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ELIZABETH CADY STANTON

"The greatest woman the world has ever produced."—Susan B. Anthony.

"She died as she had lived, a fearless, serene agnostic."—Helen H. Gardner.

"She was an ardent friend of Free Thought and of free speech."—Myra G. Withee.

"Her splendid service to the human race has made itself felt in all lands."—Josephine K. Henry.

Gift of Otilia C. Anderson

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ELIZABETH CADY STANTON.*

BY HELEN H. GARDENER.

THREE years ago Mrs. Stanton asked me, in case she should go into the silence before me, if I would speak for her—at her grave. I have come here to-night, in part, to keep my promise to the dead. She agreed to do the same for me should I go first. When she died I was unfortunately traveling hundreds of miles away, and did not know at once that the end had come.

When I learned, by wire, I did my best to fulfill my promise, but circumstances combined to prevent, and I am glad of this opportunity to say for her some of the things which she particularly wished me to say.

First of all, she wished it known that she died, as she had lived, a fearless, serene agnostic. Her philosophy kept her sane and sweet. No fear for her soul, no dread of any future life, prevented her from using all of her splendid energies to better conditions in this world. She worked for the welfare of the race, here and now, and believed that any possible future could and would take care of itself.

In pursuance of this idea it was her earnest wish that her tireless brain, when she should be done with it, should go to Cornell University, that it might serve science and mankind in helping to arrive at the truth, after death, as it always had done in life.

She knew that the brain of no great woman had ever been examined. She knew that the brains of all womankind had been judged and weighed and measured by that which science had learned about woman through its hospital subjects, its paupers, its "unknown" dead. She knew that this was wholly unfair to woman.

She knew that the brains of men were judged by no such inadequate records; but that they had their great ones carefully preserved, and sacredly held, to show the use and benefits of education, of opportunity, of the

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development of his kind. She knew that in science, in art, in law, in politics, in literature, in philosophy, man had his representatives in brain weights, measurements, qualities and forms; that upon these great ones man builds his theories and conclusions as to what is desirable, possible or remarkable for him.

She felt that a brain like hers would be useful for all time in the record it would give the world, for the first time—the scientific record of a thinker among women. She knew that many men of distinction had willed their brains to Cornell in our country, or to the great universities of England and Germany, which, like Cornell here, have asked to become custodians of these sacred trusts to science in the interest of humanity.

She felt that the record of her life and work, in so far as it might be stamped in that splendid brain of hers, should be a part of the fine heritage of all women. She wished to leave it to the world as her last and holiest gift. Even as her gentle voice might come back to us if preserved by science on the waxen cylinder of a graphophone, so might she leave to us, in the very texture of the brain itself, in the indelible handwriting of Nature, the record of her lofty intellectual life—the message of her unceasing battle for the highest in all things, not only for herself, but for humanity.

She knew that her work was not for woman only. Every blow she struck for woman was really a blow for man, quite as truly, were he only wise enough to recognize the fact. The day is not so far distant when he will recognize it—and then will the name of Elizabeth Cady Stanton stand side by side with those of Washington and Lincoln in the reverence of her countrymen and of the wise and good in every land and clime. For her vast influence, already stamped on the thought and bettered laws of her time, has not stopped in America, in England, in France nor in Germany. Its waves and echoes have reached the Orient, and the little brown women of India and the dainty, patient Japanese maidens have also felt some of the results of the liberty and justice that she and her co-laborers have sent to them. And in the years that are to come, when the mothers of the race shall, for the first time on earth, be reckoned as self-respecting, self-directing human units, with brains and bodies that are sacredly their own, even these little women of the Orient when they set their incense tapers alight before their household gods will burn the sweetest one to her—their gentle-faced deliverer from the bondage of inequality before the law and abject slavery to silly and degrading superstitions.

And the men, also, will rise up and call her blessed, for freeing them,

however much against their will, from the degradation of a lifelong bondage in marriage with an inferior, a chattel, a plaything of their leisure hours, and for giving them instead the opportunity to know the blessedness and sacred joy of a real companionship with an equal, a comrade, a soul-mate in the mother of their children.

She died as she wished to die, in the full possession of her splendid powers. Three years ago, when the eloquent voice of her friend and mine, that great and splendid soul, Robert G. Ingersoll, was stilled forever, she said to me: "Sad as it is to lose him, I am glad that he went just as he did. I hope it may be so with me—and with you. I do not want to live a day after I fail to be able to do good work." Her wish was wholly fulfilled. Only three days before she died she wrote that second lawyer-like article on the divorce problem which she contributed to the symposium on that subject in the *New York American*—the only note struck in the discussion, with one possible exception, up to that time, that was clear, frank and untrammelled by fear of public opinion and ancient superstitions.

Her thought had always the luminous quality. Every topic her brain touched was lighted as by a torch of reason. She did not write with one eye on her paper and the other on the public pulse—she proposed to help regulate that pulse herself, and she believed absolutely in the power of sincerity, frankness and truth.

Yet she never forgot to be gracious. Her social quality was fine. She had the tact of a diplomat—and when I say "tact" I do not mean duplicity. But, while many reformers or specialists lose adherents by forever and at all times clinging to their specialty and advancing it in season and out of season, she never made that mistake.

Well do I remember laughing with her at the tactlessness of a certain well-known lady who, at a great social function, where we were all guests, persisted in riding the suffrage hobby straight through, from oysters and olives to the walnuts and wine. Not so with Mrs. Stanton. She often captured her audience before she made her speech—before her listeners knew of her belief. The scintillation of her ready wit, the philosophy of her outlook, the charm of her diction, on any topic under discussion, made her a delightful hostess or guest at any banquet. A fine conversationalist, she could meet the ablest man on his own grounds and entertain or vanquish him with the serene self-poise of supreme self-respect without egotism. She was never aggressive in method. That was one of her chief charms.

Her^s was a many-sided character. It is not especially difficult to seem

to be great if one is possessed of but one idea. It is not so easy to be a many-sided person and keep one's poise in them all.

One of the most versatile of women she was, therefore; and yet, for so many years her tongue and pen led the contest in this and other countries for what is commonly called the rights of woman—that is, for woman's right to stand as a unit among other units of the race—so it happens that her name naturally is fixed in the general public mind as belonging to that step of progress alone.

Indeed, in one of the most intelligently appreciative editorials I have yet seen on her life and death, which editorial appeared in a leading New York daily paper, she was spoken of as “a woman with one idea—suffrage—to which she had held, steadfastly, for fifty years.”

This might be said of many of her associates, perhaps, either in praise or criticism; but a woman of one idea was precisely what Mrs. Stanton was not. Hers was a wonderfully well-rounded mentality, poised and strong on every side. Fearless and truth-loving, sincere and frank. But she did not allow her frankness to degenerate into rudeness. Her truth-loving never led her to disregard the feelings and rights of those who did not agree with her. She never mistook a loud voice and a sharp retort for argument, or for proof of the justice of her position.

She wished her body to be cremated. This, also, was because of her firm conviction of the right and value to the living, of this method of disposing of the dead.

She hugged to her breast no superstitions that prevented her from thinking first and always of the highest good to the living—to those who come after. Many of her constituents in the suffrage work deeply deplored her activity in free religious lines; but she calmly replied that woman would never be fit for freedom, nor understand its benefits and bearing until she ceased to hold to her bosom the primary cause of her degradation—her religious superstitions, which bind her to the degraded status assigned her as “the will of God” in all accepted “revelations.” So long as she really believes (or pretends to do so for policy's sake) that Jehovah created her to serve man as his subordinate, she can be only half-hearted in her demand for either legal or social equality, and she can use only half of the legitimate arguments in her own defense. She spikes her own guns and throws away most of her powder. She weakens her case from the start and utterly begs her question. She leaves her antagonist in full possession of the field and allows him to plant her batteries to suit

himself. She must have the courage to go to the root of the difficulty if she expects to gain her point.

So, for the past few years, much of Mrs. Stanton's time and literary energy have been spent in an effort to bring women up to this vantage ground—in a contest against religious superstitions, rather than against purely political ones, which she perceived had their basis and origin in the religious ones. Like Wendell Phillips, in the anti-slavery work, she believed in striking at the root, rather than in breaking of the branches of a fundamental wrong in the hope to eradicate it. She was deeply blamed by some of her old associates for putting out what she called "The Woman's Bible." That is to say, she gathered together all of the passages in the Bible which related especially to woman, and interpreted them (as man had done with all of them relating to himself—and to woman, also) in the light of modern thought.

For eighteen years past it has been my good fortune to be a close friend of this wonderful woman. I have hundreds of letters from her on the work of this "Woman's Bible," and on other topics, and I believe I may claim to know her aims and intent in it as well as any other person. In fact, I was one of the original "revision committee," and while the usual objection made to it by her critics is that it is too radical, my own objection was, always, that it was not radical enough! But to neither criticism did she give heed. She had her own ideal and plan and she went steadily about it without fear and without bigotry.

In 1887 she wrote me from England thus: "Think of it, she (referring to a fine suffrage leader) says she wishes to break down the material slavery of woman. If she wanted to get the Turkish women out of the harem, would she begin with arguments on republican government? No, indeed; she would know that they are held in sexual slavery by the power of their religion—and so are we. If women were emancipated from their religious superstitions they would understand their interests in the things of this life more readily. But believing that all things here are regulated by the finger of God, the Bible written by him, expressing his will, how can you rouse them to a desire for or belief in their social and political freedom until you first show them that all these things are the outgrowth of man's thought and selfishness, largely based upon his own superstitions and ignorance of Nature's laws, and resulting in woman's degradation and subjection? Do write whenever you have time. We enjoy your good, wholesome common sense. You, at least, never aim at one thing and try thereby to hit another."

Gladstone was called "the grand old man" because it was believed by many of his constituents that he had the faculty of always seeing and dealing with any new subject or difficulty wisely and ably.

I always called Elizabeth Cady Stanton "My Mother Superior," but she may well be known as "the grand old woman," for upon almost every social and political question of her time, her voice and pen expressed her clear and lucid thought in luminous language, and never once did she fail to face toward the light; never once did her steady eye look away from Justice, Freedom and Fair-dealing for all.

She asked no privileges and opposed those who did.

What she sought for herself, she sought, also, for others. She did not believe that mistakes, however hoary, were sacred. She believed in progress—in rectifying the blunders of the past. The last bubble punctured by her keen pen was done, as I say, only three days before she died. It was in the interest of a clean, wholesome, happy home life—in the interest of honest, loving parenthood, in the interest of a child-life spent in an atmosphere of harmony and freed from one of pretense and domestic warfare—a plea, in short, for the right of children to be born of love and reared in its pure light. It was the last protest of this clear, fearless brain against the sophistries of those who hold that it is for the dignity and honor of woman and home that a mistake should be made perpetual—that the "Almighty" has joined together two who hate each other and on this theory they must continue to live out the farce to the bitter end. Her last printed utterance was an able protest against this absurdity, and was an honor to both head and heart of one who, seeing clearly is not afraid to express her thought even though she be (as she was in this case) the only champion whose bugle note did not quaver behind the mists and fogs of past ideas and lose its values in the defective acoustics of rock-bound superstitions.

Harriet Stanton Blatch, worthy daughter of this splendid mother, writes me of her last hours: "None of us knew mother was so near her end 'til Sunday really (the day she died). She had been suffering from shortness of breath lately, from time to time, and from that cause felt under the mark. On Saturday she said to the doctor, very emphatically, 'Now, if you can't cure this difficulty of breathing, and if I am not to feel brighter and more like work again, I want you to give me something to send me pack-horse speed to heaven.'" And I can just see the twinkle in her eye when she said it.

Her daughter continues: "Two hours before her death (on Sunday) she said she wished to stand up. She was sitting in her arm chair in the drawing-room, not dressed, but in her dressing-gown, and with her hair all arranged as usual." In those beautiful white puffs, like a halo around her massive head—how well we all know and love them! "She had told her maid earlier in the day to dress her hair, and when it was finished she said: 'Now, I'll be dressed.' But I dissuaded her, seeing she was weary. The trained nurse (who had only been summoned an hour earlier), and the doctor, when she asked to stand, helped her to rise and stood on either side of her. I placed a table for her to rest her hands on. She drew herself up very erect (the doctor said the muscular strength was extraordinary) and there she stood for seven or eight minutes, steadily looking out, proudly before her. I think she was mentally making an address. When we urged her to sit down she fell asleep. Two hours later, the doctor thinking her position constrained in her chair, we lifted her to her bed, and she slipped away peacefully in a few minutes." And so passed from our sight and touch that splendid-all-embracing personality. Could any death be more ideally beautiful—more what she would have wished? I can see her now, standing there in her last hours, with that delicate halo of soft, white curls around her death-touched face, pleading once again the cause of the mothers of the race, before an imaginary audience of sons and fathers of those who have lost in her their most eloquent, far-reaching voice.

For in her the world has lost its greatest woman, its noblest mother, its clearest thinker. She embraced in her motherhood all who were under the ban of oppression; she thought for the thoughtless of whatever sex, she was great enough to be honest with her own soul, and to walk in the light of the sun, hand in hand with the naked Truth! And in this she stood almost alone.

Other women there are and were, who walked side by side with her on certain planes, it is true. But none kept perfect step. Not one matched her in all-around ability, in versatility, in the capacity to be supremely clear and strong in every field of thought, in every line of progress.

Elizabeth Cady Stanton stood absolutely alone—a unique personality. In the "Solitude of Self" she walked like a Queen, a Philosopher, a Sage.

Others there were and are, perhaps, whose beautiful motherhood equals hers in that it glorifies home and makes of their children monuments to their domestic virtues. Others there were and are, perhaps, whose

public work in some special lines for the betterment of their sisters, or for the race, place them on the same pedestal; and I am sure that none of us can ever speak the name, or picture the beautiful face of Mrs. Stanton without at the same time bowing the head of reverence and gratitude to that lifelong friend and co-worker of hers, our beloved, revered and glorious benefactor, Susan B. Anthony.

Possibly a few other women of our enlightened age have matched Mrs. Stanton, in brilliancy of thought and diction on economic, social or philosophical lines. A few there are who have turned their attention to the study and practice of law and have equalled her in legal acumen. A few who have worked in other special fields, as teachers, as preachers, as editors, as philanthropists, as students of natural science or sociology, may have burned as bright and steady lights as she. But there is not to-day, there never has been in all this world, a woman who for clearness and scope of vision, for fearlessness without self-assertion, for a splendid rounded personality and power in all the great topics, in all the varied fields of life, kept time and step with this powerful, this sweet, this beautiful woman, whom it was our privilege to know and revere—who worked day and night for us. For fifty long years she labored that we might “inherit the earth,” and come into our natural right to live our own lives guided by the light of love and reason. And then she went bravely and sweetly out into the Unknown, still facing the light, still hoping for the race—hoping that the higher light that had touched and glorified her, might touch and gild the future for us all, and give to manhood and womanhood that loftiest crown of glory, the mutual confidence and respect of those who stand as equals before the law, asking from each other only that which they freely give to each other—absolute justice and absolute truth.

And so, at last, this majestic woman who faced opposition, misconception, abuse, if need be, with a smile and with the serene and glorified patience of one who has found life's deeper meanings, and climbed the heights and sounded the depths, reached that calm philosophy that can come only to the souls that walk in the light of Nature's profoundest secrets. Thus filled with honors and with years this majestic soul has passed into the infinite silence with the simple dignity and courage that encompassed her whole life, and we can only lay upon her grace the reverent tribute of our gratitude and tears, and softly say, Farewell!

AN ADDRESS DELIVERED AT THE FUNERAL OF MRS. STANTON.

BY MONCURE D. CONWAY.

THE life of Elizabeth Cady Stanton has drawn to a close. For the first time we gather around her not to be delighted by the play of her wit, not to be warmed by her glowing heart and cheered by her sweet and brave spirit, but to realize that we are deeply bereft. To her children, her relatives, to her spiritual kindred who have wrought and toiled with her, the bereavement is one felt in the solitude of each heart, and not to be expressed in words. But the passing of a fine personality, affecting to those who have personally looked up to it, is a doubly solemn event where that personality is historic by reason of its association with ideas and movements of public importance.

A great heart has ceased to beat, an eloquent voice has gone silent, a lighthouse on the human coast is fallen. To vast multitudes the name of Elizabeth Cady Stanton does not mean so much a person as a standard inscribed with great principles. Roses will grow out of her ashes; individual characters will give a resurrection to her soul and genius; but the immortality she has achieved is that of her long and magnificent services to every cause of justice and reason. Beginning her career amid ridicule and obloquy, all the worth she put into her life has not only been returned to her personally in the love and friendship which have surrounded her and made life happy even to her last day, but it has been returned to her tenfold in the successes of her cause.

Old radicals who lived through the struggles of the last fifty years can not claim victory for any great cause. The slave has been but nominally freed; superstition has not diminished; war has gained a fresh lease. But the Cause which has most nearly fulfilled its promise to the little company of adherents who espoused it two generations ago is that which demanded liberation and justice for woman. Without any force but thought and reason, without vote or sword, the Cause of Woman has distanced that of slave emancipation which yielded both votes and swords. Burden after burden has fallen from woman; chain after chain has been broken; and the pathway of those reforms is marked, not by slaughtered men and mourning women and children, but by growths of culture and happiness for both woman and man.

To my mind the noblest chapter of American history is contained

in four books: the "Memoirs of the Sisters Grimke," who initiated and maintained the right of woman to speak in public; another is the "History of the Woman Suffrage Movement," by Elizabeth Cady Stanton and Miss Anthony; a third is Mrs. Stanton's "Eighty Years and More;" the fourth is Mrs. Harper's "Life of Susan B. Anthony." I would bind them together and write on them the far-reaching parable of the woman who hid the leaven in three measures of meal. It was a woman who did it. When a man wishes a revolution he uses blood for leaven. That is not hid; he wishes a visible victory, his opponents biting the dust. The woman's leaven is hid. Its effect comes without observation, and by its triumph none are defeated. But alas! her leaven can not act on meal kneaded with blood. Nor can the lump rise if instead of her own leaven the woman is induced to introduce in it dogmas and superstitions imposed on her by alleged authority. Mrs. Stanton felt this deeply, and for a good many years has been pointing out the extent to which women are held by fetters forged out of the Bible. In some cases literally forged; for example, nothing in the original Hebrew Bible says that woman was made from the rib of man. Only a few days before her death Mrs. Stanton, in reply to a Bishop who had quoted that chapter of Genesis in a discussion with her, dictated the reply: "I decline to accept Hebrew Mythology as a guide in twentieth century science."

The wonderful and ideal revolution represented in the progress of the cause of woman was largely due to the eloquence of Elizabeth Cady Stanton. Those who like myself have for half a century been interested in that movement, recognize in her its greatest orator. Her spirit, finely touched to fine issues, had in turn touched her handsome features with higher expression, modulated and attuned her voice, and when speaking she became the complete organ of her thought. Those who think of her as the advocate of but one particular cause are in error. She spoke for right, reason, and justice wherever denied. Because the most salient example of unreason and injustice was involved in the Cause of Woman, that became the main arena of her struggle; but she applied her touchstone to other public wrongs also, and several of the finest things she ever uttered were discourses in exaltation of rational over irrational religion. Several of these were given in London at South Place Chapel to large congregations, mostly of cultured people; the discourses were impressive and carried the sympathies of her audience, many of whom pressed forward to grasp her hand. Her ideas were clear; she did not burden people with

doubts but with convictions. She gave us heart and hope; her face was always toward the sunrise.

In the use of facts she exhibited lucidity and logic; in denunciation of wrong she might seem passionate, but the sunshine never went down on her apparent wrath; there was always a transfusion of poetry and music to remind us that she never turned her eyes from her clients—Justice and Truth—for any personal end.

Could I utter to her my farewell, I would say: Revered and beloved friend, you pass to your rest after a brave and beautiful life; you have journeyed by a path of unsullied light. If ever there shall be established in America a Republic—a constitution and government free from all caste and privilege, whether of color, creed, or sex—its founders will be discovered not in those who purchased by their valor and blood mere independence of territory in which a government allied with slavery was founded, but among those who, while faithful to heart and home, toiled unweariedly for an ideal of civilization.

The advance is indeed arrested; but should that sun which has set in blood ever again ascend, and civilization resume its development, they who in that era of peace and good will to men shall honor its forerunners will know, dear Elizabeth, what we know not but only dream—the outcome and fruitage of your work. But they can not with more loving homage repeat your name than we who have witnessed your life, and now beside your grace rise up and call you blessed.

ELIZABETH CADY STANTON.

(Condensed Report of a Eulogy upon Mrs. Stanton, delivered by C. B. Waite, before the Political Equality League, at the Fine Arts Building, in this city, on the afternoon of December 6.)

AUGUSTE COMTE, with a touch of sadness, and almost in a tone of reproach against Nature, has deplored the fact that often, at the very time when a person has just learned how to live—when his intellectual powers are in full vigor—when he has much to communicate, and is, more than at any previous time, in a condition to be useful to the world, he is called upon to leave it.

It is difficult to become reconciled to this law of nature when we contemplate the life and death of such a person as Elizabeth Cady Stanton. If the limit of human life were double what it is, undoubtedly several of the last decades of the life of Mrs. Stanton would have been passed in the Senate of the United States; with Susan B. Anthony as a zealous and able coadjutor in the House of Representatives.

They were peculiarly fitted for those places. Mrs. Stanton, wise, moderate, dignified and firm—Miss Anthony active, watchful and faithful; both working with indomitable energy, from the impulse of a healthy conscience, and inspired by a clear sense of justice. No two members would have done more or better work; no two would have been more useful to their country; no two would have been more respected or honored by their constituents.

But if Mrs. Stanton did not live to enjoy this honor, she yet lived to see a great social revolution, and she was conscious that no one had done more to effect it than she.

Women are now in all the learned professions. They are physicians and surgeons; they occupy the bar, the pulpit and the professor's chair. They edit papers and magazines, and conduct important financial enterprises. Was there ever a greater social revolution in the same space of time?

Mrs. Stanton worked for women. Not for any class, but for all women. She was the apostle of her sex. Her mission was, to release the weaker sex from subjection to the stronger.

It is sometimes denied that there is subjection or oppression. But if not, why have the laws been changed in favor of woman? It is plain to see that every such change is a tacit admission that the law was previously

unjust; and when women shall be accorded the right to vote, it will then be seen, with equal clearness, that the withholding of that right was flagrantly unjust and oppressive.

Mrs. Stanton worked for more than half a century, in endeavoring to obtain suffrage for women. What has been accomplished by her and Miss Anthony, and the band of noble women who have been arrayed under their banners? What has been gained? Full suffrage for women in four States, Wyoming, Colorado, Utah and Idaho; school suffrage in seventeen States, including New York, Ohio and Illinois; also in the Territory of Arizona; limited suffrage under various conditions in four States. In England and Scotland county suffrage, and in England limited municipal suffrage besides; school and municipal suffrage in Ontario; municipal suffrage in Nova Scotia, New Brunswick and Manitoba, and in various foreign countries, and full parliamentary suffrage in Australia, enfranchising 800,000 women. Every one of these acts is an acknowledgement that the suffrage law was previously unjust.

But great as was the social revolution; much as she accomplished in the suffrage reform, there was still another field in which Mrs. Stanton did valiant and noble service, especially in the later years of her life. She struck vigorous blows to break the bonds of superstition and of bigotry, which, more than anything else, had held her sex in subjection. She realized that for two thousand years women had been blinded by a false theology, and had been led captive by their religious impulses. She declared that woman could never be socially or politically free until she had ceased to be in bondage to the church.

These sentiments brought condemnation and ostracism from her religious sisters, but she wavered not for a moment. She put forth her views more and more boldly, using her pen with powerful effect, even up to the time of her death.

It may be hard to overturn social customs and usages which have had the sanction of centuries, and harder yet to sunder the political cords that are interwoven with and fastened to statutes and constitutions; but it is still harder than all to break the chains of superstition which have held the race in mental bondage for thousands of years. Hence it is, that for this part of her work I honor her most of all.

This, then, was her triple mission. To release her sex from social, political and religious bondage. In this work she has passed a long and glorious life, and has won immortal renown.

We meet to-day to pay our tribute of respect, of love and admiration,

She needs nothing from us. Her fame is secure. But she was personally known to many of us, and it is a pleasure, though a melancholy one, to meet together, and talk of our dear and honored friend.

As to the beauty of her life and character, we only ratify the verdict of the civilized world. For not in this country only, but in Europe, in Asia and in the islands on the seas, was she known and admired. Wherever women are struggling to be free—wherever they are striving to elevate themselves and by so doing to elevate and improve the human race, there the name of Elizabeth Cady Stanton is respected and revered—there does she receive the homage of grateful hearts.

And now we lay our garlands upon her tomb, and bid a sad farewell. Peaceful be her sleep. Her life was a blessing; her memory will be a benediction, for evermore.

AT THE GRAVE OF NATURE'S NOBLE GIFT.

BY JUDGE PARISH B. LADD.

A great and conspicuous landmark on the highway of emancipation and civilization sleeps in eternity. Elizabeth Cady Stanton, of more than common mortal fame, is no longer with us; her powerful and sweet feminine voice will no longer be heard to greet and cheer the friends of liberty in their onward march for the emancipation of our people from the bonds of political and religious slavery. The councils of this great, pure, and noble woman are closed to mortal ears—her vocal task is finished; but her works still live to cheer, instruct and adorn generations yet unborn. In after years, woman, in casting her ballot, will fondly remember the name of this pioneer, whose voice was so often heard in behalf of equal rights of the two sexes. Although villified by the priesthood as a Freethinker, her memory will go down the groves of time as the world's benefactor when the priesthood, its Bible and mythical gods are remembered no more. For long years the raging billows of superstition beat in vain against the logic of our heroine. Could the world have more of Elizabeth Cady Stanton's genius, clothed with the guiding light of destiny, to pilot our race over the tempestuous seas to their last resting places in the elysium fields—the home of the blessed pioneers of Free Thought; the footprints of the pulpiteer and the selfish politician would soon be no more.

As a mere child the subject of our eulogy did not hesitate to raise her voice in the legislative halls of her native State for equal rights of her

sex with those accorded to men; she demanded equal laws for all, and boldly declared against taxation without representation, nor have her efforts in this line gone unheeded, for in our own country four States give woman full suffrage. In Australia, New Zealand and in New South Wales she has the ballot, with municipal suffrage in England, and all, or nearly all, her colonies. She also has municipal suffrage in one of our States and school suffrage in five.

The demand for equality which she set in motion continues to gather strength and momentum as it rolls on towards that sunset land where the waters of the Pacific wash the golden sands of California.

