedented in the Independent office."

"'Holdin' prayer meetin'?" says one of them.

"'Reading proof!' I said.

"'Well, now, we thought you was doin' some sort o' responsive readin'."

—This is a remarkable case. It is generally the woman who thinks more of her dear Jesus than she does of her husband, but in this case it is the man who neglects his wife for Christ's sake. But, then, if Jesus is correctly reported, such results might be expected, for he says: "For I have come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law, and a man's foes shall be of his own household."—*Math. 10:35-46.*

While Anna Congdon has no serious objections to her husband's religious zeal in itself, she does object to his leaving money out of his calculations to the extent of depriving her of a proper abode and sufficient food and clothing. The woman who finds the church her successful rival in her husband's heart was Anna Rowland of Kenosha, Wis., prior to June 29, 1897, when she became Mrs. Jay A. Congdon of Chicago.

Pessimists who find a woeful falling off of religious belief among men receive no sympathy from Mrs. Congdon, whose husband, she says in a bill for divorce filed yesterday, is a "religious zealot." Whether that zeal is exercised in some new cult or is extended in the direction of one of the old churches, the bill does not state, and the attorney who drew it declined to be more specific. It is inferred, however, that Congdon's religious views are not bigoted, as in one place he

is alleged to have spent his money for "various religious purposes."

Amongst the extremes to which her husband's religious zeal has brought her she makes, among others, the following assertions:

"He has pursued his religious passions to such an extreme he deprived her of many of the necessities of life. Because of this she became ill," and then instead of supplying her with those attentions and comforts which she required, she alleges, he "recklessly spent and gave away his earnings and money to various religious purposes." As a final blow to her failing health, she declares she "was compelled to dwell in an unclean and insanitary place."

—Independence, Mo., Oct. 5.—Parker Stockdale, pastor of the First Baptist Church of Independence, and one of the most widely known of the younger Baptist ministers of the State, has resigned his pastorate and left the church because he no longer accepts the creed of orthodoxy.

Following are the specific reasons, constituting a sweeping denunciation of orthodoxy, for his action:

1. "I do not believe that the Bible was inspired, any more than any other great book."

2. "I reject the doctrine of the trinity as being contrary to the dictates of common sense."

3. "I do not believe in man's creation on the biblical plan and his fall. Evolution is God's way."

4. "I reject the doctrines of predestination."

5. "Education is the only salvation to be achieved."

6. "I reject the doctrine of eternal punishment as unworthy God."

7. "I reject the doctrine of the deity of Jesus."

8. "I do not believe a miracle was ever performed."

The announcement of Mr. Stockdale's retirement from the church astounded his congregation. He made it to them in person in a speech that moved many of them to tears and all to regrets.

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