As a Freethinker, Elizabeth, knowing the weakness of a large majority of her sex, did not care to unnecessarily offend their sensibilities by publicly avowing herself an Atheist, although I am advised that such she was. In this, as in most other things, she had reached the pinnacle of Free Thought, the resting place of all great thinkers. On this lofty height stood the heroine of our encomium, the American Spartan—clothed in all her feminine grandeur, holding communion with nature in all her loveliness. Thus stood Elizabeth Cady Stanton at the age of 87 years, in all her childish simplicity, with her mantle of purity and honor wrapped around her. Thus did this noble woman cast off the cares of a glorious life and lay down to repose in the lap of eternity. What wreaths of laurel are in store for a life so well spent. Although the last glittering spark of life has gone to return no more, she continues to live in the fond memories of that great band of Freethinkers whose ranks are swelling from day to day. In the near future, when ignorance and superstition shall cease to control the destinies of the world, will the united voice of mankind and womankind join to do honor to the memory of Elizabeth Cady Stanton, whose life went out in the struggle for justice, equality and the liberty of the human race.

ELIZABETH CADY STANTON.

BY MYRA E. WITHEE.

ELIZABETH CADY STANTON was a woman of superior intellect and dauntless courage; these combined with a life of purity and helpfulness, made of her one of the world's grand souls. She was an ardent friend of Free Thought and free speech, and one who ever sought to use her talents for the benefit of humanity. As such we cannot but mourn her absence.

Her life, so full of intellectual activity and interest in affairs of state, disproves the assertion so often made that higher education and much interest in politics weans woman from the home, and robs it of the influence that only a mother can give.

Mrs. Stanton was a lover of home, and the mother of eight children; yet no woman has taken a deeper interest in political affairs than she; and though both the church and state were arrayed against her, she did not lose heart and submit without a struggle to what seemed cruel fate; but fell back upon her own strength of character. She saw the way before her and she would follow it, though it meant to defy a world.

The sincere wish of her father (upon the death of a son) that she were a boy, may have had much to do with awakening her interest in political affairs at an early age; but had she known, when she flung her arms around his neck and promised, as far as possible, to be a son to him, the many barriers that lay in her path, the young heart might have faltered, might have lost its courage. She knew not that colleges were founded for men only; that when a woman married she was not only deprived of the legal existence she formerly enjoyed, but was expected to crush out her individuality, and to fashion all her ideas and desires after those of her husband, whom it was thought should rule over her. She knew not that though a woman should acquire the highest degree of scholarship; though she possessed the eloquence of a Webster and the wisdom of a Solomon she could not enjoy a privilege granted to the most ignorant and meanest of men—the ballot—the only legitimate means offered whereby the individual may exert an influence in the making of the many laws which he is expected to obey.

When these facts became known to Mrs. Stanton, and she learned that the Bible, that book held so sacred because 'tis thought to be God-in-

spired, had much to do with woman's enslavement, she openly and fearlessly attacked this "Holy Book;" and her appeal to women was that they, as the chief supporters of the church, should insist on having a revised edition of the book, in which all the objectionable passages—all that are obscene—all that degrade womankind—all unworthy to be called word of God, should have no place. "With such a revision," said she, "I might agree."

It is to be deplored that among the many millions of women, she found so few co-workers—that there are so few to-day who are ready and willing to continue the work of this grand woman—the task of separating truth from error—of dispelling ignorance and superstition, and establishing justice for all mankind.

Mrs. Stanton has done much for humanity and the world seems brighter and better for her having lived. It is sad to think we shall see her sweet yet strong face no longer. It is sad to think of her pen at rest—that medium through which she conveyed to us her pure, noble thoughts; but her influence is still felt, her work still survives, and will yet 'rouse woman from her state of indifference, and when her labors shall have been fully appreciated, she will be loved and honored as one of the greatest benefactors of the race.

MEMORIES OF ELIZABETH CADY STANTON.

BY SARA A. UNDERWOOD.

IT was in May, 1868, that I first saw and heard Elizabeth Cady Stanton at the second anniversary of the Equal Rights Association held in Cooper Institute, New York City. As correspondent of a newspaper I wrote then of her: "Mrs. Elizabeth C. Stanton presided in her stately way over the meeting. She has the look and manner with which fancy invests the noble matrons of ancient Rome. Every feature of the fair, plump face is thoroughly feminine, yet the firm mouth, quiet, determined eyes, and short rings of silvery hair over the broad brow give her a certain air of masculine strength and forcefulness."

On the platform with her were such speakers as Col. T. W. Higginson, Fred Douglass, Ernestine L. Rose, Lucy Stone and Susan B. Anthony. Mrs. Stanton was then associated with Susan B. Anthony and George Francis Train in publishing in New York City the *Revolution* to which I had the pleasure of contributing articles on Frances Wright and Mary Wollstonecraft, earlier champions of Equal Rights.

During the years that followed I took advantage of every opportunity to listen to Mrs. Stanton's always forceful, witty and brave speeches in various cities, Boston and Springfield, Massachusetts, and in California in 1871, etc. Admiring her as I did, I counted it a special honor when my name was added about 1878 to those of Mrs. Stanton and Mrs. E. D. Cheney, the only women whose names were among the editorial contributors to the *Free Religious Index*, then under the editorship of its able founder, Dr. Francis E. Abbot.

When in 1881 Mr. Underwood became business manager and co-editor with Mr. Potter of the *Index*, I sometimes took his desk while he was temporarily absent on lecture engagements, and it not unfrequently fell to my task to write to Mrs. Stanton, as she was a frequent and prized contributor, and thus we drifted into a personal correspondence, which continued even to my residence in Quincy. Her letters are at present inaccessibly stored away with many others, but since her transition I recall a humorous passage regarding my own conviction of the truth of evolution beyond this transient life—in which she avowed her determination if my belief proved true in her case, to have it out with St. Paul in regard

to his position on the woman question as soon as she could find out his whereabouts on the other side.

But it was not until in 1888, when we were living in Chicago, that I had any face to face interview with her. Returning from the East to spend the winter in the further West at the home of her daughter, Mrs. Lawrence (who accompanied her), she decided to stop for a day or two in Chicago and asked Mr. Underwood and me to meet her directly after her arrival at the Sherman House for a private talk. We did so, and it will always be a happy memory to me to recall the cordial tone and look of smiling welcome with which she came forward to meet us, as she put her arms around me and kissed me, with the words "At last!"—referring to our long correspondence and delayed meeting.

I found her of course as genially cordial in a personal interview as I knew from her letters and speeches she would be, and we had an hour or two of delightful talk and reminiscences of mutual friends.

There was a public reception at the Sherman House the next day, and in the evening I called with some young girl friends who wished to be able to say in after life that they had shaken hands with this distinguished woman and brave worker for humanity. We found the room quite filled with callers coming and going, and Mrs. Stanton was the life and soul of the occasion, saying just the right things to every one, sparkling with brilliant and witty sayings—a most delightfully young spirit in spite of her bodily age. I recall among those present Baroness Gripenburg of Finland, then visiting in Chicago; Miss Rice and Miss Beedy, well-known Chicago educators; Dr. Alice Stockham and Mrs. Caroline K. Sherman, who has been for so many years a member of the Chicago Board of Education; also her lovely daughter, with many others.

To these, Mrs. Stanton told of her recent interviews in Europe with the Russian exiles, Prince Propotkin, and Stepniak, who had thrilled her with pity and horror by their descriptions of the mental and physical sufferings inflicted upon highly born women exiled by the Russian authorities to Siberia for daring to have political opinions. She told some of these stories then, which were really too awful to listen to, though they were true.

I asked Mrs. Stanton how she managed to keep so fresh and cheerful at her age after so eventful and wearing a life. She said she thought the chief reason was her capacity for sleep—that she could always take a short nap at any time she willed and even ten or fifteen minutes would

greatly refresh her. Our party left at 10 p. m., leaving Mrs. Stanton gaily entertaining newcomers. "How lovely she is!" said the young girls, as we left the room.

My last direct correspondence with this admirable woman was when she sent us a copy of her autobiography, "Eighty Years and More"—a most instructive and interesting study.

MICHELET'S MOTTO FOR ELIZABETH CADY STANTON.

BY MARIE H. GARRISON.

"Let the weal and woe of humanity be everything to you, their praise and blame of no effect, be not puffed up with the one nor cast down with the other."

THUS said Michelet, and, indeed, the saying was one of his mottoes. The said motto became a favorite one with Elizabeth Cady Stanton, according to her own account.

It is a mark of her nobility of character that she braced herself with this motto not so much in the hour of condemnation as of triumph, of laudation, of flattery.

In 1848 Mrs. Stanton was hooted both in Europe and America as the great misleader of women; public and private sneers were poured into her ears, and full-voiced protest met her on every side.

Under scorn, however, she grew stronger, and year after year became more insistent on the carrying out of her methods and aims.

If she shrank under condemnation; if she ever trembled, we do not know it; therefore it is with starting tears of sympathy and feelings of admiration that we hear her in the hour of triumph—amid the acclaims of 1895, when the National Convention of Women was called*—saying with delicate feeling: "Having been accustomed for half a century to blame rather than praise, I was surprised at such a manifestation of approval. I could endure any amount of severe criticism with complacency, but such an outpouring of homage and affection stirred me profoundly."

She has told us that it was in this hour of triumph when she flew to the protection of Michelet's words: "Let the weal and woe of humanity be everything to you, their praise and blame of no effect," etc., etc.

That this strong-natured woman made some mistakes we may admit, but when we look at recorded facts we must likewise confess that the majority of what were vehemently cried down as mistakes proved in the

*See "Arena" for June 1895.

long run to have been the wisest moves that under the existing circumstances could have been made.

This statement, however, from one of the present generation, is what the Dutchman is fond of terining "hindsight-before," while with Mrs. Stanton it was clear foresight.

Like a keen-eyed general she swept in the whole field of action, and like a general in a station of advantage she saw what those whom she urged onward could not see, and issued her orders with confidence.

We must beg pardon, however, for using a military figure of speech, which we will here drop if for no other reason than the fact that in bringing up the name and work of Elizabeth Cady Stanton we must necessarily bring forward the name and labors of her co-worker, Susan B. Anthony, whose tactics were more judicial than militant.

At certain critiical periods Miss Anthony was the wiser of the two in the sense that discretion is the better part of valor.

Miss Anthony was clearly logical and cool-headed when she objected to an attack on the Bible being made an active issue in the demand for woman's equality.

Mrs. Stanton tells us in her "Reminiscences" that her staunch friend, Susan B. Anthony, advised her to let alone the religious field and devote all energies toward the preparation of woman for fully recognized American citizenship, knowing that when that object should be attained the church would raise itself to meet the higher demands by causing the elastic wording of Scriptures to fit the new position.

Miss Anthony saw distinctly that the church, to a great extent, follows the lead of the State. Miss Anthony's early Quaker influences showed in her after methods, but Mrs. Stanton had a quicker, warmer pulse and was not celebrated for meekness. Large in her ideals, uncompromising in her position, she was quick to recognize the same traits in others. Being an anti-slavery woman by nature, she not only sympathized with the great abolitionist, William Lloyd Garrison, when he rose in protest against the system of bondage established in the South, but later she protested against what seemed to her a degrading system of mental and moral slavery, promulgated by those who believed in the too literal interpretation of the Jewish Bible, most especially in its relation to women.

So as Mrs. Stanton had sympathized with William Lloyd Garrison in his day of righteous wrath, she sympathized with and encouraged Robert G. Ingersoll in his attacks on the superstitions of the past. This latter stand of Mrs. Stanton changes materially her position in history. Had she

in all things stood shoulder to shoulder with Susan B. Anthony, their names would go down without a break to posterity, but she did not do this; therefore I am tempted to prophesy that when our children's children look backward at the scroll of our country's history they will see written side and side the two names,

Elizabeth Cady Stanton and Robert G. Ingersoll.
Chicago.

ELIZABETH CADY STANTON.

BY SUSAN H. WIXON.

"He serves all who dares be true."

CROWNED with the white roses of a useful and vigorous life, Elizabeth Cady Stanton has closed her eyes upon earthly scenes and entered the City of Silence.

A great woman has gone from our midst, a lovely spirit has ceased its action. We who have lived under the inspiration, who have felt the marvelous power of her genius, realize keenly our great bereavement. So long have we been accustomed to her fine, clearly expressed opinions and to look to her for strength and guidance, that the news of her death came as a sudden shock, bringing a sense of some great calamity.

Now and then one is born apparently for a special purpose—to do a special work.

Circumstances, environment, association, the trend of thought, observation and reflection all point in one direction. The one so born can walk no other way so well as in the path mapped out, so to speak, from birth—can do no other work so well as that which appeals most strongly to the innermost thought—the conscience. Such come into life with a mission to perform. So it was with Elizabeth Cady Stanton. She came into the world a messenger, bearing good tidings. She was imbued with the magnitude of her work, and, from childhood, when, in artless innocence, she thought to cut the bad laws from the law books would destroy them forever, to the day of her death, she never wavered or yielded an inch from her chosen field of work—the political advancement of women, and their liberation from religious servitude.

Yet, she was not confined wholly to these phases of labor. Anything that had liberty and justice for its cause appealed to her broad and comprehensive mind. She was all-sided and all-souled. She stood always for

truth and right. Whatever superstitious fancies may have held her in youth, she was promptly rid of them in maturer years.

Unfettered, unbiased and free, she walked and talked, resenting with all the strength of her great nature every form of tyranny, oppression and superstition over the human mind. Narrow creeds and ancient canons, to her, were intolerable, and she was never weary of repeating Charles Kingsley's words: "This will never be a good world for woman until every vestige of the canon law is legislated from the earth."

Elizabeth Cady Stanton was a representative woman, a woman of national and international importance. She is too near to-day for the world to realize her greatness, or to behold her at her best, but, in the time to come, in the calm light of dispassionate facts, this brave and fearless thinker, this tireless worker, will take her place in the fore-front of America's noblest and choicest souls.

The value of her work may not be overestimated. Beginning at a period when the reformer's way was through the unbroken wilderness, it was for the fair hand of this queenly woman to cut new paths and blaze the trees for the guidance of future generations. She, with a few other kindred spirits, was a pioneer, bearing the heat and burden of the day, pressing on with unabated vigor, and sometimes, with bleeding feet, that others might walk with ease and safety. She was a woman of strong convictions, and could bear insult and ridicule with smiling equanimity, because she knew she was right. When once established, she never changed her views of the great questions, but the people are gradually coming to her way of thinking, and it can be truly said that the world is better because she has lived.

We call this gifted woman dead, and yet she is not dead. From out the august solemnity of death a voice speaks. It tells us that she is immortal, that such as she can never die, that, in her work, and in the impression she has left, she still lives. True, she has done with the flesh, but that which made her the bright, beautiful being she was still lives. She has disappeared from mortal view, and yet more than ever before has she become a reality. Mental forces cannot die. Strong currents go on and on. The defender of human rights, the contender for equal rights can never perish. In the hearts of those who loved and honored her, she will ever exist, and those who are yet to come will look up to and reverence her as a great benefactor of humanity.

The lesson of her noble life is obvious. The conscientious and devoted concentration of a human being to a great object designed for the

betterment of the race, is an example for the whole world to follow.

We cannot contemplate Elizabeth Cady Stanton without a sense of joy that she has lived, without a desire to follow in the work, and along the lines that she has made glorious and attractive. Nor can we say farewell. The fragrance of her thought is still with us, and we can but think of her as "the sweet presence of a good diffused. And in diffusion ever more intense," a member of "the choir invisible, whose music is the gladness of the world."

HEARD AROUND THE WORLD.

BY HARRY HOOVER.

EIGHTY-SEVEN years ago, at the house of Judge Daniel Cady, of Johnstown, in the beautiful valley of the Mohawk in New York, on the 12th of November, 1815, was heard an infant's wail. It was but a feeble cry, yet it was destined to be heard around the world. It was the beginning of life that was to stamp its impress upon the coming ages, and influence for good generations yet unborn. The babe was named Elizabeth and developed rapidly, both in body and mind. At the age of fifteen she went to Willard's Seminary, Troy, N. Y., and "finished" her education, standing easily first in nearly all studies, including Greek.

May 10, 1840, after a romantic courtship, she married Henry M. Stanton, a brilliant young lawyer and advocate of "Woman's Rights," and started on her bridal tour to London, England, to attend the "World's Anti-Slavery Convention," June 12, 1840.

She called the first "Woman's Rights Convention," at Seneca Falls, N. Y., July 19 and 20, 1848, being the initiative steps to the most momentous reform that had yet been launched on the world—the first organized protest against the injustice which had brooded for years over the character and destiny of one-half the human race."

She advocated the "Married Woman's Property Bill," which passed the Legislature of New York in 1852, and made the first speech—by a woman—before that body in 1854, advocating Woman's Rights.

Early discerning that the ballot was the key to the situation she canvassed nearly every State in the Union advocating Woman Suffrage, and extended her labors to England, Ireland, Scotland and France.

Although Woman's suffrage was her particular "mission," all reforms that promised help for humanity found in her an ardent advocate. The

intellectually great, the good and gifted of the land were her co-laborers and warm personal friends.

In early life her enthusiasm was tempered by a prudent conservatism that often turned aside the keen edge of adverse criticism. But as the hostile attitude of the priesthood to woman's equality and the seriousness of the struggle with ecclesiasticism dawned upon her she threw aside all reserve and boldly attacked superstition in all its forms.

In company with Matilda Joslyn Gage and Susan B. Anthony, in 1880, she began the "History of Woman's Suffrage," and in May, 1881, the first volume appeared. In 1884 she wrote her famous article—published in the *North American Review*—"What Has Christianity Done For Woman?" In 1887 she conceived the idea of revising the Bible, and the "Woman's Bible" was mainly the result of her labors.

During all these years of intellectual activity and heroic struggle she still proved herself a model wife, mother and housekeeper. Seven children—six of whom survive—"rose up to call her blessed" and remain as monuments of her loving wisdom and care. A great and good woman has gone from our midst. "She hath done what she could" to make the world wiser, brighter and better. Peace to her ashes.

Carnegie, Pa., Nov. 23, 1902.

THOUGHTS ON THE DEATH OF MRS. ELIZABETH CADY STANTON.

BY JOHN PECK.

I WAS not personally acquainted with Mrs. Stanton, but know something of her life-work and the doctrines which she originated and promulgated. In the field of thought she was a pioneer—she did not shine by borrowed light. Originality characterized her mental make-up and the trend of her thought.

Parton said if one wishes to distinguish himself he need only originate one thought that is new to the world. Mrs. Stanton not only originated new thoughts, but she so impressed them upon the minds of the people that they were stirred to action.

To appreciate the work which she accomplished, it is only necessary to consider the condition of woman fifty years ago. She was simply an annex to man. All she possessed and even herself, in the eye of the law and in public opinion, was the actual property of her husband. All this has been changed and mainly through the efforts and influence of Mrs.

Stanton. No woman has done more for the emancipation of her sex than she. Like Garrison in the anti-slavery cause, she blazed the way which will ultimately lead to the acknowledgment of the equality of the sexes, and every woman should call her blessed.

She was no trifle. With her "life was real, life was earnest," and bravely she faced its responsibilities, and faithfully discharged its duties.

She had the tact and the courage to present the thoughts which originated in her brain as they never had been presented before, and she aroused the minds of the people as from a dream, and like Garrison she lived to know that the seed she had sown did not fall on stony ground.

The artisan who fabricates tools fit to be used by other tradesmen is the king of mechanics. Mrs. Stanton's brain was a mental workshop in which was forged thoughts which will be used by coming generations for the elevation of the race.

Parton said "the truly great must be truly good." Mrs. Stanton was not only truly great but greatly good. We cannot say "she has gone to her reward," for her reward was in this life, full, grand and glorious. She never swerved from duty on account of what the unthinking might say. She moved in a sphere far above the groveling and thoughtless. She fought the good fight. She kept the faith and the world has been made the better for her brave and persistent efforts. And what a monument she has raised to her honor and the honor of the country. Six highly intellectual, moral and influential children, whose characters have been so molded by home influence that they will prove a blessing to society and an honor to the mother who gave them birth. Such a living monument confers greater honor upon the parents and the name than all the marble that could be piled up.

We ought to be thankful that her influence was prolonged to a good old age—that she went down like a shock of corn fully ripe and full of honors, at her own home surrounded by family and friends who loved her in life and who blessed her when she died. What a glorious rounding out of a well-spent life. It was like the going down of the sun after a long and perfect day. As a star sometimes bursts upon the view and blazes with effulgence for a season and is then blotted out, so her light has gone out, and her life work is ended, but her example and brave deeds will continue to illuminate coming generations. We cannot recall her, but we can cherish her memory, profit by her example, imitate her vir-

tues, and so live that when we shall depart it may be said of us, as it was of her, "Well done, thou good and faithful servant."

Peaceful be her rest—sacred be her memory.

Naples, N. Y.

MRS. STANTON SOWING THE GOOD SEED.

BY JOHN MADDOCK.

THE man who sows an acorn very seldom lives long enough to enjoy much of the shade of the tree which is evolved from it. He sows, and his posterity reaps the full benefit. The same ungenerous and unreciprocal rule applies to the men and women who sow the good seeds of lasting, moral and intellectual reform; they seldom see much of the fruits of their faithful labors.

Elizabeth Cady Stanton is in the same category with many others whose life work was nearly fruitless in their day, but who sowed the good seed of truth and righteousness. Like that of every true reformer who has taken a progressive stand in this world, her hallowed and deserving name will be kept in sweet remembrance by every succeeding age; the more so as the cause advances for which she so honestly and so earnestly contended. Her great life work was not shown entirely in her labor for the equal rights of woman with those of man. The antagonistic position which she took against the alleged infallible ideas of "holy men of old" is just as noble and just as highly creditable. In the face of a big majority of stagnant minds, poisoned with the audacious presumption of ignorant ecclesiastical authorities, which made the false dogma of Bible infallibility and which had no sense of the great truth of evolution, she had the moral courage to vigorously assail that old theological opinion and to plant her own standard of truth and righteousness in the opened breach. The words of Paul were to her the mere opinions of a man who had a greater show of masculine audacity than of sisterly love. She knew that if the women kept silent forever, according to his injunction, they would never get released from the bondage in which he had placed them. Like all true reformers, Elizabeth Cady Stanton had a high, moral character, which no one could truthfully assail. She filled the high offices of citizen, wife and mother with a highly exalted fervor and devotion which could hardly be surpassed; and though she was not permitted to see the full fruition of her long and energetic life's labor, she must have derived some joyous consolation from the consciousness that she

had made the most of her limited opportunities and that she had justly and wisely sowed so that her enlightened posterity could reap the fruits of her much-needed labor. In the magnificent galaxy of moral and intellectual reformers of the world's history, no star has shined so brightly, showing the path which leads to the full political freedom of womankind, than that of the honorable subject of my eulogistic memorial, Elizabeth Cady Stanton.

THE TAXING OF CHURCH PROPERTY.

Delegates from over five hundred societies, which have declared in favor of taxing church property, assembled on Sunday, Dec. 14, 1902, at 3 p. m. in the large assembly room of the Athenaeum Building, 26 Van Buren street, in the city of Chicago.

President Edward Deuss conducted the proceedings; Dr. Leopold Neumann and J. H. Copeland, secretaries, recorded them. The roll call showed the following delegates present, to-wit: A. Kornmann, Charles Ritter, Louise Burteau, Charles Neumann, B. Effinger, E. P. Peacock, J. Peukert, Henry Gordon, E. C. Reichwald, Conrad Buhmann, A. Handeke, Emil Schmidt, Fritz Cjolbe, L. Saltiel, H. Kaden, Chas. Pueschil, Wm. Winguth, R. H. Nehls, Frank Koraneck, Peter Aussum, August Wiechman, Adolph Meissner, Karl Jaenel, Otto Kaiser, Leopold Neumann, and J. H. Copeland.

The reading and adoption of the minutes of the previous meeting followed, after which the committee, consisting of E. C. Reichwald, E. P. Peacock, J. H. Copeland, L. Saltiel, C. Alvin, A. Stengel, L. Neumann, Carl Ritter and F. Koraneck, which was elected at said meeting, submitted its report. Said report contained several propositions and recommendations, to-wit:

1. Copies of the constitutional and

statutory provisions of the State of Illinois in respect to the exemption of church property from taxation. These were read in English and German and criticised in a lengthy discussion.

2. The propositions: Shall this confederation demand the repeal of all laws exempting private or corporate property, or only such as ecclesiastical property, was then taken up, and after a warm debate the following course was agreed on, to-wit:

a. The standing committee was instructed to take steps to enforce the present laws against all property illegally exempted, and, if necessary, to mandamus the assessment boards.

b. The same committee was authorized and instructed to prepare, or have prepared, a bill repealing all exemption laws excepting those relating to public property.

A sub-committee, consisting of Messrs. Reichwald and Copeland, reported that they had begun an examination of the books of the County Tax Assessors and Collectors, and found that over a hundred million dollars' worth of private and corporate property, not exempt by law, now escapes taxation.

On motion the meeting adjourned until the 11th day of January, 1903.

LEOPOLD NEUMANN,
J. H. COPELAND,

Secretaries.

LITERARY DEPARTMENT

TO THE CLERGY.

BY WILLIAM QUIGLEY.



WILLIAM QUIGLEY.

WHY linger ye in darkness?
Why spurn the modern light,
Now dawning on your parish,
Dispelling spooky night?
Take up the higher learning—
Brush off that ancient dust
Obscuring from your vision
The noble and the just.

No more of pious dreaming;
No more of mythic song,
Drawn from the distant ages
Through everlasting wrong;
Then find each man a genius,
When cultured from his birth,
To trust in truth and logic,
Preferred to gospel dearth.

Relight your midnight taper—
O'er modern science pore—
Advance your latest findings
To educate the poor;
Then watch their faces hopeful—
Mark each a man of cheer,
Depending on his manhood,
Instead of faith and fear.

Awake to strong endeavor—
Toil for the general weal—
Put forth your greatest effort,
And prove your heart and zeal
Where crime is overflowing;
Where shame engulfs the slave—

Inborn sloth and ignorance
The truth alone can save.

Here, would you be most useful,
Renounce the robe and stole—
Go quench the flame that's burning,
Fed from the drunken bowl.
Aye, be yourself a savior—
Turn from the vaulted sky;
Your prayers are lost in azure;—
You must on self rely. .

Turn on the light of science—
Place reason in the van—
Turn down your gods and demons—
Turn up an honest man—
Proclaim yourself agnostic
In all beyond this life;
'Twill save you shameful blushing,
And foil your critics' knife.

Revise your code of morals—
Throw off that erie spell;
Nor shout ye more of heaven,
Nor sing ye more of hell,
With all their gloomy torture,
For those who disbelieve
The ghost you preach for lucre,—
And foolishly deceive.

Enlist in peaceful warfare—
Teach man to see, and feel,
The righteous sword of reason,
Instead of polished steel;
Then you may win the battle,
With sweeter weal for all,
And raise your cullied cattle
From out their mental thrall.

ELIZABETH CADY STANTON.

BY HATTIE LYNG GRISWOLD.

(From Unity.)

IN the great roll call of the dead for 1902 will be found the name of one of the most remarkable women of the century, Elizabeth Cady Stanton. The second to die of the distinguished group who created the Woman Suffrage movement in America, she is survived by Miss Anthony and Mrs. Livermore, who with the great weight of years upon them are still doing service in the cause. Lucy Stone, the other valiant leader of a forlorn hope, laid down her arms several years ago, but her mantle descended upon the shoulders of her daughter Alice Stone Blackwell, the able editor of that very able paper, *The Woman's Journal*, of Boston.

But Mrs. Stanton was pre-eminently the pioneer, though she was early joined by Miss Anthony and Lucy Stone. Mrs. Livermore was a later recruit, though for nearly thirty years she has been an inspiring leader not only in the suffrage cause, but in all that pertains to the improvement of society and the betterment of the world. Her eloquence has moved multitudes in almost every city and large village in the East and in the West, and she has been heard also on the great Pacific slope and in England. An early abolitionist, like Mrs. Stanton, and a life-long advocate of the cause of temperance, this trinity of reforms has been the object of her devotion since her early girlhood.

Miss Anthony, more than either of the others, has always proclaimed "this one thing I do," but surely the one thing was worthy of one life time, and even she has struck strong blows for right and progress wherever opportunity was presented. When the early martyrdom of the leaders of the suffrage movement is remembered, it is a cause of some wonder that they all kept sweet—that railing and bitterness were left to their opponents, and that they reasoned calmly, and pleaded gently, while defying the conventions sublimely, and treading the prejudices of the people under their feet mercilessly. There was a time when Miss Anthony was loudly proclaimed a scold, but a more intimate acquaintance with her changed the estimation in which she was held, and the piquancy of her personality was held accountable for her spicy speech, and she became a prime favorite with the people. Brave, heroic, but gentle Lucy Stone was loved from the first. A great multitude whom no man can number now plead the woman's cause the country through. Some able women, like Olympia Brown, of Wisconsin, antedate Mrs. Livermore by several years, and others are later accessions to the ranks. Mrs. Brown is one of the most earnest and convincing of all the gifted speakers who have led the suffrage host, though her life work has been in the ministry rather than in the lecture field.

It is unnecessary to recount the facts of Mrs. Stanton's life in the

columns of Unity. The daily papers have already told the story to those not already conversant with it. Those who have followed the course of Unity from its very beginning, of whom I am one, know that it has spoken in season and out of season for the cause of woman, and has never faltered in the darkest hour. It has felt the heroism of these pioneers in the cause of woman's rights, as only those can feel it who have long led unpopular reforms, and felt the arrows of disdain, the shafts of obloquy, the keen thorns of ridicule, and the weight of ignorant but honest denunciation, hurled upon their heads continuously. One can bear even this for a day, but to elect to endure all this for a lifetime calls for a courage which can only be rated as sublime. Mrs. Stanton chose thus in her youth. She had family, position, opportunity, troops of friends. She endangered all by her advocacy of this unheard of reform, the woman suffrage movement. Was not the abolition propaganda enough, must she add this new scandal to what her friends must expect of her? Averted faces, scornful smiles, whispered jests, became her daily cross, but she bore it royally up the hill of difficulty, and never lost her womanly sweetness and calm.

Mrs. Stanton was abundantly endowed by nature for the warfare she engaged in. No opponent ever defeated her in argument. Those who measured swords with her rarely escaped without a scar. Her presence was regal, her manners those of a great dame, her speech absorbing, her worldly wisdom exceptional. She compelled audiences. In those early days it was almost disgraceful to hear her, but the people came. When there, they remained, and they refrained largely from jeering. Occasionally a barbed arrow was shot, but it was returned instantly with a quiverful, and no second was found for the leader of the opposition. Her nature was such that in time she enjoyed these tourneys, and made merry over them in her engaging fashion.

She enjoyed many triumphs in her time. The acclamations of the crowd were with her in her later years, and her position long that of a successful leader. She saw the fruition of many of her hopes. She could not expect to triumph completely. One lifetime is not long enough for such a work as she had inaugurated, even though it was as exceptionally long as hers. But the night to her eyes grew already thin and gray, and she could see in the eastern skies

"the golden spears uprise
Beneath the oriflamme of day."

We who are left, and our children's children, will enjoy the fruits of her labors. She saw the slave enfranchised, and woman's mind made free. This last transcendent, if not unalloyed, blessing was gained largely through her initiative. The laborers who entered the vineyard at the eleventh hour can hardly realize all they owe to the early blows she struck. The shackles were somewhat worn with hammering when the second

generation began to strike. In a thousand original and efficient ways she had placed entering wedges into conservative walls. She had undermined tradition until it was honeycombed with doubt. She had questioned authority until authority was placed on the defensive. She had appealed to the women whose nests are built in the high trees, and to the men in whose blood chivalry is an inheritance, until a few powerful friends had been gained for her cause among the Brahmin caste. She had assailed the churches when that was the only way to fix their attention. She had fascinated a large class of young radicals who became the free lances of her following, pioneering in a rude way, and doing some harm withal.

She had done more than this. She had really and once for all fixed the attention of the nation upon the cause she advocated. This immeasurable feat she had performed with but a handful of helpers. There will be no ebb to the full tide of discussion of the woman question in this country, and it will never be settled until it is settled right.

It is this great woman's glory, that she was in the advance guard of one of the great movements of the age. No hand had mapped the constellations of the new world into which she forced her way. Hardly a comrade was by her side. Tangles of tradition impeded her feet, jungles of prejudice darkened impenetrably before her. Mountains of ignorance must be leveled before she could make any progress. There was no army with banners at her back. No bugle sounded the onset. There was no pomp and circumstance of glorious war. Only perchance "the trumpets of the streams among the hills." Only one woman taking her life in her hand and going forward. 'Tis thus God leads the world each age. His vanguard still moves on slowly, the great host gather and follow, forced back at times, but reforming and pushing on. They gain much, but seldom the complete victory they long for, in just the way they desire and expect. God overrules that and with us remains

The calm assurance of transcendent spheres
And the eternal years.

Columbus, Wisconsin.

A SPLENDID LIFE FOR A GREAT PURPOSE.

(From the New York American.)

ELIZABETH CADY STANTON, at the ripe old age of four score and seven, after a life of extraordinary activity and of unfaltering devotion to the main purpose, passes out into the darkness that is called death.

Mrs. Stanton was a woman of one idea, and that idea was the elevation of woman.

With a constancy that was sublime, with patience that was godlike, and with a zeal strong as that with which the Crusader of old turned his face toward the Master's sepulchre, did this wonderful woman labor for the cause that was so close to her heart.

From early girlhood straight down to the day of her departure from earth she had but one thought, one aim, one work—the lifting up of woman to the point where she should have equal opportunity with man for the development and exercise of her faculties.

When Mrs. Stanton began her crusade against the long-established slavery of her sisters she met with little but ridicule, even from the sisters themselves.

She was largely looked upon as being a freak, the victim of a strange hallucination, beside herself, in a word, insane!

But the brave woman was building more wisely than they dreamed. The more they laughed at and scouted her the harder she worked, and by and by many who, earlier in the day, had ridiculed her, began to feel that there really was such a thing as the woman question.

With her pen, in the silence of her study, upon the lecture platform, before Congress and Legislatures, at school conventions and every other sort of gathering, she kept her cause before the public eye.

When others were asleep she was thinking about it, when others were silent she was talking about it, and when to the overwhelming majority, even of the women on whose behalf she was laboring, the cause seemed chimerical, or, if not chimerical, hopeless, the great woman kept her faith, and with brave heart and bright eyes toiled resolutely on.

Nor was the faith to be belied. She lived to see her labors abundantly rewarded. On her 80th birthday 3,000 of the most prominent women in the land attended the party given in her honor at the Metropolitan Opera House by the National Council of Women of the United States, and from those who could not attend the birthday party came telegrams by the thousand congratulating her upon her birthday and upon the good that she had done for womankind.

And so, in a "ripe old age, like as a shock of corn cometh in in its season," Elizabeth Cady Stanton passes away; but not without having seen the Promised Land of which she dreamed in the wilderness.

ELIZABETH CADY STANTON.

BY MARILLA M. RICKER.

(From the Boston Investigator.)

OUR friend Elizabeth Cady Stanton has passed from our view. She did excellent work for the cause of equal suffrage and made it a better world for all women. Every woman holding a good position in the industries and the professions, every married woman secure by law in property and personal rights, owes her a debt of gratitude. She and Susan B. Anthony have improved the laws, and every mother having equal guardianship of her children has to thank them for it.

But, in my opinion, her best work has been in the Free Thought line. Hundreds of women have worked, and are still working, for equal suffrage, but very few have worked for religious freedom. I have attended many suffrage conventions, and Mrs. Stanton never failed when it came to the resolutions to fire a Free Thought bomb among the conservative "suffrage girls." She was always aided and abetted by Matilda Joslyn Gage, and it is needless to add that I did what I could in that direction. Often we had lively discussions, and, in many instances, were voted down; but we kept our colors flying and did what we could. I have one of our resolutions which was voted down, but I think it an excellent one—good enough to be printed in every paper in the country:

"Resolved, That as the first duty of every individual is self-development, the lessons of self-sacrifice and obedience taught women by the Christian Church have been fatal, not only to her own vital interests, but through her to the vital interests of the race; and that the Church is the enemy of liberty and progress and the chief means of enslaving woman's conscience and reason, and therefore, as the first and most necessary step toward her emancipation we should free her from the bondage of the Church."

Mrs. Stanton was a great, broad-minded woman. She was an optimist; she believed in the good time coming—not "beyond the stars," she had knowledge of geography, but right here in this world. I have heard her say many times that enlightened self-interest was the loftiest form of virtue. She had no fear of the future. She early learned that Nature was supreme, that her laws were impartial. In Nature's course her time had come—the four seasons were complete in her. The spring could never come again. The measure of her years was full. The world is better for her life; and, in the words of the great and incomparable Robert G. Ingersoll, "If there be another world, another life, beyond the shore of this; if the great and good who died upon this orb are there, then the noblest and best, with eager hands, have welcomed her, the equal in honor, in generosity, of anyone that ever passed beyond the veil."

Mrs. Stanton survived her husband almost sixteen years. She is sur-

vived by six well-born children. We shall all miss the society of a superior woman whose long career in touch with what was most dignified and distinguished in American life made her an object of great interest, while her own beautiful character secured to her universal respect and esteem. Farewell, Elizabeth!

ELIZABETH CADY STANTON.

BY HARRIET M. CLOSZ.

(From the Blue Grass Blade.)

THE shadow of a great sorrow has fallen across the threshold of the temple of woman's progress. Again we face the inexplicable mystery called death; the mystery which, through all the ages of the past has been unsolved; the mystery which by neither savage nor saint, nor sage has ever been solved and still remains unsolved; the mystery which neither savage nor saint has been able to explain; the poet and prophet are silent in the presence of this appalling mystery, which, from time immemorial, has been impenetrable to philosopher and to theologian.

Yet after all the tragedy of death which has touched this leader of women, in the fullness of her years, is only natural. While we regard her death with awe, we give little thought to the equally mysterious condition about us—the condition of life. Is the problem of death unsolvable? So is the problem of life. One is no more difficult of solution than the other. We do not even know which is the greater blessing, life or death, but we do know that we are dealing with the realities of the present life, and reviewing the work accomplished by Elizabeth Cady Stanton, the pioneer for social, political and religious equality, all women should turn from the contemplation of death—in whose embrace are no sorrows—to the contemplation of the inequalities of life about them; to the tears and heart-breaks and injustice in their midst, and dedicate themselves anew to the work relinquished by the untiring hand of Elizabeth Cady Stanton—the work for equality.

In a recent private letter discussing the advisability of calling a convention at the St. Louis World's Fair for the revision of the Bible—the elimination of the bad and unjust passages and the retention of the beautiful and good ones—Mrs. Stanton said: "We must now do for women in the church what we have already done in the state, for the greatest block in the way of woman's progress to-day is the Bible and the Canon Law." The suggestion for this revision is significant, for it was she who called the first woman's suffrage convention in Seneca Falls, N. Y., in 1848, which was then a more unpopular issue than Bible revision at the present time.

My personal correspondence with Mrs. Stanton has been both pleasant and profitable from an intellectual and material standpoint. I value very highly the presentation copies of her various publications. There

are others, however, more capable than I, to eulogize the life of this unselfish mother and friend to humanity, and to give a detailed account of her indefatigable work for over a half a century. So, I simply pay to this magnificent woman "the tribute of my admiration and my tears."

Rest from your toils, dear friend! Your work will live after you and help redress the wrongs of time. Your heart aches and sorrows for your sisters are past forever. The kindly arms of mother nature enwrap you in peace and restfulness, and as time rolls on in ceaseless cycles, all the living will follow you in your return to the great natural mother.

ELIZABETH CADY STANTON.

BY CELIA P. WOOLLEY.

MRS. STANTON was especially a thinker, a philosopher. She had a judicial mind which she inherited from her father, Judge Cady, a jurist of high rank. From childhood, though loving sports like other children, and of a merry disposition, she was a student of grave problems, asking difficult questions of her elders, not so much about God and heaven as about the ways of men on earth. When still a child she was perplexed and pained over the various maladjustments in the social world, especially the wrongs of women.

When she was ten years old her only brother died, just after his graduation from Union College. She crept into the dark room where the coffin had been placed, near which the stricken father sat. He did not notice the little daughter until she climbed upon his knee and rested her head against his breast. Then, "thinking of the wreck of all his hopes in the loss of his dear son, he heaved a deep sigh and said: 'Oh, my daughter, I wish you had been a boy.'" The little Elizabeth resolved to be a boy, to do and to be all that her brother might have become. To that end she began to study Greek and to learn to manage a horse. Her minister helped her in the Greek lessons, in which she progressed so well that she won a Greek Testament as a prize. But when she showed it in girlish glee to her father, he praised her a little, but sighed again, and repeated the wish that she had been a boy. Judge Cady was apparently a man of the old school. His daughter's accomplishment aroused more surprise than pride, though he did not discourage or forbid her studies. But when she summoned the first Woman's Rights Convention in 1848, in Seneca Falls, N. Y., he told her that he wished she had waited until he was in his grave before she committed herself to so preposterous a reform; and she records how she sat up half the night trying to convince him of the righteousness of her cause.

REPLY TO MR. HOOVER.

BY JOHN MADDOCK.

Until I had read Mr. Hoover's article, in the November issue, it did not occur to me that I had left any question of his unanswered. I do not wish to dodge any issue. Perhaps Mr. Hoover did not get a copy of June, 1901, Magazine, or if he did, he did not read of my reason, in full, for using the term, *The Great Dynamis*. It can be found on page 367 of above issue. I did not, therefore, satisfy myself with a simple dogmatic assertion, as charged by Mr. Hoover; I thought, in accordance with the sentiment of Mr. Holyoake, that I ought to start out with a good reason for using a new name. The statement which I made in the Magazine, June, 1901, is open for criticism. In regard to the statement of Mr. Hoover, that I violated "every known rule of logic, reason and common sense" in asking him to show that "the Great Dynamis does not reign in every form and condition," I will say: By what authority is "Hedge's Logic" an authority? Such a cowardly rule is the opinion of a man; nothing more. It appears more reasonable and common sense-like and just, to me, to verify negatives as well as positives. No one would take advantage of such an unjust rule but he who has no solid ground to stand upon. From the standpoint of truth and justice Mr. Hoover is obliged to prove a negative, or to take the agnostic ground and say he does not know. He cannot truthfully deny unless he knows what he is talking about; this is a rule of logic that cannot be truthfully controverted. Negatives, if they are true, can be verified the same as positives, but if they are made on a guess they cannot. No man can be honest who denies without evidence. I hold to the moral obligation that it is my duty not to affirm or to deny unless I can give sufficient proof. It is highly immoral to say that a thing is not so when there is no evidence to prove it. I made the statement that there is an intelligent, designing power resident in matter which evolves and dissolves forms. The corroboration of my statement is in the revelations of Nature. Intelligence is shown in the specific and ingenious combines which make animal and vegetable life possible; and the design, in the way one thing is wisely adapted to another. Reason cannot logically apply one rule to Nature and another to man. If it is intelligence and design in man that combines and adapts, it is the same in Nature. This may not be "Hedge's Logic," but it is sound logic. If my affirmation in regard to Nature's revelations is not true, it is an easy matter to refute me by showing that there is not an intelligent, designing power resident in matter. To hide behind a bald negative is a sign of hopeless defeat. Mr. Hoover says that he gave me an illustration of how evolution is the result of differentiation on page 88, Magazine of February last. To say that "evolution is the result of differentiation, and that is the natural, or nec-

essary, result of change of environment" is not an illustration; it is merely an affirmation without corroboration. Evolution is merely the unfolding process, not the power which differentiates. The derrick which raises stones or bricks does not place them; it takes an intelligent builder to do that work. Good and evil are real existences in animal organisms; and they have an objective existence, as one animal is an object to the other. Mr. Maddock has read all the authors to whom Mr. Hoover refers, and he must confess that not one of them has given a reasonable account of the origin, evolution and differentiation of animal life on the earth. I do not ignore their facts, but I refuse to accept their errors. I positively affirm that environment did not change the three-toed foot of the Eocene *Prohippus* to the one toe, or hoof, of the modern *equus*, because other several-toed animals roamed in the same surroundings without being so changed.

I positively affirm that the hound does not run faster than the pig because the ancestors of the former used their limbs more than those of the latter. The theory is too silly for reasonable consideration. It takes specific combines to produce specific results. Great orators, composers, actors and singers are not made by practice alone; they must have the necessary combine of genius. I positively affirm that there could not be an unfoldment from protoplasm to man by heredity and environment alone, because by heredity like would always produce like, and environments do not create; they serve only as places for animals to roam in and for plants to grow in. The earth is no good to produce an oak without the rest of the combine—seed, sun and rain. All things are the results of specific combines, and this fact argues a specific combine. Mr. Hoover should show that there are no specific combines in Nature, and that one thing is not adapted to another if he wants to logically maintain his argument that there is no intelligent, designing power resident in matter. A bald negation is not an argument. I resented the implication of "theological virus," because my attitude towards all mankind is not of a poisonous or injurious nature. I have the greatest charity for all; I condemn none. The Great Dynamis is not the God of ecclesiastical theology. It has never placed mankind in jeopardy. By the power of evolution it is overcoming the evil, which it created for a purpose, by good. The truth of design which I teach is not ecclesiastical, either. I do not believe in personal immortality. I do believe that "evil was created for disciplinarian purposes." My position on these questions is, when I die I shall be dead. If I ever live again, I shall be re-evolved out of the same universal, potential womb which gave me life upon this planet. Evil was created for our instruction, showing the opposite of good and the power in Nature. We know of some things by contrast and we know of what power and intelligence can do by the works which they manifest.

As I did not answer Mr. Hoover's question, how "the highest intelligence resided in the atom, instead of in the brain of an Ingersoll," in my other reply to him, I will answer now: The same way that I prove that

the higher intelligence resides in the maker of the phonograph than in the machine so made. An Ingersoll is an evolution of the Great Dynamis—combined and adapted by It; slayed and dissolved by It. Thousands of parents who had children at the time Ingersoll was born had, no doubt, as noble an ancestry; and thousands of children had as good an environment, but they had not the same mental combine. If noble, ancestral characteristics and environmental influences will do the work of making an Ingersoll, there ought to be thousands of such men; same environments should produce same results. Talk about following Darwin, Huxley, Spencer and Haeckel! I have the courage to say that they all left the prime factor of evolution, formation and differentiation out of their theories. In the order of progress from superstition to science they had their places, but their words are not final. To sum up, I can truthfully say that Mr. Hoover's whole effort is to evade the whole question by quoting so-called authorities in science and by trying to make out that my position before the intellectual world is the same as that of the Christian theologians. I am not arguing my similarity or dissimilarity to the theologians; I am debating the question of intelligence and design in Nature; not from the Christian theological standpoint, but from the view of the irrefutable science of Morrison. I have presented the facts of Nature's revelations, which show specific combinations and specific adaptations, and it is his honest business to refute me by showing that no such specific combinations and adaptations, which prove intelligence, exist. "Hedge's Logic" is rightly named; to stand behind it is hedging, pure and simple. Before Mr. Hoover charges me with theological analogy, he should "take the mote out of his own eye." Instead of going to the facts of Nature for refutation, he banks upon what Huxley, Spencer and Haeckel have said, the same as the theologians do upon the words of the apostles and prophets. I respectfully call upon Mr. Hoover to bring forth the evidence that any scientist has proved that Nature does not work in accordance with the principles of intelligence and design. To say that Nature does not work that way is an affirmation, the same as Ingersoll said: "The man who denies that an orthodox God exists, makes an affirmation." Ingersollian logic is much better than "Hedge's logic;" there is more manliness in it.

Free Thought has successfully fought the personal God theory and conquered it; now comes the question of God immanent—The Great Dynamis; this never will be conquered, because it is an affirmation of pure science, based on reason, and Nature's revelations.

From the gnat to the elephant it can be safely said that the difference in organisms is due to difference in organic combinations, just the same as from the wheelbarrow up through all kinds of vehicles to the locomotive, and from the crowbar up through all kinds of mechanical contrivances to lift and shape all kinds of things. In his February reply Mr. Hoover says: "Nature is sufficient unto herself. She has no crank attachment and does not need a God of any kind to 'shove things along.'"

This is just what I am teaching. The Great Dynamis is the all power; but it cannot be "sufficient" unless It is intelligent, because Its works require—intelligence.

Minneapolis, Minn.

REPLY TO PROF. C. J. FINGER.

BY J. M. GILBERT.

THE October number of The Free Thought Magazine contains a reply to an article of mine which appeared in the August number. He says: "The essay contains nothing, and left me wondering 'Why he became an Atheist.'" He only wishes to call attention to its "utter worth-



J. M. GILBERT.

lessness." That is his opinion, but others may be different, whose opinions are worth just as much as his own. Does he jump upon me as an easy mark? Why did he not select some other from among your contributors more worthy of his steel? And where is his glory to come from? Is he a God and can create it out of "nothing?" I can as readily believe that as I can believe that a God created anything. All the emotional gush which he has dished out cannot make me "blush" for anything which I said in that article. Why should anyone be ashamed of their honest convictions as to whether there are gods, many, one, or none?

He says that I fail to "trace anw steps of mental evolution leading to the change." It was not my purpose

to tell why, but how, I did this by stating some of my thoughts and mentioning some of the books which I had read, accepting the opinions of the authors in whole or in part. This should have prevented him from falling into the error of asking "Why?" It was not my purpose to portray the psychological processes, even had I been competent. This would have required one well versed in that branch of study. I left that for the reader to work out for himself. Those who had traveled the same road would understand something of it. Slaves to orthodoxy could not understand until they had laid aside their unreasonable prejudices and investigated for themselves. Prof. Finger's "wondering" is out of place.

He says that I treat religion as one grand organized scheme of willful deception. It has become so to-day, no matter what it was originally. A majority of intelligent ministers do not believe what they preach. Many

of them only wish an easy time, regardless of the welfare of the people. Others claim that it would be dangerous to morality to tell the whole truth, as though the most religious of times, replete with belief in God, was not the most degraded and immoral. I know that there are many honest ministers who were reared in the lap of orthodoxy, who know nothing else, and whose prejudices will not permit of further investigation on their part.

By the term "religion" I mean a belief in a God who demands worship, belief in the supernatural, and all those empty rites, ceremonies and prayers insisted on by the creeds. I do not include in that term the "cherishing in the heart of man of love, sympathy, kindness, kinship, veneration and service to man." Atheism includes all of that. Atheism insists upon "the noble service of mankind," not to a myth, but for the general good. Atheism necessarily destroys the false beliefs in gods and religious fallacies. But that is the inexorable consequence of all progress to play havoc with some popular error. If truth must hide itself because error becomes mortally wounded, all progress must cease. Atheism destroys nothing worth having. It places no limit upon the reasonable hopes and aspirations of man. It leaves man in possession of the entire universe, with all his capacities for growth and improvement unimpaired. "Atheism," says Bacon, "leaves a man to sense, to philosophy, to laws, to reputation." It is clear that Prof. Finger has given us a misconception of Atheism when he says that it "represents the blank wall at which all progress must stop." It is not Atheism, but revealed religion, which says, "Here we stop! In this direction the knowledge of man is complete." It knows just what the beginning was and just what the end will be. It would put an end to investigation, to discovery, and to the accumulation of knowledge. It has ever tried to do so in the past. It has branded the fearless searchers after truth as heretics and infidels. It has been intolerant, has persecuted nearly all and exterminated many with sword and fagot. It is intolerant still.

Prof. Finger says that I will not see, or do not "realize that all forms of theology are but guesses at the great question, and that the religion of man is but reverence for the assumed authors of nature." That is just what I do realize. God is nothing but a "guess," and his existence cannot be proved, but must be "assumed." Savages, in trying to explain the phenomena around them, assumed that they were caused by gods, beings in their own image, but much more powerful. As man began to trace phenomena to natural causes the gods began to disappear. What is not yet understood is said to be caused by God. The idea is the same—there is only a difference in degree and not in kind. The word "God" explains nothing; it represents the sum of the ignorance of those who believe it; Christians worship their own ignorance.

Prof. Finger accepts evolution. That destroys the very basis upon which Christianity is founded. There was no creation, no fall of man, and

no need of an atonement. "In the light of to-day," says Rev. M. J. Savage, "the plan of salvation has no rational excuse for continued existence one day more." Prof. Finger rejects the idea of an anthropomorphic God. But that is the kind of a God that the Old Testament teaches. He is represented as having a local habitation, comes and goes to find out the truth of reports, and tries men to find out their hearts. He is often angry and sometimes repents. He talked to men face to face and they heard his voice. He took away his hand and allowed Moses to see his back parts. All of this is utterly irreconcilable to a God of omnipotence, omnipresence and omniscience.

Gladstone said: "Unless you accept the testimony of the Bible as conclusive, what evidence have you of God's existence and man's immortality?" Rev. Mr. Moody said: "If you are going to throw out one of the Testaments, it will not be long before the whole will go. * * * The shortest way is to give up the whole thing." Henry Ward Beecher said: "The God of the Bible is a moral monstrosity." Rev. Theodore Parker said: "Vishnu, with a necklace of skulls, is figure of love and mercy, compared to the God of the Old Testament." Rev. J. W. Chadwick says: "Every clergyman in the Protestant church knows that these books (of the Bible) have no validity." Science, logic, reason, analogy, observation and experience furnish no proof of God's existence.

Prof. Finger calls the opposing forces of nature "brothers in arms." Man tediously and painfully labors to produce and build for his welfare, and the destructive forces of nature quickly sweep him and the result of his labor away. The earth yawns and swallows them up, cyclones rend them to pieces, and volcanic eruptions convert them into cinders. Plagues, famines, and pestilence destroy millions as if they were nothing but flies—the good and the industrious as well as the wicked and indolent. It is the worst kind of nonsense to speak of all these as "brothers in arms." It is special pleading resorted to in order to justify the goodness of an assumed God who would be guilty of such conduct. We are forced to conclude that nature is devoid of intelligence, and there is no overruling Providence which makes for righteousness. We are forced to conclude that nature cares no more for the welfare of man than she does for the lowest worm that crawls. The hiss of a venomous serpent is just as pleasing to her as the earnest prayer of a human being. Man is left to his own resources to contend against the blind forces of nature, and to use his reason to the best of his ability to overcome them if he can. He obtains no supernatural aid.

To say that there is an "Unknowable, Infinite Power" that is intelligent, and that makes for righteousness, is mere sophistry. If it was unknowable you could not know what it was like or its attributes. If you know all these things about it, it cannot remain unknowable. An unknowable thing might as well have no existence, and we cannot be far wrong when we called such an assumed thing nothing. This is the last propo-

sition the God idea has been forced to assume, and it, too, must go, as there is not a particle of evidence in favor of it. The universe of nature, as a whole, is infinite, eternal, impersonal, and devoid of intelligence. Science has taught us to know that the laws of nature are the same throughout the entire universe. The same to-day as in the past, and will remain so in the future. Matter, with its properties of force, form and motion, could not have been created. The Atheist denies that there is a being that is omnipotent, omnipresent and omniscient, either inside or outside of nature. Gods are figments of the imagination. The burden of proof rests upon those who affirm the existence of such a being. The Atheist simply denies, and here he is invincible.

Homer, I. T.

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EDITORIAL DEPARTMENT.

ELIZABETH CADY STANTON—LETTERS FROM SUSAN B. ANTHONY, LUCY N. COLEMAN AND MRS. C. K. SMITH.

ELIZABETH CADY STANTON, we stated in the December number of this Magazine, was, in our opinion, the greatest woman that the world has ever produced, and in that opinion we are corroborated by the person that knew her better, and was more intimate with her, than any other person, not excepting her own children. That person was her life-long associate and bosom friend,

SUSAN B. ANTHONY.

Here is what Miss Anthony says, in a letter dated Nov. 23, 1902:

Mr. H. L. Green—Dear Friend:

Yes, my lifelong friend has gone over the dark river of death, and what a glorious work for the freedom of woman she accomplished. She was the great philosopher and statesman of our movement. We shall never see her like again. I agree with you that "she was the greatest woman the world has ever before produced." No one can sound her praises too loud or long for me. May we all—women and men alike—work, speak, act and vote for woman's complete enfranchisement. May more States be added to the four—Wyoming, Colorado, Utah, Idaho—which now shine on the mountain tops of the Rockies until the citizens of the entire Union shall be free and equal before the law—until ours is a true republic. Sincerely yours,
Susan B. Anthony.



ELIZABETH CADY*.

We know of but one woman now living who has devoted so long a life to the cause of humanity—to the cause of Liberty—equal justice to

*Mrs. Stanton at 20 years of age.

all, and who in her sphere has worked as faithfully as has Mrs. Stanton for what she believed to be best for her race, and that woman is

LUCY N. COLEMAN.

Mrs. Coleman writes to us under date of Nov. 25th:
Editor Free Thought Magazine:

I am invited to make one of the long list of persons who shall represent the lately deceased Mrs. Stanton as she seemed or appeared to her friends. I hardly feel that I should have that honor. Mrs. Stanton and myself were not social acquaintances; we never visited the one the other.

I always felt the difference in our positions before the world. My education was gained in the small district schoolhouse in a country town in Massachusetts. Mrs. Stanton, beside being the daughter of a professor, was a graduate of one of the most noted schools to which our sex were admitted. We neither of us were satisfied with the place which woman occupied in the government. Mrs. Stanton began early to demand recognition as a member

It must have been about the same time that I learned that black people were denied "all rights" that colored men as well as women were in bondage. I never ceased my labors for the slave from that hour till slavery was abolished. Of course, I demanded to make a part of the governing power by which I was governed.

I was always proud of Mrs. Stanton. I read everything she published, and I deeply lament that she died before she, with all womanhood, were allowed an equal place with man as governing power. Her funeral must have been very impressive. We have the words of Dr. Conway, the Liberal Historian, in our liberal papers, and I have put them away to keep as true inspiration.

Lucy N. Coleman.

Syracuse, N. Y.

There is another woman, not so old or so well known, as Mrs. Stanton or Mrs. Coleman, residing on the Pacific coast, who is a most earnest worker in the Free Thought cause and all the reforms of our day who has written to us in relation to Mrs. Stanton. Her name is

MRS. C. K. SMITH.

She resides at San Diego, California, and we think her words are worthy of a place in this editorial. Mrs. Smith says:

Women are in mourning for Elizabeth Cady Stanton. Some persons we are never ready to let go. They fill so large a place in our hearts, as also in the world, that when removed what a cavity broad and deep is left! The vacancy is something more than an "aching void." It is something that can be seen as well as felt—painfully seen and witheringly felt. We never could realize that she was old. Her writings were fresh and vigorous up to the last. It seems but yesterday that she gave to the press her written thoughts; mature thoughts. And so long have they been freely and gracefully given forth that it seemed to be a matter of course,

like the daily sunshine. We were shocked when they ceased to come, as if there was something wrong in Nature's universe.

We sympathize with the Free Thought Magazine. She was its corresponding editor. When those who knew her but slightly are in deep mourning, it is not strange that her most intimate friends and associates are prostrated with grief. She was not old—would not have been old had she staid with us in the form full one hundred and twenty years, which is said to be the age that all should reach.

We first met Mrs. Stanton some forty years ago and heard her, at that time, make a speech of five words that "brought down the house" and perfectly squelched her opponent. We were in attendance at the meeting of the "Friends of Human Progress," held near Waterloo, N. Y. When we entered the meeting George W. Taylor was presiding and Lucy N. Coleman was speaking on a resolution in favor of giving women equal rights with men. When Mrs. Coleman was through, a man, who had the appearance of a farmer, arose near the platform and commenced an argument (?) against the resolution before the house. The particular point he made was that women had it much easier than men. He said that while men labored in the hay and harvest field in the hot sun, women only had light work to do in the house, in the shade, out of the sun's rays, and while men were chopping down the forests and clearing the land the women had to do only light needlework, rock the baby and get the meals. For a moment he was interrupted and compelled to cease speaking by the cheering in the gallery by people who had come, as they expressed it, to "see the show and hear the fanatics." At that moment a most dignified appearing woman, with such a head as we had never seen on the shoulders of a woman—a head like that of Daniel Webster's—arose in the audience and asked permission of the chairman to ask the gentleman who was speaking a question. The chairman gave the permission, and this intelligent appearing woman, whom we afterwards learned was Mrs. Stanton, put this question to the man occupying the floor: "DID YOU EVER BEAR CHILDREN?" This question, so deliberately and calmly put, was not replied to, but it had a tremendous effect. The opponent of women's rights dropped into his seat as if he had been knocked down by a club, and the applause was not only great on the floor, but it turned the tide in the galleries and the resolution was passed unanimously—not a dissenting voice, not even from the man speaker, who was perfectly squelched.

A few years ago Mrs. Stanton sent us her photograph that was taken when she was twenty years of age. We present the likeness in this article, as we thought our readers might like to see how this noble woman looked in her youthful days.

IN MEMORY OF ELIZABETH CADY STANTON.

THE death of Elizabeth Cady Stanton is a calamity to the world. Her splendid service to the human race has made itself felt in all lands where liberty is prized or the hope of liberty cherished. Elizabeth Cady Stanton is one of the majestic figures of modern times, for she proved herself a positive force in molding civilization. Among great ecclesiastics and statesmen not one of them touched the vital problems upon which the weal or woe of humanity depends as this woman philosopher who found the "Lost Chord" in the anthem of Liberty and struck it with such power that it resounded in the homes, the legislative halls and the church councils of the New and the Old World. The influence of her work is to be found upon State and National statutes, and is woven into the warp and woof of the educational, industrial and social life of America, Europe and far-away India.

Perhaps no reformer ever labored to establish principles under more adverse circumstances than this great woman, who was assailed with the bitterest and most unfair opposition. She and her co-workers were made the targets of ridicule, cheap wit, and stinging jests which the American press hurled at her unpopular and misunderstood cause. For years the mention of the names of the Woman's Rights leaders, grand, intellectual, refined and able women, started all the comic jesters, penny-a-liners and low wits into hysterical laughter, yet no man who charged with the Light Brigade or scaled Cemetery Heights ever displayed greater courage than these women in facing the ridicule and insults of an ignorant and degraded populace. Amidst it all Elizabeth Cady Stanton, the apostle of liberty, kept on her way, with brave and unfaltering singleness of purpose. I know of no one who has exerted so great an influence on my life as Elizabeth Cady Stanton.

Often as I have entered the old Capitol at Frankfort to plead for the property rights and political liberty of Kentucky women, when I saw the members of the General Assembly crowding into the legislative hall, my heart sank within me. Suddenly some influence seemed to say to me, "Remember Elizabeth Cady Stanton," and my fears fled.

Elizabeth Cady Stanton builded for herself the most splendid monument of modern times. Every woman, from the menial to the big-brained college-bred woman, who is forging her way to the front ranks in business

or professional life are her living monuments, and they are forcing before church councils, political and legislative assemblies the most vital problems that have ever confronted them.

This woman grasped demonstrated facts, and rose superior to the religious and political systems that have destroyed nations.

She broke the deadly spell of the Mosaic and Pauline codes, dooming women to silence and subjection, which like a Stygian vapor has paralyzed all that is noblest in her sex.

She proclaimed that religious superstitions made mental and moral cowards, and that the absolute divorce of church and state is the sheet anchor of liberty.

If a man had engrafted such vital issues into the religious or political systems of his time, as Elizabeth Cady Stanton did, he would be canonized above all the saints in the calendar, and if she had possessed the privileges of a man she would be acknowledged the greatest person of her time.

While clerics and statesmen were showered with honors, power, titles and large salaries, this grand woman planted on the Gibraltar of her convictions, battled against tides of ridicule and opposition without any compensation, and her fidelity to principle made social progress a fact.

Washington and Lincoln are names dear to all lovers of liberty.. The rusty sword of the one, and the silent pen of the other, proclaim liberty but half won.

Add to these the name of Stanton, whose life was devoted to the final conquest of freedom, and we have the most splendid triumvirate of liberators the world has ever seen.

The work of this woman soars above the highest mountain tops, and it is written in letters of the sunbeam across the blue arch that forever looks down upon humanity ever struggling to secure Liberty and Justice.

Under the flag with the golden stars flung to the breeze by this dead leader and her co-workers, let all who love liberty pledge themselves anew to never lay down their armor until every woman on American soil is released from ecclesiastical and political slavery.

Then indeed will a "Statue of Liberty" be reared in the New World. Upon her head will be wreathed a chaplet of glory. The earliest sunbeams will light her triumphant countenance, and upon the pedestal bearing this "Goddess of Liberty" history will write in letters of everlasting fire the name of America's most illustrious woman,
ELIZABETH CADY STANTON.

J. K. H.

DEATH OF ELIZABETH CADY STANTON—HER USEFUL,
SUCCESSFUL, GLORIOUS LIFE!—HOW CAN WE REMEDY
ITS LOSS?

HERE a noble life was closed by a natural, appropriate—a beautiful death. That life had been the inspiration, and become the mainstay to many thousands—their veritable staff of life. This was not only true of progressive individuals, but of the reforms and progressive “causes” by which the world is growing freer, richer, happier and better. All reforms may join in this eulogy: “She was the dear, good and great Mother of us all. The blessings of our hearts go out to her! Let us live to continue her life!”

For, the real loss her death brings is the want of that singularly sympathetic and unifying greatness by which she upheld and made a sustaining background to all the reforms. She was the ONE great, emancipated, humanitarian woman, and so she could help and forward all the movements to uplift all women and men, without receiving the limitations of any. May all reformers and lovers of their kind inherit this grand Liberal capacity from her!

She developed, worked out and enjoyed a grand and beautiful personality. It was an inspiring sight to see her live as the Wife and Mother of her noble family. That seemed to be triumph enough for any woman. Yet in addition to this, she was, for more than an ordinary lifetime, the center and nucleus of a mighty, social and reformatory power. In youth she stood with Gerrit Smith and all the “Anti-slavery Apostles,” for the removal of the dark slavery. Then, next, she turned with all the strength of her heart, mind and life to the removal of the white slavery of her sisters. From 1846 on, scarcely a year that has not added something to the long line of victories she, and her colleagues, under her inspiration, have won for the freedom, welfare and ennoblement of womanhood. While this was so, the white degrading wage-slavery, of both men and women, was constantly exposed by her voice and pen.

But, as the foundation of all freedom, reform and progress she stood consistently and persistently for the emancipation of the human heart and mind from the religious traditions and slavery of the barbarous past. She came early to the Religion of Science and Humanity, and never wavered

in her clearness of insight and devotion; that was the foundation of her **life** character and work—that accounts for it all!

Would that space now permitted more—but this must be: She was **one** of the earliest friends, supporters, and contributors to L. U. O. and **the** Torch. It was one of her favorite papers, and never omitted when, like the noble Harriet Martineau, she would send out words of warning and wisdom to the press. Her last, on the Bible and the Nebraska decision, is in this Magazine. It was her “last of Earth!”—This Earth: **this** “Beautiful World!” as she used to call it, when she would brush aside the childish illusions about “another,” and say, “I want to live in **this** world!”

So the Trustees and Faculty of L. U. O., who happened to be in meeting when the news of her death came, added this to their minutes:

“The sudden death of Elizabeth Cady Stanton fills us with a grief neither silence nor words can express. One of the greatest, best and most useful of women has closed a noble career. Its example, effects and influences for good may this University help to continue as a living power in the world—and thus bear witness to, though it cannot repay, the favor and support she has always given to its purposes and its work!”

T. B. W.

ALL SORTS.

—We would like to hear from each of our agents who are procuring clubs for this magazine, and we hope their number may be greatly increased.

—We commence Volume XXI with this number and we ask all our friends who have not already done so to immediately renew their subscriptions.

—We will send ten sample copies of this magazine to any one who will apply for them for the purpose of procuring new subscribers, singly or in clubs.

—The Buddhist Karma, for discipline, is superior to the Christian repentance and forgiveness. The former makes offenders work out the bad effects of their sins; the latter, sloughs off all offences in a moment and makes it easier to sin again.

—The reader will notice that we do not publish in this number of the magazine the likeness of the writers, as is our custom. The omission is on account of this being a memorial number. Hereafter we shall publish them as we have been doing.

—Do not forget to order our new pamphlets—one by D. K. Tenney, entitled "Love of God Impossible," price 10 cents; the other by Judge P. B. Ladd entitled, "The Priest and the Church—What Have They Done for the World?" Price, 25 cents.

—A Catholic who was seen to drink beef gravy on a Friday was asked by a Protestant if he was not breaking the rule of his church. "Of course not," he said, "I am commanded not to eat meat; there is nothing said about drinking gravy."

—A severe critic who commented upon the Sunday closing law, in New

York, very sharply said: "The preachers have decided to have everything tightly closed, but their mouths." The preachers, no doubt, believe in "the wide-open policy" in that regard.

—When a missionary told a king of Slam, who was a Buddhist, that woman was God's second creation and his master-piece, he answered: "Then hold her in honor and not in subjection." This was a much nobler view than that of the Apostle Paul, who gave woman a secondary place.

—We were pleased to learn of this just act by President Roosevelt:

Washington, D. C., Nov. 10.—Julian H. Bingham, collector of internal revenue for the district of Alabama, has been removed and Joseph O. Thompson appointed to succeed him. The change was made because colored Republicans were excluded from the recent Republican State convention, and Collector Bingham was held responsible.

—The Australian aborigines believed that Buddai, a gigantic old man, was god and that he was lying asleep for ages, with his head resting upon his arm, which is deep in the sand. They expected he would wake up some day and eat the world. This superstitious idea is somewhat analogous to the Christian, that God will arouse himself some day and judge mankind and send the big majority to perdition.

—The Apostle Paul was very egotistic when he said that the Jews would be "grafted in again." On account of this saying, the Christians are looking forward to the day when the Jews will embrace Christianity. If Unitarianism is any criterion, it seems to us that the Christians are on the way to join Judaism. However, the Jews will never embrace Christianity, because it is a waning organization,

and it has nothing of a very intelligent character to offer to either Jew or Gentile.

—A Presbyterian church in Minneapolis has become worldly to the amusing extent of a bowling alley attachment. This pleasureable idea has taken so well among the "saints" there that a Methodist congregation is going to follow suit. Something else must be done to keep young people in the church, besides the formal muttering of prayers and the whimsical offerings of praise to—"they know not what." Awake! Thou that sleepest! and science will give you light!

—The recent disturbance of a funeral procession on the East Side by young rowdies suggests a story told by Miss Lillian Wald, head worker and founder of the Nurses' settlement.

While calling daily on a sick family in one of the tenements Miss Wald made the acquaintance of two Chinese landdrymen who worked in the basement of the tenement house. Passing the laundry one day, Miss Wald noticed that only one Chinaman was at work, and, entering, she asked:

"Where's Charlie?"

The ingenuous reply was: "Oh, Charlie, he not here. Him in hospital. Christian gentleman hit him on head with blick"—New York Times.

—Judge Walte has been engaged for the past year, and will be, perhaps, for the year to come, upon a work which pertains to a number of languages. He is working out the homophonic principle, which he claims may be utilized in the formation of a language which if not universal may at least be common to the Indo-Germanic family. In the meantime he and Mrs. Walte have prepared a smaller work which is now being published. This is a Conversation Book in English, German, French and Italian. The principal words of nearly every sentence are, in some

form, common to the four languages. It is claimed that the construction of the languages can be more easily learned by thus using homophonic words as an aid to the memory. A fuller account of this work will be given in the next number of the magazine.

—The following letter from Mrs. Stanton appeared in the New York Post Oct. 10th:

Sir—In 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 Book, putting in one volume all the grand declarations, the moral lessons, poetry, science and philosophy, and in another all the Christian mythologies, for those who would value its ancient literature. The first would then be fit to place in the hands of the rising generation.

—"A competent guide," for mankind, says Cardinal Gibbons, "must be within the reach of every one; it must be clear and intelligible; it must be able to satisfy us on all questions of faith and morals." This is sound logic, but we are obliged to say that the church of the cardinal has never filled the bill; its threatenings of punishment, here and hereafter, have always authoritatively militated against reason and threatenings do not satisfy. Free Thinkers should not be the least alarmed about the threatened consequences of criticising the alleged Christian divine revelation. The term "revelation" is a misnomer; ignorant, human declaration is the right way to express the Christian scheme. By revelation things are positively known; whereas, the Christian theology proves

nothing. The whole superstitious system was born of minds which were unable to reason from real cause to effect and which were ready to be misled by any fanatic that might appear. Without its anathemas the Christian church would amount to very little; its chief function is to cause fear, not to satisfy reason. Christianity will disappear before science and reason as the morning dew before the glittering sun.

—Josephine K. Henry says in the "Blue Grass Blade:"

The noblest and grandest workers in any cause always receive ingratitude from those they labor for, and Elizabeth Cady Stanton was no exception. The National Suffrage Convention held in Washington in 1896 went out of its way and beyond its province to pass a resolution condemning the "Woman's Bible," which had been issued by Elizabeth Cady Stanton and her invited co-workers, when the work of the very WOMAN they condemned made it possible for Woman Suffragists to meet in convention.

Why should Elizabeth Cady Stanton's right to publish a book be condemned by a suffrage convention? Such a policy has proven itself very harmful to the movement, and was the deepest ingratitude to the splendid woman whose brains and wisdom were so superior that there are none of the new generation worthy to wear her mantle.

—Rev. De Witt Talmadge, of the Park Presbyterian Church, it would seem by the following, that we clip from one of the city papers, has undertaken a hard job—that it, induce the people of Chicago to attend church, especially his church. He says:

The Jefferson Park Church is heartily sick of sinful rest. We are no longer going to waste 365 days of the year caring for a few hothouse plants. If the people will not come to us, we shall go after them. And we ask of all good people that they pray to God that we may be able to reach the great unchurched living about our church door.

"Sinful rest" it would seem is refus-

ing to listen to this self-appointed agent of God Almighty. This preacher, who is the son of his father—the noted wind organ of Christianity—proposes to have something more than "hothouse plants" for listeners hereafter. We would like to know how his present members like that designation?

—Mrs. Maggie H. Gillispie, of Lookout Station, Albany County, Wyo., has the distinction of being one of the two women in the entire country called upon to fill the office of justice of the peace.

Mrs. Gillispie, who has just been elected by the Democrats of Albany County, will take her official chair Jan. 1. When first elected she came to the conclusion that the task of taming down the cowboys in her district would be too much for any woman judge, but Mrs. Gillispie's natural pluck came to the rescue and she is now fully determined to "stand by her guns." She declares that a woman of good "horse" sense is as fully competent to carry out the precepts of the law as is one of the sterner sex and for her part she proposes to do it.

Speaking about her election Mrs. Gillispie says: "At first I did not intend to qualify, but the neighbors came to the ranch and insisted that I should fill the office. Our nearest justice of the peace is thirty-five miles away. My husband refused to vote for me but I managed to get there just in time, and I am now glad of it."

—New Orleans, Oct. 24.—The body of Father Zelos, the Redemptionist, who died in New Orleans of yellow fever during the epidemic of 1867 while attending sick and who is a candidate for canonization, was taken to-day from its tomb in the church of St. Mary of the Assumption and examined by the commission appointed by the Pope to investigate whether Father Zelos is entitled to be made a saint.

The examination was made in the

secrecy, in the presence of Father Wissell, who was deputed from Rome for this purpose, and in the presence of several witnesses, and the body was reinterred in another coffin.

The object of the examination was to determine whether a miracle had been worked on the corpse. Father Wissell, while declining to give any particulars of the examination, said that he had been remarkably successful in securing sufficient evidence of Father Zelos' sanctity to secure his beatification.

A large number of cripples who prayed before Father Zelos' tomb in St. Mary's Church in this city testified their belief that they had been miraculously cured of their affliction through his intercession.

That beats Sister Eddy and Brother Dowle and is about up to what Jesus ever did in the miracle business. But the greatest miracle is that there are d—d fools enough who will believe such stuff.

—All the animals at the Chicago Home for Friendless Dogs and Cats, 86 Twenty-sixth street, are to have a Thanksgiving feast at 3 p. m. to-day. Every dog will have a taste of turkey to be thankful over, with good beefsteak, mutton bones and hearty dog biscuit to complete the solid portion of the dinner, and something light, dainty and refreshing provided for dessert.

The cats will have chicken and milk to rejoice over, and everybody, the human friends and visitors included, will have a good time.

There are fifty dogs in the home at present, with about twenty cats to keep them company. All of these animals, dogs and cats alike, are at the home because otherwise they would be worse than homeless. They have been gathered in, starving, neglected, miserable, from the streets and alleys, or taken thither by humanitarian men, women and children who hate to see animals suffer.

Mrs. Charles A. White set the good work going and is at present the sole head and front of the movement. Miss Cora McConnell, 4417 Ellis avenue, heard of Mrs. White's work in behalf of unfortunate animals, and she and her friends provided money for the unique feast.

The Thanksgiving dinner will be followed by a reception, which will be distinguished by at least one feature seldom observed. If a visitor likes the appearance of any one of the hosts—or "house guests"—of the home, that visitor may take that guest or host home with him upon payment of a small sum.—Chicago Tribune of Nov. 27.

The above has more humanity in it than all the singing and praying that was done in all the churches in Chicago on Thanksgiving day, but then, come to think, these poor animals have no souls and therefore ought to suffer, or, if they do suffer, it is no matter. If there be a heaven such women as Mrs. Charles A. Walte and Miss Cora McCornell ought to have the best places there.

—Marie H. Garrison sends us the following communication giving her views of the President of the United States, and some other things:

Dear Mr. Green:

The December number of Free Thought Magazine has had some attention devoted to it. I had never before read Dr. Mangasarian's article, "The Mania for Doing Good." It has the tempered steel glitter that means something. The trouble is, we don't handle enough tempered steel.

To another topic: The election of Mrs. Josephine K. Henry, so far as I can judge, is the consistent thing.

Now to another topic: As matters stand nowadays, Theodore Roosevelt is the right man in the right place. His message to Congress might have been written by Ingersoll. In regard to his (Roosevelt's) outburst about Thomas Paine, why he can't hold a candle to a score of Freethinkers in their throwing of epithets at certain prominent preachers and at the Bible characters which to Roosevelt are sacred and holy and, my dear Mr. Green, I have heard bright atheists and liberals who are not atheists declare that while they regard Thos. Paine as one of the founders of our government and think him one of the greatest men ever born, still they claim that like most Englishmen of his time, he used the kind of expressions now and

again to which wives and daughters cannot listen.

It strikes me that some of our Free Thought men act like school boys in a miff.

In the literary arena Mr. Roosevelt has been "licked" by Mr. Conway. Now let the Liberals balance matters all round and go not like sissies but like men to cast their ballot for the tramed leader in the spirit suggested by that fine article of Mr. Mangasarian's "The Mania for Doing Good."

Roosevelt's stand in regard to the colored race, his determination to reward merit for its own sake, and his prompt action in the coal strike trouble prove his mettle. We have our eyes open. He has as yet not acted against the great trend of moral liberality and educated free thought.

—A friend sends us the following lines:

There was a time when priests held sway
And they had all things their own way;
When "infidels" were far and few,
And people cared not for the true.
'Twas then that darkness stalked abroad
And millions bowed before a god,
Who was a monster fierce and wild,
That sacrificed his only child
To stay his wrath against his kin,
Whom Moses charged with willful sin.
But now the priests have lost their hold
And "infidels" have grown quite bold
By all the victories they have won
In every clime where shines their sun.
Awake! ye "infidels," for see!
The fruit of the forbidden tree
Is being tasted far and near,
And this should give you all good cheer.
Your work's well done and ope's the day
When you can confidently say:
'The time has come (for so it seems)
For all the world to wake from dreams,
Which long have held it by their power
From man's creation to this hour.
Those hideous dreams of wrath and sin
And nightmares which declare we're in
A world where we are put to see
If we will with God's laws agree.
By science, now, the spell is broke
And reason helped to give the stroke.
The dreams of ancient priests and sears,
Which have been held for many years,
As gospel truth, at last are found
With myth and legend to abound;

And old wives' fables and such lore
Just fit for children; nothing more.
No man of sense would say that God
Would make mankind and let them plod
Along through life in myst'ry great,
Then hurl them to a dreadful fate.
No; none but dreamers would say so,
And this to us is joy to know.
And now we see that ev'ry sect,
Which claims to be God's own elect,
They have no place to put their feet
To show that they have been discreet.
The "Word of God" they do not know,
The ancient writers mixed it so;
And none can tell just what they wrote;
But then they can decide by vote;
Just as they did in days gone by,
When they themselves did justify.
They saved themselves and damned the
rest,

For that they hope they will be blest.
Let us rejoice that ev'ry creed
From Churchmen's councils did proceed.
And that creed makers clearly show
They were INSANE; by this we know
They made God worse than mortal man;
Let him deny this fact who can.

—Christian Science and its female inventor continue to get their due, or a part of it. Dr. Parkhurst, a few Sundays ago, said of this humbug and the humbugger who founded it:

"In our day thousands upon thousands of men and women, many of whom have been in our churches, who have heard the gospel but who have only toyed with its realities, and never have been found by its truths, are at this moment being sucked into the draught created by a shrewd but conscienceless woman who lies and knows she lies (granting her to be of even ordinary intelligence), but who finds in the roomy vacuity of her susceptible devotees easy space for the inlodgment of her astounding conglomerate of piety and puerility."

Dr. Louis Albert Banks on the same day said in his pulpit:

"When parents are so carried away by insane folly or are so lost to natural feeling that they will permit their children to die before their eyes without giving them the benefit of scientific help, it is time for the law to take hold of them with a strong grip and mete out such punishment as shall deter others from like folly.

"The Christian Science healing hum-

bug—and a more arrant system of humbug never was invented—is from beginning to end a money-making scheme. The founder of the cult has made a great fortune out of it, large prices are charged for the so-called instruction of these 'healers,' and they, in turn, prey upon their credulous victims. It is a case of humbuggery from the top clear down until it reaches the victims."

And still Mrs. Mary Baker God Eddy pulls in the shekels and keeps her mouth shut, and sets her bulldog, Alfred Farlow, on those who come near her sacred precincts.—*Boston Investigator*.

We are of the opinion that the "Investigator" makes a mistake in partially considering with what these Christians of the old school say of the new Christianity preached by Mrs. Eddy and her followers. If what the Bible says be true, Mrs. Eddy and her followers are the true Christians and Dr. Parkhurst and Dr. Banks and their followers are the liars and frauds, and what troubles them is that Mrs. Eddy and Dr. Dowle's brand of Christians are beating them at their old game of hoodwinking the people.

—A well dressed and innocent looking young man went to a Catholic priest in New York and told him that his mother had died and that he wanted a requiem performed for the repose of her soul. The priest agreed to perform the solemn ceremony for \$9, which the young man paid with a check for \$24, getting \$15 in change. The check was found to be worthless and the young man was caught while trying to play the same sharp game upon another priest. The young man will suffer the penalty of the law, while the priest, who was ready to swindle him, will go free. If it is a case of swindling to tender a check which has no sound, material backing, it is swindling, also, to take money for the repose of a soul, because there is no valid evidence in regard to the existence of—a soul. The State does not allow people to swindle the church,

but it permits the church to cheat the people. A law in Massachusetts regards an admission fee to a seance, to raise a ghost, as obtaining money under false pretenses; requiem money should be judicially viewed the same way.

—Let no man or woman think that he or she is wrong, because he or she differs from others. All are within the pale of Nature if not within the circle of a sect which has the audacious presumption to exalt itself. In the great intellectual march from superstition to truth, all honest thinkers have their respective places. The Atheists pronounce against the superstition of anthropomorphism, the agnostics teach presumptive dogmatists to be modest and skeptics warn impulsive enthusiasts to be slow in arriving at any doctrinal conclusion. Where error abounds, all of these opposers must necessarily abound.

"Through the mediumship of Mrs. Mary L. Kaiser, Ft. Scott, Kan.," Wm. Cullen Bryant's spirit is made to say of his flight from this world and of his reception in the spirit realm:

Our mode of progress was so rapid, like gliding through the air, that we soon reached a beautiful mansion, where my friends invited me in and I found other friends there; some of whom had gone years before, some more recently, but they were all there to receive me. This seemed to be a place especially built for just such occasions, and what happy reunions they are; a banquet had been spread for me, such delicious viands, what beautiful flowers whose fragrance permeates everything. All was like some picture in fairyland; and my surprise was so great, eating, drinking and visiting as in ye olden times on earth, but without all those old troubles. No fear of indigestion, dyspepsia was not known. I could not realize it all, it was so different from what I had been taught to believe, that I was dumfounded, and for once I was at a loss what to say; but I came to when they called on me for a toast, in response to what had been given, and my tongue was loosened and I

told them how I felt; they all knew just how it was because they had been there themselves, and it was a treat to them to see me so overcome. Well, I have been here for many years and yet the delights are ever new; some new field to explore, some kind deed to do, some new thought to impress, something doing all the time, no idling away the precious moments, but all times for usefulness.

My home is among my friends, and as I look over my past life I wonder what did I ever do to deserve such blessings as these.

William is made to wonder why he deserves such blessings as he fell heir to. After living in a painful world like this for 84 years, he ought to get all that the medium said he got—and more, too. There would be more sense in a man wondering what he ever did to deserve the ill-treatment which he gets in this world by poverty, sickness and sectarian hate; especially so when he lives soberly, honestly and industriously. "From the cradle to the grave," people are shamefully abused and they cannot prevent—the abuse.

FREE THOT—ALL SORTS *6 *6 *66

—R. R. Stiles, of Oklahoma City, Okla., sends us the following from a Leadville, Col., Journal:

The funeral of the late A. D. Searl, the eccentric agnostic who has gained considerable notoriety hereabouts, took place on Wednesday under the auspices of the local Grand Army post, says a correspondent at Leadville, Colo. Mr. Searl, who was one of the pioneers of the Leadville district, made a special request that no religious exercises be held at his funeral, but he himself prepared and had read a remarkable address touching on his own peculiar religious belief. In it he said:

"I have long been convinced that all religions are of human origin and frauds that only gain credence through ignorance and superstition. * * * I may say that a flute is an instrument of ma-

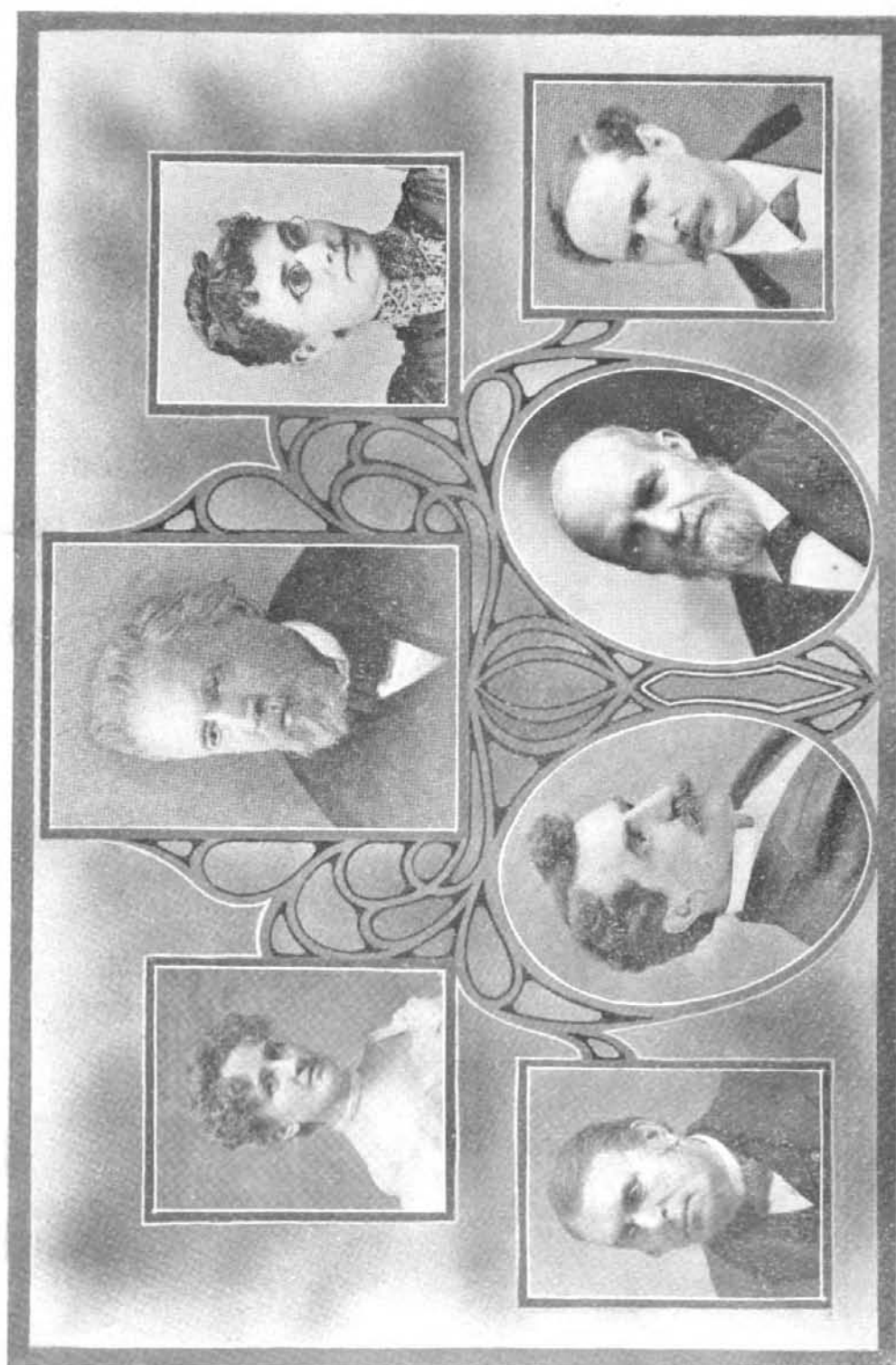
terial organization. Its capacity for music or its tone is its soul, and though its tone and its capacity for music ceases when the material flute is destroyed, still the effect of that music, which it discoursed while the instrument was in existence, still goes on creating, forming and molding thoughts, feelings and actions in those who have heard it. And so on forever every act of our lives, every word we speak, every thought we think has its unending influence in the endless chain of cause and effect that binds and governs the universe."

Among other thoughts contained in Mr. Searl's address were these kindly utterances:

"So the great sea of human thought and emotion has been moved by our acts, thought or words and can never again be exactly what it would have been without our influence that we exert in the world in the effect that we produce in persons and things about us, and thus the great mass of humanity will be happy or miserable in the future, according as our thoughts and deeds have been good or bad.

"Friends and loved ones pass away, but they leave their spirits with us in the memory of what they were and in the influence they have shed around them. The little child that has not learned to lisp its mother's name dies in its budding babyhood, but leaves behind in the mother's heart a sacred memory that will shape her destiny and purify her character. Nature has imbued in all organized beings a love of life. Were it otherwise we would make no struggle to preserve it, and out of this love of life and instinct for its preservation has grown the hope of immortality.

"I leave the world with kindness toward all men and at peace with my own mind. There is no fear of any angry God nor hope nor desire for any gift from his hand. To all those who have loved and cherished me I would say that their numberless acts of kindness have been appreciated with my dying breath. My heart overflows with gratitude for it all, and I now bid you a last farewell."



HELEN H. GARDENER.
THADDEUS B. WAKEMAN.

M. M. MANGABARIAN.

GEORGE JACOB HOLYOAKE,
JUDGE C. B. WAITE.

JOSEPHINE K. HENRY.
B. F. UNDERWOOD.

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SPIRITUALISM A DELUSION.

BY GEORGE ALLEN WHITE.

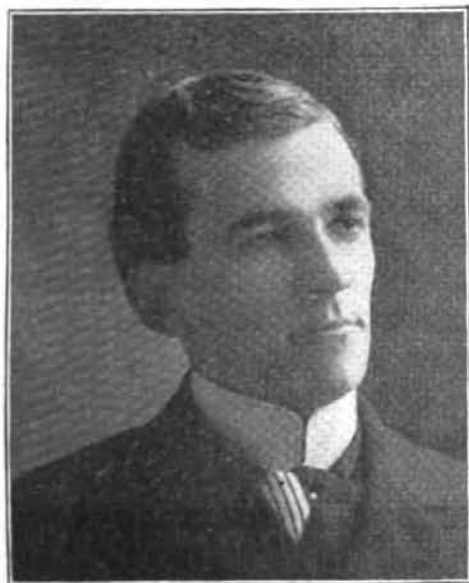
Glen.—I can call spirits from the vasty deep.

Hot.—Why, so can I, or so can any man. But will they come when you do call for them?

—King Henry IV., Act 2, Scene 1.

Scarcely one man can, even in dying, wholly detach himself from the idea of life; in his ignorance he must needs imagine that there is in him something that survives him, and cannot sufficiently separate or emancipate himself from his prostrate carcass.—*Lucretius*, III. 890.

THE cult of Spiritualism, as it is called, which originated, or at any rate assumed a much more vigorous existence, forty or fifty years ago in this country, has been steadily declining of late years; until to-day its depleted ranks are able to make hardly a respectable showing. It



GEORGE ALLEN WHITE.

is usual for new and temporarily unexplainable phenomena to be attributed by fallible human intelligence to sources supernatural—extra-mundane. Whether the novelty be in the category of physical manifestations, as electricity, or in that of mental, as somnambulism, or hypnotism, men at the first have assumed to believe that supernaturalism has finally been demonstrated, and that the skeptical part of the world must yield in the face of overwhelming evidence. And then eventually comes the careful, incisive scrutiny of science; intelligent men arrive at an agreement that what had originally appeared strange is only a new presentment of thitherto existing natural forces; and gradually the com-

mon people become permeated with this reasonable view of the matter. Thus we shall not be surprised to discover that most of the well-known

names cited in defense of Spiritualism are of more or less emotional men who in the incipency of the movement were carried away by the then puzzling phenomena, but who have since passed on, or, living, are at the present time either lukewarm in their advocacy or overtly opposed.

It is admitted by nearly all Spiritualists that probably ninety-nine-one-hundredths of those posing as psychics or mediums are frauds—that an immense proportion possess absolutely no communication with another world; that whatever is mysterious in their seances is based on cunningly devised mechanisms, which are helped as to their effects by the state of expectant attention in which the audience finds itself; that it is not possible for the ordinary investigator to distinguish the true from the false.

On the other hand, it is contended by the great body of scientists that there is no exception to the rule. The fraud which admittedly characterizes the great mass characterizes them all, says science; or at least she will go no farther than to concede that occasionally a psychic is to be found who is self-deluded by peculiar mental states which as yet are not fully explained by anyone. It is pointed out that the *Scientific American* recently published a little book exposing virtually all the phenomena of Spiritualism. It asked why the offer of the *New York World* has not been accepted, of the purport that it will pay \$20,000 to whoever will prove the existence of spirits. Kellar, the prestidigitateur, is alluded to—he who has had for many years a challenge to the world to exhibit any Spiritualistic idiosyncrasies that he cannot duplicate with his apparatus.

To the casual observer it occurs to ask why the spirits of the other world neglected to put themselves on familiar terms with humanity throughout the tremendous past that crept stealthily on during the unnumbered ages from Adam to Hydesville. Why did these alleged intercommunications find the genesis of that proficiency which has been a characteristic of them for half a century, only in obscure minds, in an obscure town, billions of centuries after this globe took form out of its ante-natal inchoateness? Why were the spirits silent up to that time, with an exception perhaps here and there, decades and centuries apart? Why have they found their powers only since the zenith of the nineteenth century?

It is urged by Spiritualists that the wonderful inventions which have startled mankind, particularly within the two last centuries, indicate the possibility of spiritual advancement; and that the evolution which has brought us out of the mud into the wonderful product man shows no signs of stopping its progress now. It is asserted that to believe evolution ca-

pable of producing such a being as man, only to blast him with the oblivion of death, would be to reflect upon the use, the value, the justice of evolution. Evolution, we are told, never weakens, never halts.

Everything having physical life dies. There is no exception. Where, then, is evolution heading in its uplifting of the millions of forms of animal and vegetable life into gradually higher and higher forms? An ostrich has no future life. We see no spirit there to soar aloft on the wings of eternal morning. A tree will find no heaven when rotting it topples to decay. The beautiful green grass that waved for liberty and glory under the blue at Lexington is dead forever. It may be that the day will come when a skyrocket will be an angel. It may be that a theologian will evolve from an ordinary ass into a horse—some day in the far future, if everything goes right. It may be that an Easter bonnet will become a woman. It may be that a tombstone will become a vaudeville show. It may be that a toadstool will evolve into being the seat of Almighty God. It may be that the Devil will smooth the hair of Gabriel's brow. But the argument is against it. If evolution is never to stop, heaven itself must evolve into something better. If things are to get always higher and higher, there must be a state higher than the spiritual—higher than the intelligent intangible. Spirits, then, must be merely a temporary kind of being. We may not know how this further evolution is to be accomplished; but what devotee of Spiritualism has ever intimated precisely how immortality or spirithood evolved in the plebeian journey that man took in trying to raise himself out of pristine dirt?

Dr. Peebles, a very estimable gentleman, with whose recent deliverances on matters unknown this article has especially to do, declared in the *Free Thought Magazine* for February, 1901, that "the history of the ages abounds in testimonies of specters, apparitions, and spiritist doubles seen by observers the most candid and competent." It is lamentably true the ages are full of testimonies to the existence of spooks and other unsubstantial beings; and that those imagining that they have caught sight of them are often "most candid" is doubtless a fact, but it may well be questioned how competent they may have been. Human testimony is not infallible.

Few or none ventured to dispute the substantial accuracy of astrological computation up to very recent times; but astrology never enabled one accurately to predict a single event. The time was when whoever denied the existence of witches would have been regarded as mentally unbalanced; for, to take an example, had not clouds of affiants beheld witches

with broomsticks as their mounts riding over housetops at uncanny hours of the night? Gnomes and elves and sprites and other supposed tenants of invisible regions, whom we now know never to have been, used to be seen clearly by hundreds of "candid" observers—when people believed in such things. Martin Luther caught sight of the Devil one day while engaged in literary work, and so angered did this intrusion make the great Protestant reformer that he seized an ink bottle and hurled it at the imp's head. "Saint" Dunstan, also, who flourished in England under King Edwy, was disturbed once upon a time while at work by the Devil, who insisted on sticking his head in at the window. This was annoying to "Saint" Dunstan, as may well be believed, and, taking some red-hot pincers, he grabbed the Evil One by the nose, causing the latter to bellow so as to be heard for miles. Owen Glendower was a Welsh magician living in the reign of Henry IV.; and not only did the Welsh people look upon his claims as amply substantiated, but the King himself was convinced that such was the case. This was when men and women believed in magicians. Even St. Augustine himself, together with his two bishops, Aurelius and Maximinus, testified that a blind child had recovered sight on the relics of St. Gervaise and St. Protasius at Milan; that a woman at Carthage had been cured of cancer by the sign of the cross made by another woman newly baptized; and that a female touching the shrine of St. Stephen with a nosegay and rubbing her eyes with it had been cured of a protracted blindness. During the war with the Quadi, in A. D. 174, the Roman army was nearly dying of thirst, when a storm of great fury soaked them with rain, at the same time discharging from its low-hanging clouds fire and hail upon their enemies. "All the authorities," says a biographer of Marcus Aurelius, "which speak of the battle speak also of the miracle." Perkins's Metallic Tractors, a great imposition, secured the indorsement of many eminent authorities in the middle of the last century; while later on, sitting in the light of blue glass, a fad equally foolish, was held by men of no mean reputation to be conducive to good health.

Butler says in his *Hudibras* :

"Some have mistaken, blocks and posts,
For specters, apparitions, ghosts,
With saucer-eyes and horns; and some
Have heard the devil beat a drum."

Possibly it will be affirmed that there are now men who feel certain

of the truth of Spiritualism, whose statements as to unusual events are more authoritative than are those of Augustine, Luther and Henry IV.; but it will be a fact difficult to demonstrate. If those great men were mistaken, perhaps we shall eventually conclude that even Dr. Peebles and his confreres have not been absolutely beyond error.

Because events take place whose explanation cannot be immediately arrived at is no reason for following in the wake of our less cultured ancestors and jumping to the conclusion that the supernatural must be invoked to account for them. In Christian Science there is a modicum of rational foundation, in that some minds have the power of beneficially affecting certain classes of diseased persons. Men like Francis Schlatter, to the genuineness of whose cures periodicals like Harper's Weekly attested, are gifted with extraordinary power; but will the defenders of Spiritualism maintain any divine or spiritualistic intervention to be necessary in order that the cures may be explicable? May not forces perfectly natural, but as yet little more understood than was electricity a century ago, suffice as the explanation?

Telepathy, coincidence, hypnotism, the peculiarities of the subliminal mind, and natural though mysterious psychic forces at present not known entirely, have every appearance of being able to meet all demands made upon them by alleged spiritualistic phenomena.

Telepathy, or the transference of thought from mind to mind through some subtle working of the brain, and without language or sign, is now fast becoming one of the greatest and most interesting studies that science has attacked since man became a thinking animal; and, whether it be a *trois*, or "a" anything else, it is undoubtedly competent in explanation of no insignificant fraction of the wonders of modern spiritualism. Mrs. Piper, of Arlington Heights, Mass., who for years has been the mainstay of the Societies for Psychical Research both here and over the water, declared in October, 1901, that her opinion was that telepathy and not communication with the spirits of the dead accounted for her trance revelations. Concerning this statement Hugo Munsterberg, the well-known Harvard professor, said: "Mrs. Piper has never interested me, except as an example of an abnormal mind, pathologically. I have always regarded any assertions that she communicates with the spirit world and that there is something supernatural about her as humbug. I am glad to see that she so regards herself."

Then we have coincidence. Stories of remarkable dreams purporting to have been duplicated by succeeding or elsewhere synchronous events

with great accuracy are common throughout our land. Some of them may be said to be most easily explicable by telepathy; but much the greater number are to be placed in the category of coincidence, under the laws of which it is an absolute necessity that startling chains of connection shall thrust themselves into human life at intervals. The millions of dull failures in this category are forgotten, while a dream even approaching fulfillment is remembered until death blots it out; and, furthermore, it is by no means uncommon to find self-deception, exaggeration, and bald falsifying employed to compel a pith and point to otherwise commonplace dreams.

Hypnotism, or hypnotic suggestion, too, is found of late years to solve psychical problems formerly thought too abstruse for a materialistic interpretation. This is closely connected with the manifestations of what is now termed the subliminal mind; an unconscious mind, so to speak, as distinguished from the supra-liminal, or what is called the conscious mind.

No time will be taken in elucidation of any of these things; but it may be said that the noted men who have announced belief in Spiritualism are frequently those whose prime is passed, and who, inclining toward whatever will give them the most substantial hope of a life beyond, have confused episodes susceptible of at least one of the explanations here noted, with energies emanating from the spirits of the dead. Nearly all who have fully examined the peculiarities of Spiritualism have reluctantly abandoned the field as fruitless so far as is concerned the immortality of the human race.

Several quotations bearing on this immediate question are now introduced.

Prof. Richard A. Proctor says, in an essay on Coincidences and Superstitions:

"An old woman came to Flamsteed, the first Astronomer Royal, to ask him whereabouts a certain bundle of linen might be which she had lost. Flamsteed determined to show her the folly of that belief in astrology which had led her to Greenwich Observatory (under some misapprehension as to the duties of an Astronomer Royal). He 'drew a circle, put a square into it, and gravely pointed out a ditch, near her cottage, in which he said it would be found.' He then waited until she should come back disappointed, and in a fit frame of mind to receive the rebuke he intended for her; 'but she came back in great delight, with the bundle in her hand, found in the very place.' * * *

"Without imputing untruth to the dreamer, we may, nevertheless—merely by considering what is known as to ordinary human testimony—believe that the occurrences of the dream have been somewhat modified after the event. I do not doubt that if every person who had a dream leaving a strong impression on the mind were at once to record all the circumstances of the dream, very striking instances of fulfillment would occur before long; but at present, certainly, nine-tenths of the remarkable stories about dreams fail in the point I have referred to."

Mr. Proctor also says, in his book on Hereditary Traits:

"It is hardly necessary to say, perhaps, that none of the phenomena of hypnotism require, as indeed none of them, rightly understood, suggest, the action of any such occult forces as spiritualists believe in. On the other hand, I believe that many of the phenomena recorded by Spiritualists as having occurred under their actual observation are very readily to be explained as phenomena of hypnotism. Of course I would not for a moment deny that in the great majority of cases much grosser forms of deception are employed. But in others, and especially in those where the concentration of the attention for some time is a necessary preliminary to the exhibition of the phenomena (which suitable 'subjects' only are privileged to see), I consider the resulting self-deception as hypnotic."

William Kingdon Clifford, F. R. S., says, in an essay on The Ethics of Belief:

"Let us suppose, then, that I, like Mohammed, go into desert places to fast and pray; what things will happen to me which will give me the right to believe that I am divinely inspired? Suppose that I get information, apparently from a celestial visitor, which upon being tested is found to be correct? I cannot be sure, in the first place, that the celestial visitor is not a figment of my own mind, and that the information did not come to me, unknown at the time of my consciousness, through some subtle channel of sense."

Joan of Arc, it will be remembered, was one of those who are positive that they see spirits. She herself saw "St." Catharine and "St." Margaret, among other spirits. Dickens says of her in Chapter XXII. of his *Child's History of England*:

"There is no doubt now that Joan believed she saw and heard these things. It is very well known that such delusions are a disease which is not by any means uncommon. It is probable enough that there were figures of St. Michael, and St. Catharine, and St. Margaret, in the little chapel (where they would be very likely to have shining crowns upon

their heads), and that they first gave Joan the idea of those three person-ages. She had long been a moping, fanciful girl, and, though she was a very good girl, I dare say she was a little vain and wishful for notoriety."

Chambers's Encyclopedia says, under the head of Animal Magnetism:

"Another fact of like bearing is, the effect of concentrated attention on any object of thought in intensifying the impression received. This may proceed so far, in morbid states of the nervous system, that an idea or revived sensation may assume the vividness of a present impression, and overpowers the evidence of the senses.. * * * 'Expectant attention' acts powerfully on the bodily organs, and often makes the individual see and hear what he expects to see and hear, and without his consciousness, moves his muscles to bring it about. These, too, are recognized facts in the sciences of physiology and psychology. * * * The agency of the expectant ideas of the performers in these cases is apparent in their own narratives. Would it not otherwise be strange that spirits should reveal heaven to Robert Owen as organized, on his own social theory, while a Protestant clergyman finds the world of spirits pervaded by a horror of the pope (Rev. E. Gillson, 'Table-talking'), and to pious Scotch Presbyterians every revelation regarding it is completely in accordance with Calvinistic theology."

Thomas H. Huxley says, in the Nineteenth Century for June, 1889:

"Veracious, excellent, sometimes learned and acute persons, even philosophers of no mean pretension, testify to the 'levitation' of bodies much heavier than Elisha's ax; to the existence of 'spirits' who, to the more tactile sense, have been indistinguishable from flesh and blood, and occasionally have wrestled with all the vigor of Jacob's opponent; yet, further, to the speech, in the language of raps, of spiritual beings, whose discoveries, in point of coherence and value, are far inferior to that of Baalam's humble but sagacious steed. I have not the smallest doubt that if these were persecuting times, there is many a worthy 'spiritualist' who would cheerfully go to the stake in support of his pneumatological faith, and furnish evidence, after Paley's own heart, in proof of the truth of his doctrine."

Samuel Laing says, in Chapter VII. of Modern Science and Modern Thought:

"Another widespread delusion, that of Spiritualism, is akin to Mormonism, as showing how little reason has to do with the beliefs which are most readily propagated among large classes of the community. Nothing but the most morbid appetite for the supernatural, combined with the

most absolute ignorance of the laws of evidence, could induce some people to believe that, if a corner of that mysterious and awful veil were lifted which separates the living from the dead, we shall discover what?—spirits whose vocation it is to turn tables and talk twaddle.

“In vain medium after medium is detected, and the machinery by which ghosts are manufactured exposed in police courts; in vain the manifestations of so-called spirits are repeated by professional conjurers like Maskelgue and Cooke, who disdain any assistance from the unseen world. People are still found to believe the unbelievable because it gratifies their taste for the marvelous, and enables them to fancy themselves the favored recipients of supernatural communications.

“If Spiritualism has found a certain amount of acceptance from men of a very different order, who, like Crookes and Wallace, understand what scientific evidence really is, it is because the phenomena associated with it, such as mesmerism and clairvoyance, really have a certain basis of fact, and open up interesting fields for scientific investigation. The working of the brain and nerves in certain abnormal conditions, and the physical effects of the imagination, are subjects imperfectly understood, but which well deserve accurate inquiry.”

A mistake made by those who look for an endless evolution upward is in neglecting to note that there is a factor called devolution, as well as its more familiar antithesis, evolution. The lifetime of a normal man is represented by a constant progression for nearly thirty years, followed by twenty or thirty years of life passed at a standstill as regards mental and physical strength, these periods eventuating in another of twenty or thirty years, toward the end of which the body is merely a hulk and the mind an almost total blank. Disease usually checks the natural course of things by removing men before their time, and sometimes, too, a nonogenarian can be cited who on his death bed still had his faculties “clear,” if not of much power or value; but nevertheless devolution is an unavoidable characteristic of old age. How is one possessing for the last twenty years of life nothing to which the name mind could justly be given, to “advance” in the spirit-land? Where has his mind gone to during old age? If the process at work throughout the closing years of the present life is to continue without a break beyond death, surely ultimate extinction is to be expected just as certainly as it seems to the uninitiated to be attained here at physical death.

If there is to be “no great change” experienced at death; if, as the Rev. Minot J. Savage and his fellow-believers declare, existence is to con-

tinue in the future state practically as it would have continued on earth, what is to become of the insane? Are they always to be in that condition throughout their further evolution?

If there is to be "no great change," the time for which humanity has yearned with eyes fixed on the glorious sunset horizon for untold tortuous millenniums, when all the mistakes of this life shall be made known—we'll "know the secret of it by and by"—when there shall be no sorrow, and tears shall well and fall no more; when with clarified vision we pass the everlasting portals and see the dead in Jesus on the sweet fields of Eden, our character redeemed and sin all washed away;—that time will never come to us.

Of what will the pleasures of the next life consist? No taste, no feeling, no hearing, no sexuality, no mouths to sing with, no games to play, no power to enjoy beverages and viands—nothing with which we are wont to entertain ourselves here. What shapes are we to be provided with when ushered into the spiritual state? Not shapes having any similarity to those that now are ours; for they are merely the fleshy integuments, the carnal yokes dragging the soul down out of the luminous atmosphere toward which, unincumbered, it would naturally gravitate. But if not the shapes to which we are accustomed, or at any rate ideal adumbrations of such shapes, how is recognition to occur between friends under the spiritual regime? Then, again, assuming alteration to proceed after death with the same rapidity that characterizes mortal change, how is one dying this year to recognize, or, recognizing, to become again en rapport with, a close friend who perished fifty years ago and has not been heard from since? What enjoyment would there be in the reunion between such strangers?

If babies dying at the ages of six months or a year, for instance, undergo as spirits a progress even more rapid, and, necessarily it would seem, more ennobling than they would have enjoyed on earth, it would appear that two or three decades of spiritual existence would render them more competent than anyone else to communicate with the inhabitants of this earth. Such does not seem to be the case, however; for whoever heard of a medium obtaining messages from the wraiths of extinct babies grown to a spiritual manhood and womanhood? Perhaps it will be asserted that babies are not endowed with the potentialities of the spiritual life; but if not prospective spirits at one year old, when can immortality be said to establish an acquaintance with budding babyhood? Mr. Savage, among others, affirms that life beyond death would have little charm

for him unless the friends who had known him while in the body were to consort with him there. It is evident, then, that infants cut off are doomed to perpetual infelicity, in consequence of their failure, in the very nature of the case, to have formed friendships before departing to the other life.

It strikes the average mind as rather singular that the communicative process with the other world should be confined to so very few in this; and although to such a suggestion it is replied that all minds have not yet reached the supernal heights the attainment of which is necessary as a *sine qua non*, this does not materially simplify the question. Upon what is the evolutionary perfection based which rewards by conferring these extraordinary qualities? Is it upon intellectuality? No. The Websters, Gladstones, and Ingersolls are not the ones favored. Upon morality? No. Hundreds of thousands of persons could be indicated who are morally equal or superior to the best of the psychics. It is noticeable that women comprise an overwhelming majority of the supposedly gifted ones, and usually the prefix "Mrs." is a distinguishing mark. But if neither intellectuality nor morality nor anything generally thought of as associated with latter-day progress is at the root of other-world communion, by what right do we hold savages, or even the beasts themselves, to have no share in it? How shall it be demonstrated that any evolution whatever is requisite, if, as is true, Spiritualistic devotees are unable to show in what line the evolution must take place to establish a *tete a tete* with the next world?

If spirits can be summoned to exert that apparently physical force which is required in the rapping upon tables or the playing of instruments so that these sounds can be heard by all, what is to hinder them from delivering audible speeches through the instrumentality of a kindred physical force? If words corresponding in sound to those uttered in life can be detected by a psychic, why can they not be made to impress everyone on earth? Is a rap more difficult to effect than a vocal sound? No. When patients who are very ill cannot raise a finger to rap, they can articulate in audible speech. Can a sound which through vibrations of the air really enters the physical ear of a medium like those from a rap, be so fixed up as to be indistinguishable to anyone else? No, it is not rational.

A future life is almost invariably pictured as a state superior to the present, and the enlargement of power supposed to occur in it ought to enable spirits to make everybody left behind here at least cognizant of their existence, even if it should be impossible for them to display them-

selves. An adult human being succeeds through his evolved capacities in communicating with the child and in impressing upon it many things which a child playmate could not. How much more, then, should we logically expect spiritual entities freed from terrestrial incumbrance to have no difficulty in communicating clearly and exhaustively with anyone and everyone on earth; considering that we who happen to be still alive are probably but as babes in comparison with the departed—assuming for the moment a future existence.

It is easy to get up medium-arranged imitations of those, embracing the most of mankind, who have never had any particularly distinguishing characteristics which it would be impossible to counterfeit; but when we come to men and women who have made enduring names for themselves, the real test of Spiritualism is had. And here it is that it fails. Lamentably and completely it falls to the ground.

When Mozart and Mendelssohn and Beethoven died, hushed forever were the strains, thrilling and divine, that had lifted humanity up to higher ground. Psychics are powerless. In response to their utmost efforts, the dead compose no music that would not shame a Methodist camp-meeting.

Shakespeare is silent. Never again will we hear those grand juxtapositions of words which only he knew how to accomplish. The psychics of this world have no hold on the genius of the other.

The sublime flights of the poetic Byron ceased at death, and not a stanza nor a line like them can all the mediums of this earth evoke from his spirit. They can make the departed John Smith say, "Hullo, Maria!" but Byron has no note like Childe Harolde to give to a waiting world.

Robert G. Ingersoll, that man of the people, whose tremendous bursts of eloquence electrified the United States while in the flesh, sends no painted message earthward from his home beyond the veil. The passionate melody is stilled in the fathomless forever.

When the dying eyes of Daniel Webster closed in the eternal black at Marshfield, when the mind that had swayed the intellectual world went to sleep in the gray of that October morn, the mightiest forces of earth were doomed never to make "the Godlike" speak from a land above the skies. They cannot do it.

When Kant and Goethe gave up the ghost, they left behind them all that mankind can ever know of their regal minds. No gates ajar are found through which may be wafted to psychic ears down along terrific interstices of space whispers of ultimate realities and gorgeous, glorious

experiences awaiting us in transmogrified realms over yonder. No spirits have ever yet unearthed anything about the mystery of the universe. They know nothing but what we know—nothing more.

Spirits are impotent to tell men anything of value. They never have told anything—never. They had nothing to say about Czolgosz before he fired his murderous bullet. They failed to warn Johnstown or Galveston. They could not and cannot point out where the steamer Portland went down. They find none of the many treasures of gold buried during the Revolutionary and Civil Wars. They are poor detectives. Pat Crowe is an enigma to them, and who committed the great Borden murder at Fall River in 1892 they will never divulge. They have never summoned a spirit from any of the civilizations flourishing in glimmering splendor tens of thousands of years ago—from any of the races inhabiting the boundless universes that stretch far as the mind can fancy over the enchanted silver horizons of infinity. Science has pierced the shadows, and finds no spirits there.

And yet it is an ideal, halo-encircled and noble. It is hard to shatter the hopes of mankind in a hereafter when things shall be better than they are now. The opinions of men like Camille Flammarion, Doctor Savage and Doctor Peebles are entitled to some respect. These men may be right. Spiritualism may be true. We all wish it were. We all hope it is. It is the most seductive of any of the systems that have yet sprung up, postulating a future life for people who have lived here. It may be that our constricted minds are incapable of grasping the realities which await us. However, I do not believe it. I fear that when this life is done, and my name is only a memory among the children of men, the clouds will rush, the winds blow, the storms beat, the sun sparkle, for chiliads of millenniums over the spot containing my dismembered ashes and my vanished spirit. I fear that I shall sleep in silence and wake no more—forever and forever.

"VOLNEY'S RUINS OF EMPIRES."

BY JOSEPHINE K. HENRY.

IF I were asked what book I should prefer to read once every year, I should unhesitatingly say, "Volney's Ruins of Empires." To one who reads this great work thoughtfully and studiously, there is a liberal education.



JOSEPHINE K. HENRY.

The Religio-Philosophical Journal says, "Volney's Ruins' will be read with as much interest to-day as it was a hundred years ago. It is a book that was born to immortality, and a hundred years to come it will be as fresh as it is to-day." This criticism is correct. Volney was a greater prophet than any of the so-called inspired Prophets of the Bible or of the religious world, for the reason that Volney never pretended to be inspired, and what he prophesied has actually come to pass, while Bible prophecy has never yet come to pass. There have been men in ancient and modern times who made predictions absolutely accurate, such as those of Plato, Aristotle, Lamarck, Goethe, Fourier, and others,

but above the galaxy of prophets Volney rises as a giant, who with keener and broader vision predicted what the future held for the human race. In Volney, France has given to the world one of its greatest philosophers. Much of what passes for the original thought of our day is extracted and metamorphosed in expression from Volney's philosophy.

The aim of all his research was to discover the cause for the rise and fall of nations, for the successes, failures, and sufferings of the human race. He says, "For causes of evil, there are two, Ignorance and Cupidity. These are the twin sources of all the torments of man."

While gazing at the Pyramids, or amid the sandy ruins of Troy or Thebes, Volney exclaims:

"Hail, solitary ruins, holy sepulchers, and silent walls! What useful lessons, what affecting and profound reflections you suggest to him who

knows how to consult you. When the whole earth, in chains and silence, bowed the neck before its tyrants, you had already proclaimed the truth which they abhor; and confounding the dust of the king with that of the meanest slave, had announced to man the sacred dogma of equality."

Musing amid the dust of dead generations, this man dreamed of the heights to which the human mind can soar, and caught a glimpse of what humanity may become when man shall grow rational enough to rise above superstition, and refuse to accept the edicts of priest or king.

This French philosopher was a prophet of the dawn, and his voice was heard when the power of the priest and king was almost absolute in Europe. His arguments were so sound that neither priest, potentate, nor politician could answer them, so they met them with personal abuse and falsehood. Napoleon once asked Volney for his frank opinion regarding the power of Church and State, and he gave it to him so frankly and truthfully that Napoleon, the human butcher, kicked the distinguished savant in the stomach, being unable to make any other reply.

Church and State combined to silence the eloquent cry of Volney, who roused the latent thought of Europe, and to this day they make of him a literary outcast. The priest and the professor have excluded his writings and proclaimed them "dangerous," and the writer "an unbeliever, an Atheist, an ignoramus, whose writings are full of nothing but gross mistakes and misrepresentations." All this while the schools were instructing the youth in the ancient classics, whose pages were filled with fable, falsehood and obscenity, and in religion laying down that as proved which remains to be proved, even to this day.

But amid a storm of odium Volney spoke, and he is speaking louder to-day than a century ago. Truth will be heard, and it is not subject to arrest.

When kings had the power of life and death over defenseless subjects, Volney uttered this prophecy, which has been fulfilled:

"Public opinion in time will reach kings on their thrones, and force them to confine themselves to the limits of regular authority. The world is waiting for a legislative people; it wishes and demands it, and my heart attends the cry."

Public opinion has reached kings, and thrones are trembling, while monarchs are mere puppets, made and unmade in a day by the giant power of modern civilization, public opinion.

The legislative system has arrived, and it rules the world to-day.

No such great prophecy, from Moses to Malachi, has been fulfilled as

this one of Volney has, and not all the modern interpretation, and theological shifting, can prove so great a fulfilled Biblical prophecy.

Volney further prophesied what has grown to be the Great Hope of all the great minds of the twentieth century. He wrote this prophecy more than a hundred years ago:

"The human race will become one great society, one individual family, governed by the same spirit, by common laws, and enjoying all the happiness of which their nature is susceptible."

The great tide of modern socialism or communism had its birth in the brain of Volney, and its demands are now being made in every legislative body in Europe and America. This prophecy of Volney is now in process of fulfillment, and the world to-day is moving on the line of his prediction. Civilization is not advanced by religion or politics. Civilization begins and ends with the plow and the pen.

The power of the pen will shape the public opinion of the future, and the plowshare shall win over land and liberty a lordship more opulent and secure than was ever held by feudal lords, priests, and rulers by the tenure of the sword.

But it was against religious superstitions and ecclesiastical tyranny that Volney sent his keenest shafts. Excepting Thomas Paine's "Age of Reason," I know of nothing so well calculated to arouse the mind to robust reasoning, and overturn the edifice of faith, as the discussion of the theologians, and a spokesman of the common people in the twenty-third chapter of "Volney's Ruins." After listening to the dogmas of the theologians the spokesman of the common people addressed the learned doctors in these words:

"What are all these dissensions? What need have we of knowing what passed five or six thousand years ago, in countries we never heard of, and among men who will ever be unknown to us? True or false, what interest have we in knowing whether the world existed six thousand, or twenty-five thousand years? Whether it was made of nothing, or of something; by itself, or by a maker, who in his turn would require another maker? What is believing, if believing influences no action? We understand not your books, and how came this just God to give you this privilege over us? Why did this common father oblige us to believe on a less degree of evidence than you? And, who shall assure us that you are not in error yourselves, or that you will not lead us into error?"

In these questionings Volney sowed the seeds of modern rationalism, that are bearing fruit to-day in growing independent thought, an able, liberal press, the disintegration of religious sects, heresy trials, and the almost

universal denial of an inerrant Bible. When the human mind is not steeped in superstition, and dead in faith, these are its natural questionings. When the mind grasps the fact that humanity is a part of nature, and that there is no proof whatever of a supernature, when, as the great Volney predicts, the priest and the king will be robbed of the power to rule either the minds or bodies of men, then, and not till then, will Reason rule in majesty, and liberty be but the synonyma of justice.

Volney's dissection of the various great religions of the world, impartially weighing the good and evil in each, is a masterpiece of sound reasoning and philosophy, planted on the rock of Truth. Young and questioning minds of the twentieth century will unearth a mine of knowledge by reading "Volney's Ruins." It will reveal the truth of what Gregory Nazianzen said to St. Jerome (Hieron, ad Nep): "A little jargon is all that is necessary to impose on the people, they are so superstitious. The less they comprehend the more they believe. Our forefathers and doctors of the Church have often said, not what they thought, but what circumstances and necessity dictated to them."

The immortal Volney will in the future be placed high in the pantheon of fame, because he has voiced the real spirit of the oncoming civilization, because through prison bars of Ignorance and faith he dared to assail the injustice of intrenched plutocracy and the hypocrisy of creedal religion.

Immortal Volney! may the present age catch the echoes of thy wisdom and philosophy,

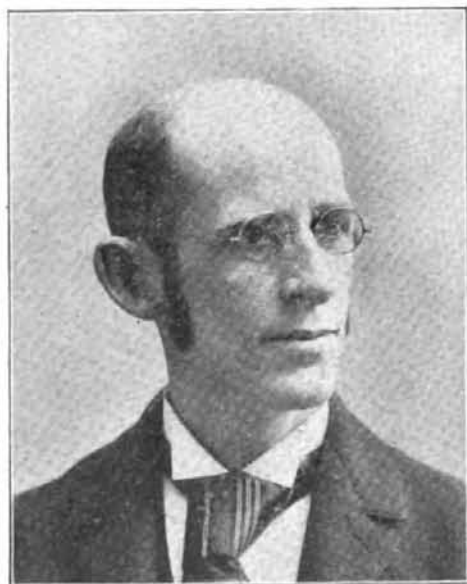
"And if record of genius like thine, or of eloquence fiery and deep,
Shall remain to the centuries, regnant from centuries lulled into sleep,
Then thy memory as music shall float, amid actions and aims yet to be,
And thine influence cling to life's good as the sea-vapors cling to the
sea!"

Versailles, Ky.

THE LOVE OF GOD.

BY CHARLES D. SANBORN.

THE first article in the December Magazine rather disappointed me, as I look for "thought" in the Free Thought Magazine. Had this article been written twenty years ago, it certainly would have been startling, for at that time the Bible was accepted by scholars of high rank in its entirety, but since then there has been made a thorough criticism that has revealed to us much that was unknown about it to the general reader.



CHARLES D. SANBORN.

Had Mr. Tenny written a thoughtful article on the subject of the Love of God, he should have taken the position of the advanced students of the Bible, and not set up a God of straw to demolish.

In the first place, the Adam and Eve story is known to have been brought from Egypt by the children of Israel, and is nothing but a fable, and is so accepted by thoughtful defenders of the church to-day. The book of Job is known to be an allegory, and is not looked upon as history any more than is the book of Jonah, but Mr. Tenney ignores all this because it is easier for him to attack the old absurdities. Now,

let me show him a God that can be loved, without attempting any definition of what God is, for no one can possibly know. We do not even know if there is a God at all, for the consciousness of the existence of such a being rests solely within our imagination.

The mind of man cannot conceive of anything not created. We see the universe, and in all nature we detect the process of creation, but when we turn our thoughts upon the creator, there we come to an end. Man's span of life is so short that it has never been long enough to satisfy the desires of the greatest minds, but it has been satisfying as long as it lasts to all the noble minds who have made the most of it.

Now, let us look at the provision that has been made for this existence to make life happy and comfortable on this earth.

The first thing we discover is a reign of law, which governs our existence in everything we do. Nowhere can these laws be violated without bringing punishment, because these laws are of prime necessity to the welfare of the universe, and the life of man is included in this plan.

The first law of man's existence is that he must labor for his necessary requirements. In his early existence it was very crude, simply calling upon him to seek out from nature the food and then the clothing and shelter his body required. As the race developed, man's wants increased and his labor became more complicated, until now what is a necessity for the man of to-day would have been the most extreme luxury to the man of the past.

Now, let us see what this being we term God has done for man, and then let us determine whether there is any possibility of our loving him.

He has filled the earth with the crude materials for our enjoyment, the land in sufficient quantity has been made fertile, so that now in our present development we can cultivate the most delicious fruits and vegetables for our enjoyment. Our constitutions have been so created that in the exercise of this work the body is kept healthy and the mind expands.

Not only has the body been created for the enjoyment of this work, but the mind has also been made to enjoy the results of this creation.

The poet writes a poem that gives pleasure to mankind, but the mind of the poet has been more thoroughly electrified. The painter spends time and study on some picture with the same ennobling effect, and so it goes on through all the process of creation—there is no place in all the processes of creation and invention for any evil to exist, for all evil we call sin is in every instance nothing but the penalty of a broken natural law. Can you conceive of anybody who does not take pleasure in the creation of that upon which his interest is centered, provided he receives the product of his toil, to do with it as he wishes?

That is his natural condition, and the result of his labor is his natural right. The possession of the finished product his incentive.

Such a condition does not exist to-day in any civilized nation. This natural law has been broken, and the world is suffering as a result of the broken law.

Think clearly of this condition, and see how true it is. Long ago the stronger man enslaved his weaker brother, and this condition has existed in various forms up to to-day in every land we speak of as civilized, and a

class have been compelled to do more work than necessary, but do not enjoy the product of their labor, thus taking from them that natural incentive for work. The other class were relieved from the necessity of earning their own living. Then began the scramble for acquired wealth, which introduced sin of all kinds, for the natural incentive, that comes from the production of things, was absent, and evil thought and evil desire took its place. You may examine the condition of the world to-day, and everywhere you will see that the evils that afflict us come from the violation of this simple natural law, that man must work for his necessities, and that wherever there is sin in nearly every form it is from the scramble for the wealth some other person has created.

It would be impossible for Mr. Tenny to lay this condition of the world to the God he creates. The provision made for our comfort and enjoyment in this world could not be improved in any way, as far as I can see, and every day reveals to the thoughtful things to cause us to love this God we know not of.

It would require too much space to take up the different things Mr. Tenny has said about the God, the people who accept the Bible in its entirety, worship; but I think one illustration is sufficient to show his lack of thought in the treatment of the subject. All that Mr. Tenney says no doubt is true, but had Mr. Tenney lived one hundred years ago, he could not have written what he did, because his environment would have prevented it, yet he forgets the effect of environment upon others.

Mr. Tenney passes Moses over as a mountebank, murderer and impostor, and fails to see him as much greater than that. Let me show him Moses as I see him, measured by the standards of his own time after he had succeeded in bringing the children of Israel out of their captivity in Egypt.

An Israelite of wonderful mind and tremendous power, he accomplished the mighty task of freeing his people. How he accomplished it, one can hardly conceive. In Egypt they were subjected to the Egyptian laws, but with Moses in the wilderness they were a mob, every man a law unto himself, with no one with authority to control them. Moses knew his people, their superstitions and beliefs. In his wisdom he gave them a code so philosophical and good that nothing has taken its place to this day, and, knowing well that the laws must appear as coming from a higher source than himself to have the people accept them, he used all his knowledge of the magic of Egypt to accomplish this end. He succeeded, and there can be no doubt in the minds of the thoughtful that he

performed a great service to the world, that will be appreciated as long as man occupies the earth. Does it require a very serious draft upon one's imagination to think that Moses was of God, as much as are the prophets of to-day who have their message to deliver and are delivering it?

Mr. Tenney's remarks upon the character of the prophet Jesus are too superficial to require any comment. A man who loved his fellow man with his whole heart, and left a message for them that has lived through the centuries, and is elevating the standard of our civilization to-day as no other message has done, requires no defense from such silly attacks as Mr. Tenney makes. He has tabulated a lot of stuff from the dim records of the past, and judged them in the light of the present, and done it in a manner to aggravate rather than instruct. Had he been writing for the extremely ignorant, as Moses did, no doubt he would have been justified.

THE FUTURE OF RELIGION.

BY H. BOYD MACKAY.

WHAT future is there for Religion?

If by Religion we mean Theology, present tendencies all point toward its gradual extinction. When the Catholic theology first started it was probably an honest attempt to discover the truth, so far as the evidence then available would admit. But, when its theories had once become established, they intertwined themselves so firmly with the moral and social life of the community, that, when new evidence was discovered which tended to show that they were mistaken, it was demanded that nevertheless they should be maintained by "faith," which, in this sense, means a prejudice excited in their favor by an effort of the will. Dogmas, recast in accord with the new evidence which had come to light, were then accounted heretical; but, nevertheless, they were embraced by a large section of the Christian world, not indeed wholly on account of their intrinsic merits, but largely on account of moral flaws in the ecclesiastical organization itself. Time has consecrated them. They, too, have intertwined themselves with the moral nature and social life of a large section of the community. They, too, have graduated into orthodoxy. "Evangelical" orthodoxy contends with "Catholic" orthodoxy (misnomers both), and lo! as they are in the midst of the contest, new evidence appears and discredits both. Both then claim the advantage of the prejudice of "faith," both the Catholic orthodoxy, which holds that Man has no right to exercise private judgment on questions of theology, and

that he will be damned if he does, and the Evangelical theory, which holds that Man has a duty to exercise private judgment on questions of theology, but that he will be damned if he does. But then comes the Unitarian Theist. He claims that truth is to be followed whithersoever it may lead. He rejects the suggestion that he must excite the prejudice of "faith," and laughs at the threat of damnation. He rejects all that has been taught concerning the structure of the Mind back of nature, concerning His doings in the past and His purposes in the future—he rejects all that is taught concerning His revelations, His cruelties, His implacable resentments—because nothing of this can be proved. But he retains all that is taught concerning His fatherly love—for that—well, if it cannot be proved it is comforting. And so he sums up his religion as a belief in the fatherhood of the Mind back of nature and in the brotherhood of Men. He even condemns the ancient Hebrews because they, with the most rigorous accuracy, declared, concerning the Mind back of nature, that it is He who flashes forth the lightning, who roars in the thunder, who smites with the pestilence, with the famine, with the earthquake; and, not only to him, but to all modern men, would it seem strange if we were to declare that GOD hurled torrents of lava over the inhabitants of St. Pierre. Yet when the question is pushed home to him the modern man is obliged to confess that the only difference between his view and that of the ancient Hebrews is that they thought that God inflicted these calamities as a punishment for sin, or at least as a punishment for some act which he disapproved, whereas he thinks that God inflicts them merely to carry out with precision a regulation which he has made, and which we call a "law of nature," but which is kept secret from us until, by observing under what circumstances the catastrophes come, the most talented men among us are able, after much suffering has been experienced and generations have passed, to arrive at a conclusion as to what the law of nature is. The Unitarian theist is obliged to confess this; and then he, too, like his predecessors, falls back upon "faith," and demands that a prejudice in favor of his pleasant doctrine shall be excited by an effort of the will. If all comes to the worst, he hurls the charge of "Pessimism," which with him takes the place of "heresy."

Under these circumstances, the Christian-Scientist comes forward with a new explanation. He declares that "God" never permits, much less inflicts, any suffering whatever. It all takes place in spite of him. This leads us at once to inquire what the Christian-Scientist means by "God." That he does not mean the Mind back of nature is clear, although that is

what has hitherto been meant by the term. Mrs. Eddy, therefore, gives us a definition; but the definition consists in a string of words, each one of which is more in need of definition than the term which they essay to define. Christian-Scientists say they believe their God to be possessed of conscious intelligence and will power; but their formal definition is better adapted to describe a tendency (consciously felt but itself unconscious) in the human soul.

Plainly, the worship of the Mind back of nature is passing away, and with it many are losing their belief in the existence of a Mind back of nature at all. But, whether He be held to exist or no, the concept of him is becoming divorced from religion. If the existing tendency continues, religion will cease to include even that residue of dogma,—the belief in the Mind back of nature. Theology, as a system of philosophy explanatory of the constitution of the Universe, may continue; but it will no longer affect the soul.

But if by "Religion" we mean an affectionate reverence for a Being believed to be superior to Man, this, too, must fall with the theology on which it rests.

And these two senses,—perhaps I should rather say the latter of these two senses,—is the only sense in which I think the word Religion can be used with strict accuracy.

But, though Religion must pass away, the purpose which it was intended to subserve will remain.

It is the purpose of Religion to cultivate the emotional nature of Man. It is the purpose of Theology to aid Religion in this purpose by supplying it with an intellectual support. The one uses the emotion of Awe, and secondarily some of the other emotions, for this purpose. The other calls philosophy in aid. Both have to some extent succeeded in their purpose. But they have been withheld from reaping a large measure of success by the contradiction which they are obliged to carry in their bosoms. The example of Cruelty (which can no longer be represented as chastisement) does not harmonize with the inculcation of Love, nor does the example of deceit (and alas! there is much in Nature) harmonize with the inculcation of rectitude. The emotional nature will still need training, for the emotions are the strongest incentives to action; and an organization and preachers will still be needed to cultivate it; but they will gradually cease to use as their instrument that which is accurately termed Religion.

Yet Religion has been a valuable medium of training in the past. Its decadence is due to a secular movement which it is worth while to explain.

Among savage tribes sympathy is warm toward individuals, but it does not extend beyond the bounds prescribed by comradeship. Consequently it cannot act as a moral force governing the life, and its place is taken by Awe. As civilization advances, Despotic institutions arise, and sympathy is checked; for, whenever it militates against the claims of either the Heavenly or the Earthly ruler, it is accounted Sin. In such a condition of sentiment, neither the torments of Hell nor those inflicted by nature disturb men's faith. They are simply indifferent to the sufferings of others so long as these are accordant with the will of the Supreme. But, when Despotism passes away, and institutions once more become democratic, the feeling of sympathy resumes its natural place; and, as travel and migration become more easy, and the inhabitants of distant places become better known, and the intellectual powers become strengthened and better adapted to the generalization of ideas, Sympathy becomes extended so as to embrace a wide circle, and the sympathy of the most disciplined minds extends even to all who suffer. When this consummation has been reached, the belief that our poor fellow-creatures are undergoing everlasting torments by fire becomes intolerable; but, as the truth of the belief cannot be proved, the man seeks relief by disbelieving it. But then, the inflictions of Nature force themselves upon his attention. They depend on the same principle. And if it be true that to God a thousand years are as one day, his inflicting (or permitting, for,—to limitless power,—to inflict and to permit are the same) torment for one day is a proof that he is capable of inflicting it for a thousand years, or for so many thousand years as there are days in a thousand years. The result is the abandonment, though it be with sorrow, of the worship of the Mind back of Nature.

111 Revere St., Cambridge, Mass.

THE TASK OF THE MISSIONARY.

BY JOHN H. MEANS, JR.

THE heaviest burden of the church, no doubt, is that which of necessity becomes the destiny of the missionary. The need of tact and intuitive perception, of sturdy courage and fortitude in privation and adversity, are qualities which, though they may be lacking in the preacher with little comparative disadvantage, would be fatal to the success of the missionary on foreign soil, and among other people.



JOHN H. MEANS, JR.

We look with pride upon the spirit of misguided freedom which compelled our forefathers to leave home, country and friends rather than to surrender the superstition which they deemed to be right. We look with admiration upon the roll of heroic martyrs, who withstood the tortures of all the diabolical instruments invented by the Christian Inquisition, and who died at the stake rather than renounce their honest convictions. We honor these men, be we Agnostic or Christian, as we should any man who is honest enough in his conviction to lay down his life to uphold it.

In the case of the missionary, going among a people of a different superstition, we can understand, then, that his first and greatest difficulty will be to obtain any hearing at all for his new superstition. Our forefathers died for theirs. They cut, slashed, burned and persecuted each other with a ghoulis ingenuity until the continent of Europe was red with the blood of Christian shed by Christian. Still, if a heathen murders the missionary we are surprised and horror-stricken. The very fact that they don't kill every one of them is proof evident that they are more humane and civilized, even the worst of them, than were the Christians of only a hundred years ago. There are to-day many places in Europe where it is impossible to start a new church. Protestant churches are in con-

stant danger in Spain, and many have been forced to close. Even newspapers in Spain are frequently suppressed for displeasing the priesthood. How, then, shall we expect the heathen to supinely tolerate the dogmas of the missionary?

Is it that we have a better form of superstition for him? Let us see. Suppose the missionary to be on a cannibal island where they worship the sun, and imagine a bit of conversation which might take place:

M—I have come from a great and civilized country to teach you about God and Heaven, Hell, Damnation, etc. You are a terrible people. You worship the sun; you should worship God, who created the sun.

H—Where is he?

M—Nowhere, everywhere and somewhere.

H—I see the sun; it gives light, heat, everything good. What does your God do?

M—He counts all your hairs, and if you don't worship him he is going to damn you forever.

H—When did he tell you that?

M—He never told me; I never saw him.

H—Ah, ha, ha, ha!

M—But he had a book written once, and we go by that.

H—When was this book written, and by whom?

M—Well, we don't know exactly.

H—Didn't you ever see it?

M—No. But we have copies of it.

H—Well, it seems to me that you have to believe more in man who wrote it and copied it than in God himself.

M—Well, you are a very bad people, anyway. God did lots of wonderful things that are so wonderful that even we can't understand them, so of course you can't. You eat each other; that is terribly wicked.. Our God had a son, and we worship him and eat him.

H—What! You eat your God?

M—Yes; we take a piece of bread and some rum (which last is another awful thing you do, if you did learn it from our people), and we eat and drink, and it is the flesh of Jesus Christ that we eat and his blood that we drink.

H—Well, that sounds kind of good, but we wouldn't eat our Gods. I think we can get along without your second-hand ideas and incomprehensible things. We can see our sun; it gives us all we need. Now come along to dinner; the pot is boiling, and you can read your book while you

are cooking, and you will soon be in the beautiful place you have told me about.

This is about all the missionary can say about religion—just one superstition for another; and the one with no proof for the one with proof. When it comes to teaching the principles of Humanitarianism, which is not Bible religion, then it is another thing. But the fact is that there are many places where the missionary can go and learn more about Humanitarianism than he can teach. Whole tribes of nations are found that do not steal. People are found that do not lie. The moral principles of nearly all the principal religions are more elevating than the doctrines of Christian Blood and Damnation faith.

Yes, the missionary's life is no placid dream; his path no highway strewn with roses and with garlands decked; his couch lies in no quiet fragrant bower. His mission rests upon no solid rock of truth or demonstratable fact. Herein lies the hopelessness of his task. Glowing reports may be received, and money poured out from this country over the heads of the starving Christian brother, but when any change is made in the manner and principles of another race, it is not, and will not, be due to religion, but to commerce, education and humanity. This is the Holy Trinity of Civilization, ponderable realities, facts that impress the mind of even the barbarian; things for which we must offer no excuse, things which all may understand, things which he will naturally envy and want to emulate.

If the true statement of the results of missionary work up to date were in any way procurable, I believe that even the Christian Church itself would raise its hand and stop all attempts at forcing its superstition upon those who do not want it.

I believe that "Charity should begin at home." I also believe that Charity should stay at home until no member of its household suffers for the necessities and ordinary comforts of life. I believe it is a crime to send money to educate a heathen who is happy in his own way of life, when our own cities have thousands of deserving poor and distressed who are not relieved. It is a mockery upon our civilization. It is a mockery that so much wealth should be held by the Christian churches.

The heathen, in rejecting the missionary, shows more admirable qualities than does the missionary. He shows freedom of thought and principle; he shows common sense in not believing that which has no proof. If he allows the missionary to go unscathed, he shows more toleration than does the Christian, even to-day, in some places. I have a good deal of respect for a good, honest "Heathen."

Dorchester, Mass.

LITERARY DEPARTMENT

SUN-WORSHIP.

BY REUBEN HARVEY MITCHELL.



REUBEN HARVEY MITCHELL.

DARK winter reigns o'er lifeless
ground,
Nor warmth nor mirth nor song
abound,

While waiting mortals upward gaze,
And prayers on high devoutly raise.

Great Sol appears in glad new birth!
Returns to guide our wand'ring earth,
To light the fires of nature's heart,
And quicken life with heavenly art.

Earth's dormant spirit bound in **night**
Is wakened by his golden light;
Bright day oppressed by frost and
death,

Is rescued by his warmth and breath.

Celestial herald of all change

In circling seasons' world-wide range,
Of flowers afield in beauty's strife,
Of glorious autumn's bounties rife!

To Sun divine and source of power
We pay our homage in this hour;
In the supreme, world-reigning Lord,
Thy creatures joyful worship God!

Freeport, Maine.

FUNERAL FOOLISHNESS.

BY WALTER COLLINS.

ONE of the most neglected questions that needs the attention of progressive people is funeral reform. The very first and most important step is to quit burying human bodies. Man is the only animal of his size that is permitted to pollute the earth in the very locality that others of his kind live and move and combat the evil influences of the retarded decay of the dear departed.



WALTER COLLINS.

The brute creation, on their native heath, do these things better than the boasted "lords." When one of their kind dies, they leave it, and the locality, severely alone, until the sun, air, worms and vultures have completed their work towards returning it to its original elements.

With the animals that man keeps in slavery he does better than by his brethren. Nearly all of the horses and mules are converted into glue, fertilizer or "canned beef" for foreigners or soldiers, and what few are not utilized in some way are buried in the country, usually in an isolated place, where the deleterious effects are reduced to a minimum. Cows, sheep, hogs, man

eats, which is somewhat better than burying, but not much. Dogs and cats are small enough to be readily absorbed by the soil, and thus are enabled to enrich plant life.

As these modes of disposal are not adapted to the human family, there is but one manner of disposition that meets sanitary requirements, and that common sense pointed out to our ancestors in the dim ages of the past, far beyond the earliest traditions that have come down to us, and that is, cremation.

As soon as man learned to make a fire, he worshiped it, and next in importance to keeping himself warm and cooking his meals, he burned the bodies of his dead as a sanitary precaution, but when priestcraft got a foothold, it was called "giving them back to God," but the effect remained the same, of properly disposing of the contaminating poisons of decaying flesh, and it was, in fact, returning them to Nature.

With most all nations excepting the Chinese,—who are ancestor worshipers, and believe a body sleeps and is preserved by burial,—cremation was practiced as far back as history and tradition gives any knowledge or

clue, and until religion began to interfere in the affairs of men it remained a rational custom, but as the belief in the resurrection of the body became prevalent, the priests denounced cremation as "thwarting the will of God," and, with the rise of that absurd doctrine, came the decline of cremation, and that class of believers became burial worshipers, and are yet wedded to their bigotry because it is "time honored," which in religious matters is synonymous with musty or mildewed. They fear to dishonor the dead, as if such was possible; a person that slanders the dead or otherwise shows disrespect dishonors himself only, and the dead are only honored or dishonored by their own life. It is these false notions of dishonoring the dead to which I wish to attract attention.

There are two classes of people whose business it is to perpetuate it, that useless human parasite, the preacher, and that human buzzard that makes merchandise of grief, the undertaker. Parasites, microbes and feathered vultures have a very important place in nature, but the priest and the undertaker are but mistakes in civilization; they are wrecks in the river of life and death, and the sooner they become but a memory the better for mankind.

When a person dies, what need is there for a preacher to deal out his doleful lies at so much per deal? Or an undertaker to suggest and almost insist to a grief-stricken family what the funeral conventionalities are? As soon as he is consulted, and sometimes before, he assumes the management of the dead and the living. The body must be removed to his "parlors," at a cost of five dollars (no necessity for it at all), there to be "laid out" for another five, that could be done where he died by the same friends or relatives who assisted in his sickness, for when a man is so unpopular or too poor to have friends when dying, the preacher and the undertaker fail to appear, unless where the bills will be paid by the county; then respect and honor is shown to the limit of the fee. Then comes "the revival of one of the lost mysteries of antiquity"—embalming—that has now become an indispensable adjunct to all fashionable funerals, at an expense of from ten to one hundred dollars, according to the wealth of the deceased or the gullibility of the interested survivors. Except where a body is to be sent to a distance, that is a useless operation, and retards a process of nature that should be hastened. Next comes the big black box that haunts to its dying day the mind of every child whoever saw a parent buried. It is an original Christian production, the like of which is not found in the heavens above or in the earth beneath; it even has an odor peculiarly its own, called the odor of sanctity. In selling a coffin, the keen commercial instinct of the long-faced ghoul shines the brightest. With a sob and a choke and a tear in his eye, he pleads with the widow, whose support is gone and has a family to keep, that it is her duty to the good, kind husband whom God in his Infinite mercy has been pleased to remove, so she can show that she is worthy of the harp that awaits her, by proving her Christian zeal in battling alone and providing for a family on nothing but faith. And what will the neighbors

say? to a niggardly spirit at this, her last time that she can publicly show her "respect." A fine coffin must be had in keeping with her husband's fine character, and he has a perfect beauty, solid rosewood, six large solid silver handles and a gold name plate, for \$175.00, that he will let her have in this trying moment for \$125.00. Oh! can't afford it? Nonsense! Don't mention money; a mortgage on the house or furniture will do. The woman hardly realizes what she is doing, and orders a veneered pine box that cost the professional sympathizer ten dollars.

That being settled, the hearse must be engaged. It is in style, and cost him \$1,500.00, and to get interest on his money, he hates to do it, but must charge \$15, or \$25, for the trip of an hour or two. Of course in this Christian country no one is heathen enough to do without a hearse, for the funeral would not be "decent," and the neighbors would talk about it for years, and it would look as if the widow thought more of the \$25 than of her husband. Next comes the carriages; the bigger the parade the greater the respect. Besides, when neighbor Jones died they only had a dozen, so we must have twenty, at five or six dollars apiece, and in order to fill them we must advertise in the papers and send invitations to all his friends, and in small towns placard the trees, fences and post office. Business houses are expected to close during the funeral. The undertaker usually attends to the carriages, at a rebate of one dollar each.

Next in order is the selection of a burial lot or grave. A lot in or near a city, 7 by 10 feet, costs \$100.00 and upwards, while a single grave, with "perpetual" care (that is, as long as friends or relatives complain), costs about \$25, and five dollars extra for digging and filling. These details must all be attended to before the funeral; also the crape on the door and windows, the dressing the corpse in the best suit of clothes he had, or, if that didn't happen to be plain black, one must be bought especially for the occasion; and all of the family and friends must be dressed in somber black, and, particularly, the widow must be in full "mourning," a ridiculous mass of veiling that is intended for a constant reminder for herself and her friends to keep their thoughts on the awfulness of death. Happily, men will not be hampered by any such nonsense, and their mourning is very brief in extent and time. The three days' preliminaries having been attended to in good form, and in consequence the widow is nearly prostrated, the funeral is ready to proceed from the house, the church or the undertaker's parlors, where the star event is, that a preacher, who is oftentimes a total stranger, will, in a voice that sounds as if it came from the tomb, cheer up the widow and relatives by telling them what "God" has done and why he did it. "Whom God loveth he chasteneth" is a familiar chestnut, and what solace there is in that for the dead or living I fail to see. When he is through with God, he turns to the living and endeavors to earn his money by giving the deceased a most immaculate character, whether he deserved it or not. Then the matinee is closed by a mournful song, and the crowning insult to intelligence, a sacred prayer. It only lacks a collection to make it truly and beautifully religious. In dismissing

the people an invitation is extended to all to take a farewell look upon the features of the dead, which is intended to look "natural," but which is as unnatural as human art can make it. The procession is then formed, and with a pitifully slow pace the cemetery is reached, where the chief attraction, next to the corpse—the preacher—gets off some more God nonsense, and the body is consigned to the grave, to pollute the earth, the water, the air, and carry contagion to the living. About the time it has done all the damage it can, the relatives have forgotten the virtues of the departed, and a new tenant comes to share his grave.

The crowding of thousands of bodies in our cities' cemeteries cannot be too severely condemned, and the cleaner method of speedily transferring a body to its elements should be adopted by all who have any consideration for the living. Cremation has already broken the back of the time-honored custom of being "buried like a dog," and it should be followed up by the abolition of the useless and extravagant tomfoolery that attends our Christian burials.

Let us treat the living better than we do, and when life is extinct have common sense prevail over prejudice and quietly and decently tender the body to the purifying retort, without publicly displaying our grief and advertising our "respect." If the cause of death is not understood, an autopsy should be made, and if any portion of the body can be of any beneficial service to medical science it should be so used.

Death is as natural as birth and is equally the common heritage of all, and, when it comes, why not divest it of all useless and superstitious performances and treat it as a natural occurrence? Instead of a coffin, have a plain board stretcher with short sides to keep the body in place, and covered with an inexpensive dark cloth, the body to be placed thereon as if asleep, without being dressed in a suit of good clothes that would be useful to some one living. The body also can be covered with a plain dark cloth, features, only, showing. Within forty-eight hours after death the body should be taken to the crematory in a dead wagon, ambulance or any other convenient conveyance, all suggestions of a parade to be avoided. If desired, the near-by relatives and a few close friends could meet at the crematory, where a few remarks, not to exceed five minutes, might be made, and a last look upon the features for those who wish, but that is not advisable, as it is far more pleasing to remember a face as seen in life and animation. After cremation the ashes can be left at the crematory or sent to the house.

There is no necessity for an undertaker, preacher, priest, choir, gravedigger, prayers, hearse, funeral carriages, grave, headstone, monument, crape, mourning, floral emblems, funeral costumes, advertisements or any other ostentatious display, and the consequent nervous prostration and future financial embarrassment attendant upon a conventional funeral.

In closing I wish to say that I have known many Freethinkers who wished to be cremated, or at least be buried without the usual 'honors,' especially the preacher's gush, but whose wishes were totally disregarded

because there were no written instructions to that effect, and the relatives didn't care to depart from the common custom for fear of the talk it might create.

Happily, my wife and children are courageous enough to ignore Mrs. Grundy, and are as radical as I am on religious and other reforms, so that I have little to fear but what my wishes will be carried out to the letter if it is possible to do so. That they may know just what I want done with me after death, I have written instructions in detail, properly witnessed and voluntarily indorsed by my wife, and attached to my will, the whole to be read at my funeral, thereby leaving no doubt as to my intentions and relieving all concerned of any possible embarrassment.

I hope this may induce others of similar trend of thought to take like action, for there is nothing that hurts the church so much as paying taxes, as to have funerals take place without religious ceremonies or tribute.

THE LIBERAL UNIVERSITY.

[From the Torch of Reason, January 8th.]

THE Pepper Building is ours; and from January 1st, 1903, the income of more than one thousand dollars a month goes into the treasury of the Liberal University Organization (L. U. O.). All this has been done without disposing of the property in Oregon, and without waiting for the delayed settlement of the Chaapel estate in Florida; which shows that a Liberal enterprise, rightly managed; can be a financial success.

One friend on the extreme Atlantic coast sent in a New Year's surprise in the shape of a draft for \$7,500, and requests that his name be not given to the public. Mr. Wilson was successful in raising several thousand dollars in Kansas City, and other friends throughout the country sent small amounts for the purchase of stock. The balance, ten thousand dollars, was made up by Mr. C. A. Stevens, of New York, who was so interested in the investment being made safe and sure, that he came to Kansas City from New York in order to know that the deal could not fail. He stood ready to put up more than the ten thousand if necessary; but it was not needed. For him to take such an interest in the cause is, in the highest degree, encouraging; and his kindness and generosity will never be forgotten. On account of a temporary financial panic in New York, prompt action was necessary; but while many an enterprise has gone under, the L. U. O. rode the breakers triumphant!

Now that the deal has been made, Mr. Geer will return to Silverton to help pack up and move to our new home. He expects to reach Silverton by January 10th.

Mr. Stevens, who journeyed from New York to Kansas City to see that the L. U. O. did not fail in its undertaking, was surprised to see and learn the real value of its property there. He says that Mr. Geer has greatly underestimated its value and possibilities. Mr. Stevens is considered a very conservative and safe investor, and his opinion is valuable.

The treasurer of the leading national bank in Kansas City assured Mr. Geer, recently, that he had, in the purchase of the Pepper Building, made the best investment in Kansas City real estate that has been made in a long time.

SPIRITUALISM.

BY W. W. WALKER.

Editor Free Thought Magazine:

I AM a Spiritualist, and I would be thankful for a little space in your Magazine, not to discuss that subject, but to protest against the manner in which a class of materialistic writers speak of it and its advocates. Some years ago, T. Winter wrote in the Truth Seeker:

"There is no life beyond the grave,
And none will preach it but a knave."

And in the same spirit Dr. Callahan wrote in your Magazine that he thought Spiritualists were either "hypocrites or fools." H. Wetstien once wrote: "Spiritualism is an heirloom of ignorance and superstition," and in your October issue Miss Blivins informs us that "Spiritualism is a fraud." Now, against this and much more similar language, I protest. When T. Winter wrote the above, he knew, and every intelligent reader of it knew, that it was utterly false. At that time I was not a Spiritualist, but I was sorry to see a statement so foolish, false, unjust and unkind published in what was then my favorite paper, and I hoped and trusted that some of its able and fair-minded materialistic contributors would rebuke the reckless writer, but none of them did; on the contrary, several of them wrote in full approval of his article. I knew that thousands of honest, intelligent men and women in this and other countries, in all stations of life, including some of the most noted reformers, statesmen, scientists, scholars, capable and careful investigators and profound thinkers as our race has produced, had spent years in patient and thorough investigation of the evidences of the truth of Spiritualism, and found proofs so strong and demonstrations so clear as to defy their skepticism and compel their belief, even against strong educational prejudices. I will name a few of these men: W. L. Garrison, Parker Pillsbury, H. C. Wright, A. B. Bradford, Prof. Denton, Dr. Hare, Judge Edmonds, Prof. Crookes, Wallace, Flammarion, and thousands of others, both men and women, many of whom are now lecturing on Spiritualism, and able and willing to defend it. I was personally acquainted with the four men first named above—with two of them intimately—and purer, braver, truer men than they I never knew. To say they were "knaves," "hypocrites or fools," and supporters of "superstition, ignorance and fraud," is to maliciously slander both the living and the dead, and to insult the common, moral and intellectual sense of mankind. It is Talmagian defamation repeating itself. Though Talmage said that he who slanders the dead was a swine rooting in the graveyard, he was deemed the most persistent and unscrupulous.

pulous vilifier of dead infidels in the American pulpit. But, with him, it was heredity—he was born that way; and as the leopard cannot change his spots, nor the Ethiopian his skin—as the sow will wallow, and snakes must crawl, so the unfortunate victim of a malicious, lying heredity, are by inherited tendencies, as the editor of the *Truth Seeker* says, “easy liars” and slanderers, and we mingle pity with the censure we bestow upon them. But with the Freethinker it is supposed to be different, but it may not be. We are all under the curse of heredity, and if so-called liberals yield to its influence, they will sink to the Talmagian level. Malicious, lying slanders from the pen of T. Winter are just as vile as those from the pen of T. Talmage. The target is the only difference. The slanderer of infidels is not one whit more vile than the slanderer of Spiritualists. I am glad to know that there are many materialists who are disposed to treat us fairly. Charles Watts, one of our oldest opponents, had the courage and the fairness to say that Spiritualism was helping in the great liberal reform. Several of my most valued correspondents have been, and are, materialists of prominence and much ability, and though we have discussed the subject more or less, nothing unpleasant occurred to mar our friendship; we did not call one another knaves, fools or frauds. I not only believe that Spiritualism is demonstrated truth, but I regard it as the most potent force in existence, in opposition to the cruel and degrading dogmas of orthodoxy. I have been an outspoken Freethinker for fifty-six years, and I regret to see Freethinkers disgrace the cause by the slander and abuse of their neighbors for a difference of opinion. Spiritualism is here to stay, and accomplish its glorious work, and no amount of abuse will avail to check it.

Carbondale, Ill.

RATIONAL IDEA OF GOD.

BY J. C. WATKINS.

IT would be satisfying and restful to the mind to know, or to be able to believe, that there is an all-wise, omnipotent and good Being who presides over the destinies of the Universe. We all of us would like to know that death does not end all, but that there is a future life in which we shall be free from the pain, sorrow and unhappiness of this world. But we do not know these things, and many of us find it impossible to believe them, and because we are candid and honest in saying so, we are condemned and spoken against by those who do believe them, or at least profess to believe them. But while we Freethinkers cannot believe in a personal God, separate and apart from the Material universe, and have doubts as to individual conscious existence after death, we do not deny, but, on the contrary, believe, that there is mind intelligence, in the universe, incorporated in matter, permeating all of its varied forms and somehow influencing and controlling them. Taking ourselves as the highest form of matter that we have any knowledge of, we find not only

mind intelligence, but a moral sense, developed ideas of right, truth, justice and goodness, by all of which we are moved and influenced. From this fact we reason that there is in the universe not only force and motion, but mind and a moral principle, much higher and more perfect, than we see, or are capable of imagining. But it is not necessary to suppose (however more satisfying or pleasant the belief may be) that this mind and moral sense emanate from a Supreme Being—a God. Indeed, to the higher intelligence, it seems more reasonable to believe that these, like matter, are diffused through the whole universe, and are component parts or inherent qualities at least of the higher forms of matter. God is simply goodness, intelligence and power personified. Men worship the Being in which these qualities are supposed to exist in perfection. Advanced thinkers worship and seek after the qualities themselves. Religious zealots look up to the sky or out into space to find God, but the wise look for God in their own hearts. To them the dictates of reason the noble aspirations and impulses of the heart—the voice of conscience and the better self are more authoritative than so-called written revelations said to have been given to men thousands of years ago.

ON THEISM.

BY D. S. TAYLOR.

WHAT are we, and what do we know Nature to be, that we should deny to it the capacity, in and of itself, of producing the phenomena which we see about us?

If we analyze what we call our “explanation” of any given phenomenon, we shall find that it only amounts to a recognition of the same law of motion or existence which we have been accustomed to observe in some other phenomenon; in short, we are able to co-ordinate or class it. This has been amply demonstrated by Spencer in the beginning of “First Principles.” How, then, shall we be able to explain Nature as a whole, since it is unique—there is no other—no class to which we can refer it—nothing with which we can institute a comparison whereby to render it intelligible?

If, however, in the vain attempt to understand—to account for—Nature, we assume that it has been created and is operated by a Being superior to it, what have we done? We have only pushed the problem further away. We have solved it by putting it out of sight; and to many persons this is quite as satisfactory and conclusive as it is to account for the presence of evil in a divinely ordered universe by postulating the devil. To those, however, who are not content with this solution, it only multiplies difficulties; for if now we essay to understand, we are obliged to explain not only the nature and origin of this Being, but how it can create something out of nothing. We have substituted two incomprehensibles for the one; and we are still unable to say why the universe exists.

Of those who affirm that it is impossible to imagine the world existing without a pre-existent and external Cause, we may demand with equal cogency how this Cause came to exist and to possess the attributes which are claimed for it, and how it is possible for it to act without being governed by motives external to itself.

These things are as inconceivable as any that the anti-theist is called on to explain; but the theist has a very accommodating term behind which to take refuge when hard-pressed. This is "omnipotence." Really, however, it affords him no better protection than the sand does the ostrich; for even omnipotence has its limitations, and is, therefore, self-contradictory.

Could God create another Being equal to Himself?

Could He destroy Himself?

If not, then He is certainly not almighty; but if He could, what would become of the attribute? Omnipotence is a poor apology for unlikely assumptions which are beyond proof or disproof.

There is another attribute claimed for Deity which does not stand the test. This is benevolence. As we pointed out in the paper on "Optimism" (Free Thought Magazine, June, 1901), there is as much reason to suppose the Deity malevolent as to suppose him benevolent. Indeed, to meet the exigencies of certain facts, theologians have set up a local and subsidiary satanism in the person of a malign being exercising temporal power, "the god of this world." But a careful weighing of all the facts makes no less against satanism than against theism. The truth does not lie at either extreme.

We submit as the simplest and least incredible philosophic conception, that of Being, self-existent, infinite, eternal, without passions or desires; indifferent alike to individuals and types, and impotent to produce good without evil; whereof ourselves and all that we behold are phases, that merge their identity in the Infinite at dissolution. This is substantially the philosophy of Spinoza and the early Hindus; and Haeckel in his latest volume indorses Spinoza.

Pantheism is not atheism. The essential feature of atheism, as we understand it, is the denial of any higher intelligence than that of man. For all we know there may be higher intelligences in other worlds; or the Infinite itself may possess a form of intelligence as far beyond our comprehension as ours is beyond that of an insect. As the sun departing reveals to us the real glory and immensity of the firmament, so the light of life dying out in us may reveal to us a greater wonder in absolute Being.

Whether Nature in its completeness is conscious or not, intelligent or not, purposive or not, it is not for us to say, and we must regard them as matters for curious speculation merely. The two things that concern us most to know as human beings are that Nature does all—not we of ourselves; and that she is incapable of being more or less than just.

These truths are concisely expressed as the laws of necessity and compensation.

Hyde Park, Mass.

TRUST IN NATURE AND HER REMEDIES.

BY PARISH B. LADD.

IT will be seen by the most casual observer that a knowledge of nature's laws for the preservation of health lies at the very foundation of man's happiness and material success.

One who attempts to write under the above heading should not only be familiar with anatomy and physiology, but with pathology, modern hygiology and the science of cellology.



JUDGE PARISH B. LADD.

Because the writer's principal occupation in life has been the study and practice of law, it must not be supposed that he has neglected the study and practice of the laws of health under their numerous branches.

Such rules, or laws, are everywhere about us, ever urging the student of nature to give heed and obey them. As the laws of health lie at the foundation of success in life, they should be taught in every school, from the lowest to the highest, for without a knowledge and the practice of hygiene man is a failure. It may be laid down as a safe proposition that one born with a fairly good constitution, who follows nature's laws, allowing for accidents, should live to old age free of sickness.

The human machine, as a rule, is endowed by nature with the necessary powers of running until worn out with old age. When this machine starts life free of organic defects, i. e., free of inherited maladies, there can be no valid reason assigned why it should not enjoy perfect health, to die only with age—when too much worn to supply fuel for vital energy.

One of the most essential things is to learn to keep out of the drug store, and out of the doctor's hands, as far as possible, for drugs and doctors, i. e., drug-store doctors, kill hundreds where they benefit one. If one suffers from pain or other sickness, and he is not sufficiently versed as to the cause and the proper remedies, then he should call to his aid a competent physician—one who is not a drug-doctor; but a man of experience—one who can give a true diagnosis of the case, and is familiar with the simple remedies, as aids to nature's cures, for the doctor who is the best pathologist and gives the least medicine is the best one to employ. No doctor ever cures a patient; nature must perform the cure, or the sick man will die; this all honest good physicians will tell you; but sometimes nature may be aided; even then, the less medicine taken into the stomach

the better. Nature holds herself in readiness at all times to repair injuries; bruise or break the bark of a tree, the skin of an animal, or allow the function of some organ to become deranged, and nature goes to work at once to repair the defect—if let alone she is, generally, able to effect a cure—sometimes with a hard struggle; but allow the doctor to cram the patient with poisonous drugs, and nature has two enemies, instead of one, to conquer. When the patient has been filled with drugs, nature is in luck if she beats both the malady and the drug doctor.

Preventives.

A little preventive is worth a host of cures, once we understand that the organic body is made up of millions of microscopic organisms which are incessantly wearing out, to be replaced by new ones; that these little cells are the result of the fuel—the food taken into the organism through the stomach; that their healthy condition and growth depend on the quantity and quality of foodstuff taken into the stomach, we shall be in a condition to prescribe the fuel, quantity and quality, necessary for the preservation of perfect health. In order to properly work this mechanism, we should understand, to some extent, the law of physiology; i. e., the workings of the different parts of the human machine. We must learn that the blood is the medium through which the food supply is carried to and distributed throughout the organic body. This medium should not be overtaxed; nor must it be loaded down with properties which are not only useless, but detrimental, in the building up of cell tissues. If the food be of the proper kind and taken in proper quantities, the blood will, at all times, be in normal condition, never overtaxed by quantity, nor struggling against imperfect quality; then all will move in harmony, leaving the skin free to carry off worn-out cells and refuse matter. But in perfect health the system receiving only the requisite quantity and quality of food supply, there will be little else to carry off than worn-out celltissues and fuel unfitted for new cells; in which event, perfect health will, at all times, be the rule.

No fixed rule can be laid down as to quantity, and, to a limited extent, quality, of food supply. As to quantity, much must depend on the organism and the habits of different persons. As to quality, much also depends on foods easy of digestion which leave no bad effects after eating. Coarse foods are always to be preferred; highly flavored and spiced foods to be avoided; always get up from the table with a little appetite.

Proper exercise all persons require; overexertion and undue exposure to heat and cold should be avoided as far as possible.

Remedies.

If the rules of hygiene be properly observed, no medicine need ever be taken into the system.

On the action of the stomach, kidneys and intestines all, or nearly all, depends.

The office of the upper, or small, intestines is the chylification of the

food and the absorption of the chyle; while the lower serves as a reservoir for the collection and expulsion of excrementitious matter. The intestines, which are heavily taxed in digestion, should be kept free of clogging; this should be done by water injections, used as often as the system requires. In short, this flushing out of the lower intestine is one of the best remedies to keep the system in good condition. This should be resorted to as often as the patient is, by nature, notified of too much fullness of the abdominal cavity. One who has made this a study and practice never need to be mistaken when to use the syringe.

The octoderm, or outer skin, should have its pores kept open by frequent bathing, for on their proper excretion largely depends the health of the patient.

The rules herein above laid down have been closely studied and practiced by the writer for many years, for which he has been duly compensated by good health.

Anyone born with a fairly good constitution, who will observe, substantially, the rules above laid down, should, minus accidents, enjoy perfect health and die a natural death only when the human machine is worn out. If, however, for any cause, disability overtakes you and you do not feel that you cannot manage your own case, go to a hygienic sanitarium, if possible, where your case will be properly attended to. Otherwise, call an honest physician, one who is not a drug doctor. At all events, keep out of the drug store.

Alameda, Cal.

PROCEEDINGS OF THE THIRD CONVENTION OF THE UNITED SOCIETIES IN FAVOR OF TAXING CHURCH PROPERTY.

THE third convention of the United Societies of Chicago and Illinois in favor of taxing church property was held pursuant to adjournment on Sunday, the 11th day of January, 1903, at 3 p. m., at the Athenaeum, 26 Van Buren street, in the city of Chicago, Ill.

Edward D. Douss, President, presided, and J. H. Copeland discharged his duties as Secretary. Roll call showed the following delegates in good standing, namely: E. C. Reichwald, Ed. Douss, L. Saltiel, E. P. Peacock, J. H. Copeland, B. Effinger, Chas. Neumann, Charles Ritter, Aug. Wiechmann, Frank Koranek, J. B. Lenan, R. H. Nehls, Wm. Winguth, J. B. Beattie, A. Auspitz, Chas. Peuschel, A. Handke, Wm. Ham-bach, H. Krause, Elise Kaune, F. Brockhoff, R. Kline, A. Kornmann, H. Hadon, Conrad Buhmann, J. Poukert, Fritz Cjolbe, A. Cada, A. Schwensen, H. Gruning, Wm. J. Fischer, S. J. Solinit, R. Brandt, A. Hanak, Jr., Leopold Houmann, C. Alvin, Henry Gordon, Louise Burteau, Otto Kaiser, Karl Joenal, Adolph Heischer, Peter Assom, C. Stengel, and Rosa Kaping.

The minutes of the previous convention were read and adopted, and those of the last meeting of the Executive Committee were read and ap-

proved. Credentials of Elise Kaune and Rosa Kaping, from the Woman's Sick Benefit Society; Edward Deuss and Hans Mueller, from the Leider-tafel "Friheit," and Wm. Hambach and H. Krause, from the United Brotherhood of Carpenters and Joiners, were presented and the said named delegates were duly seated.

The delegates present reported that their respective unions and societies had agreed to pay the per capita tax called for at the last convention, subject to the referendum, but had decided not to send in the money until the result of the vote could be sustained. On motion all societies were requested to send in their written ballots and to immediately send their checks for sums due to the Treasurer, E. C. Reichwald, Room 4, 141 South Water street, Chicago, Ill. The Secretary was instructed to point out the necessity for immediate remittances if we desire to accomplish beneficial results during the present session of the State Legislature, and to at once begin mandamus proceedings.

The several interesting discussions which took place were participated in by Delegates Hambach, Reichwald, Krause, Saltiel, Copeland, Brockhoff, Ritter, Nehls and others.

The Committee on Local Assessments and Mandamus Proceedings reported that it had made an examination of the assessment rolls; that the members of the said committee had been very courteously treated and assisted by Mr. Galpin, chief clerk of the Board of Review, and Mr. Kinsley, chief clerk of the Board of Assessors.

This committee was astounded to find on the non-assessable property rolls immense properties worth over \$200,000,000 belonging to private and religious corporations, not exempt under our present laws, from which not one cent of taxes is derived by our city, county or State treasury.

The Legislative Committee reported that its members had interviewed men experienced in the offices of the County Assessors and Collectors, who are all of one opinion, to wit: That the only solution of the problem, i. e., the only way to put a stop to favoritism and injustice in the levying of assessments, and the consequent corruption, is to secure the repeal, by the present Legislature, of all laws providing for the exemption of private or corporate property, whether it be secular or religious. They all agree that public property only ought to be exempt from taxation. The committee further reported that it had examined the laws bearing on this question, of most of the States of the Union, and is preparing a bill to be presented to the Legislature of this State now in session.

Mr. Starr, Professor of Anthropology at the Chicago University, expressed his pleasure at being present, and his hearty approval and praise of the proceedings.

On motion, the convention adjourned until the 26th day of January, 1903, at 2 o'clock p. m.

Edward Deuss, President.

John H. Copeland, Secretary.

PROF. DELITZSCH DENIES THAT THE BIBLE IS INSPIRED.

(By Cable to the Chicago Tribune.)

BERLIN, Jan. 13.—Emperor William, by his patronage of the radical views of Prof. Delitzsch, the Assyrologist, has shocked once more the religious views of the orthodox people of Germany, who insist that by his action the kaiser practically approves a denial that the Bible is an inspired book.

In a lecture delivered here to-day before the emperor and empress and a number of prominent personages Prof. Delitzsch declared that there could not be a greater error than to regard the Bible as a personal revelation of God. It was merely composed of remnants of Jewish literature.

"We require," the professor said, "no revelation other than that which every man carries in his own conscience."

Prof. Delitzsch rejected as unworthy of notice the supposition that Moses was the author of the so-called Mosaic laws. These, he said, existed in Babylon long before the time of Moses. Even the decalogue was of Babylonian origin, and the Babylonian code in many points was ethically superior to the Mosaic. The conception of Janveh or Jehovah as a national deity was entirely of Babylonian origin, and to the adoption of this idea by the Israelites was due many of the evils of their exclusive particularist monetheism.

The professor admitted that there is much that is beautiful in the Bible, but declared that its importance chiefly consisted of the fact that it is a weighty link in the chain of development of religion.

During the last year Prof. Delitzsch retraveled over the site of the Babylonian empire. He based his remarks to-day upon the new studies he then made. He said that it would go hard with the Old Testament if its defenders placed any value on the confirmation of biblical narratives which claimed to be derived from Assyrian discoveries, and he instanced various errors into which, he said, orthodox interpreters fell.

The story of Nebuchadnezzar was an ancient Chaldean myth, he declared, which the writer of the Book of Daniel clearly misunderstood. He suggested with the view to enlightening young theologians in regard to oriental customs that they be encouraged to visit the Bedouins of the Arabian desert. It would prevent them from falling into many common errors. They would learn about great physicians raising people from the dead, about belief in the magical efficacy of spittle, and about the mystical numbers three and seven.

Much of Prof. Delitzsch's lecture was, of course, not new to students of the higher biblical criticism, of which Prof. Harnack is the leading German exponent. Emperor William formerly was supposed to regard these views with disfavor. His present patronage of Prof. Delitzsch is giving impetus to the attention directed to them, and is causing grief to those attached to traditional orthodoxy, of which his majesty has been regarded as the bulwark.

EDITORIAL DEPARTMENT.

A CHRISTIAN BISHOP EXPRESSES DOUBT.

AT a missionary meeting in New York to arouse interest in missions for the propagation of "the Gospel," the Bishop of Hartford, England, said:

"If it is true that the everlasting Son of God took upon himself man's nature and lived on this earth and died upon the cross, there is no other fact in history equal to this. If this be not true, then in the name of God we ought to change it. Evangelization of the world is the supreme Christian object. Preach the Gospel to all creatures."

If it be true? By the way that Christians have exalted themselves above every other sect and by the boldness with which they have declared that they were divinely appointed to preach the only gospel to all mankind, we had been made to think that they thought that they were "cock sure" of their premise and conclusion. But it is very clear, now, that the "Higher Critics" have taken the cock sureness out of them, and that they are more careful what they say. It is not true that "the everlasting Son of God died upon the cross," and it is time that such nonsensical ideas were changed. An everlasting son of God could not die. From the standpoint of evolution we now know of a surety that there was no need for a son of God to die upon a cross for the sins of the world; and we know, too, that the alleged death of such a son for such a reason is not an established fact in history. The great delusive fallacy was born of ignorant minds who did not know of the inexorable reign of law in nature, and who believed that the wrath of a god could be appeased by sacrifice. The "evangelization of the world" may be "the supreme Christian object," under the great delusion that the Christian church was divinely commissioned to "preach the gospel to all creatures," but it will never reach the objective point of its much cherished thought and lofty ideal. In the first place, it has no gospel worthy of the name; and in the second, its gospel is not especially adapted to all creatures; it is fit only for those who are ignorant of the true nature of things and who need priestly authority to govern them. The Bishop of Thetford ought to know that intelligent people are ever changing their ideas of Christianity, and that its childish stories and "old wives' fables" are now being doubted and rejected by every man and woman who has the courage to break away from

the bonds of priestly rule. The world will never be evangelized by Christianity unless the people return to the ignorance and darkness which gave it birth. No special and combined effort by the Christian church will ever result in causing all mankind to receive its message. It is doomed to die upon the cross of science and reason, and though each one of its adherents may cry out, "Eli, Eli, lama sabaethani"—"My God, my God, why hast thou forsaken me?"—yet no relief will come; it will be allowed to "give up the ghost," as every false doctrine is sure to do. As it was with that which is recorded of the prophets of Baal, so will it be with the priests of Christianity: They may gather together to try to arouse a working interest in their fast decaying system, but they will not succeed. They may cry, "O, Jehovah, hear us; for the sake of thy Son Jesus Christ, hear us!" But there will not be any voice nor any to answer, because the whole Christian theory is as false and as delusive as that of the prophets of Baal.

POPE LEO'S ENCYCLICAL IN REGARD TO THE STUDY OF THE HOLY SCRIPTURES.

WE cannot do better than to give the reason for this forced pontifical move in the Pope's own words. The encyclical declares that "in view of the complexity of modern studies and the manifold errors which prevail, it has become impossible for individual interpreters of the holy books to explain and defend as the need of the hour requires. It has become necessary that their common studies should receive assistance and direction under the auspices of the apostolic see." The pontiff has established a commission of serious men, "whose duty it will be to devote their entire energy to insure that the divine words may receive the explanation demanded of them by the times." It is a great surprise to us that the pope should call for a study of the scriptures to satisfy the demands of "the times." We were under the impression that the Roman Catholic church had settled the question of truth, once for all, many years ago, when it formulated the only gospel, which mankind had to believe or be damned. We are surprised, too, that the pontiff should so unwittingly make a confession to the whole world that he is in exactly the same helpless predicament, in regard to meeting the demands of "the times," as the Protestant wing of Christendom. We are not surprised, though, that he has to seek for valid evidence, somewhere, in order to maintain the authority for infallibility which his church had the presump-

tuous effrontery to usurp, because we have long been under the impression that the Roman Catholic church never had any truthful basis to rest upon, and that "the spouse of Christ" had not "infallibly declared the whole truth and nothing but the truth." The present helpless and inquiring attitude of "the apostolic see" before the manifold scientific truths that prevail is argument enough to prove that Free Thought has had a very wholesome effect in uprooting a colossal superstition and in driving the supreme head of the church which originated it to seek cover in the study of "the holy scriptures." It is now in order for "the supreme pontiff" to make a due apology to the world, for the great ignorance of the originators of his church, in setting forth mere theological opinions as veritable and infallible truths—mere human assumptions as divine revelations. After twenty years of hard labor and great anxiety it does our heart good to see the way things are shaping for the complete destruction of the most gigantic, intellectual delusion that ever existed on earth; and we are glad to be able to start the twenty-first volume of the Free Thought Magazine under such favorable auspices for the complete justification of all honest and pure Freethinkers in their great and needful work of Christian, theological demolition. The pope and his immense coterie of priests, bishops, archbishops and cardinals, may search the scriptures forever, but they never will find anything of a positive nature to verify their legends and fables upon which their unjust system is built. The only way for truth to come into the world is by maintaining a circulating medium that will let it shine in. This we have endeavored to do, and this we intend to do, and we hope that our friends, who have been so kind to us in the past, will continue to keep our magazine upon a good financial basis and that they will fully realize the great importance of the work Free Thought is quietly, but surely, doing, in driving the great papal power to cover to find a new defense. It is not "the manifold errors which prevail" that is driving "the apostolic see" to search the scriptures; it is the irrefutable facts which are ever unfolding outside of the papal pale and which are arraying themselves against "the manifold errors" preached and vouched for by the Christian church.

"Blow ye the trumpet, blow
With loud exultant sound;
Let all the nations know
To earth's remotest bound
The year of jubilee has come,"
For Reason's conquered papal Rome!

SHALL CHURCH PROPERTY BE TAXED?

ACCORDING to an important decision of our courts, "buildings not used exclusively for purposes of public worship," though belonging to religious corporations, such as parsonages, schoolhouses, etc., are assessable. This recent ruling has given rise to some heated comments on the part of both the government agents and the holders of valuable and extensive church properties. But what is meant by the words, "exclusively for worship," upon the interpretation of which so much depends, both for the church and the people?

The standard dictionaries define worship specifically, as the adoration paid to a deity, consisting of prayer, praise, sacrifices, thanksgiving and other devotional acts. A building devoted exclusively to worship, then, is one which is set apart for the singing of hymns, the reading of the scriptures, the offering of sacrifices and the reciting of the praises of a deity, be he called a Christian, a Jewish or a Moslem name. A private dwelling is not a church, nor is a theater a place of worship—not because hymns and prayers are never heard in them, but because other things are done there, besides.

That our statutes make no invidious distinction between one creed and another is demonstrated by their use of so broad a word as "worship," which, as we have seen, is inclusive enough to cover all phases and forms of devotion—even an idolatrous one—for the homage rendered to an image or an idol supposed to be the symbol of divinity is, according to the above definition of the word, "worship," as much a religious exercise as that paid to an invisible spirit. Hence a Buddhist temple, a Moslem mosque, a Jewish synagogue or a Chinese "Joss" house would be as exempt from taxation as a Christian chapel or cathedral.

Here's tolerance enough to go round and—flow over. But is the law on this subject as concrete as it is generous? Are we sure we fully understand its purport; and can we apply it without giving rise to serious hitches? Would a building, for instance, which is devoted exclusively to moral and intellectual purposes, or, to be more specific—to such religious exercises as exclude prayer or the singing of hymns—devoted to a religion without a personal god, or one in which Humanity is the Supreme Being, as in Comptisin,—or Truth, as in philosophical agnosticism—would such a building be exempted from taxation? If yes, then should also all church properties, even when not exclusively used for prayers and praise, remain untaxed, upon the grounds that these, too, contribute to moral

and intellectual development quite as much as the lecture halls of the agnostic or the positivist. If, however, only such buildings as are devoted either exclusively to a Christian deity or a heathen idol are unassessable, then all religious properties, such as parsonages, Sunday school halls, Young Men's Christian or Hebrew Associations, church clubs, etc., should certainly pay a tax. As intimated above, it would not do to say that in these same buildings daily prayers are offered and hymns sung, for the same would be true of numerous private homes and halls.

But neither is the law explicit in regard to those churches, the auditoriums of which are frequently used for fairs, bazaars, entertainments, illustrated lectures and college and school festivals. Do they not cease to be devoted "exclusively to worship" when they are made to serve such other purposes as we have enumerated?

The State should not appear in the role of a persecutor of the church, but neither should the church shirk its responsibilities toward the State. By paying its quota of the public expenses, the church would be setting an example to those corporations which manage to throw the burden of government upon those who are least benefited by it. It is no answer to this to say that the church pays its debt to the State by the good it does, for the same consideration would excuse the dealer in books, music and works of art from paying taxes. It is true the church is not a money-making institution, but if it can afford to pay great salaries to organists and soloists, after paying as high as twenty-five thousand dollars per annum to a preacher, it can easily lend a hand to the State. To help the poor is one of the first duties of the church, and there can be no worthier poor than the people when it is suffering from lack of sufficient funds to discharge its functions. To provide soup or shelter for the idle and the helpless by withholding from the State the moneys needed to enforce the laws and preserve order is only "robbing Peter to pay Paul."

Moreover, is it not against the very spirit of religion to take money raised by the taxation of all the people to teach the doctrines held by only a part of the people? Let both Jew and Gentile, Catholic and Protestant remember that they are not the whole nation.

In refusing to pay taxes, are not the churches disobeying the commandment of Jesus, who said, "Render unto Cæsar the things which belong to Cæsar?"

M. M. M.

A SOUL ON FIRE.

DR. PARKER, the noted preacher who recently died in London, had a will of adamant and a soul of fire. These were the characteristics which I saw in him. He was the last of the great preachers with whom controversy, or accident, brought me in contact.

In Dr. Parker's early Banbury days I went on invitation into the town to explain "Secularism, a Religion which gives Heaven no trouble." In those days most preachers, as Mr. Gladstone regretted, relied in defense of their truth on "reticence and railing." Disdaining the retreat of "reticence," Mr. Parker at once, to the gratification of my friends, proposed a three nights' discussion. The teeth of an adversary capable of biting propositions were always a pleasant sight to me. I gave my consent. Then was seen that which I had often declared—the great advantage of a minister over a reasoner. I asked my adversary a question concerning the death of Stephen. My opponent had no answer to give, and he knew it, when it occurred to him to ask the Lord to tell him what to say, which he did, and Mr. Parker delivered it with a justifiable air of triumph. I had no resource of that kind. Dr. Parker has related the incident in his life of himself, with generous remarks concerning myself which I read with pleasure, but need not quote here. But in that incident was the whole character of Dr. Parker. He believed in the Divine Authorship of the reply. Surely the secret of his influence is seen here. He believed what he said, and what he believed he believed strongly. That was his nature. God had personally communicated with him; and he became a new man. He read the Bible as men read it for the first time, when it was chained to the altar in our churches on its first translation. He read it as I have heard a negro preacher in Washington read it, when its words elicited shouts of wonder. The colored voice had its tremors, its cadences and its cries. I have never seen dramatic action so spontaneous and expressive in a white man's pulpit. Dr. Parker read in the Bible, as he believed, the veritable words of God, and they set his soul on fire.

At the end of the debate I advised my friends to go and hear Dr. Parker—for he who had conviction and fairness was sure to be instructive, and no partisan was worth much who knew only his own side of a question.

The Banbury preacher found in me an opponent anxious to understand his manner of mind. I repeated his propositions, and suggested any improvement in terms which occurred to me. When I understood it as

he understood it himself, I made my reply. I see him now as I saw him then—forty-seven years ago—tall, radiant, confident, ready of speech, with a glow of young health upon his face; I found him an honest Christian gentleman, who stood up for his views with decision and fairness—and we became friends all his days.

It would be ungrateful not to remember how in later years he testified his regard by sending £5 to the editor of the Daily News, to be applied to the purchase of an annuity for me, which he had seen mentioned in its columns; and he not only did that, he wrote a letter which appeared at the time in support of the proposal. Dr. Parker was as fearless in his friendship as in his faith. I dedicated to him my book on "Public Speaking and Debate," because he had become a master of the art—and as a proof that his entire divergency of opinion from me did not affect my regard for him; also that he might set forth that policy of debate out of which our friendship grew.

After the death of his wife he wrote me a pathetic letter describing how his great loss had brought him low. I answered that, as we had no personal claim to good fortune when it was withdrawn from us after a long concession of it, we had reason to be glad and grateful at the long enjoyment vouchsafed to us. When his health at last gave way, I urged that he should not again imperil it in the pulpit until spacious rest had restored him. He could not wait, and a new disablement followed. Then I further wrote to him, saying—I knew how hard it was for one of his power to stand aside while things were done badly which he could do better, and things of emergency never attempted from their difficulty—which he could carry through. Hard as stationariness was to him, length of days lay that way and no other. These were my last words to Dr. Parker.

It was a great distinction and quite a part of his genius to advocate in the Times to separate secular instruction from Christian education when no one else of his order of thinking had the discernment or the courage to commend it. He alone seemed to possess the true sentiment of the dignity and integrity of the preacher's calling. He shrank from the meanness and dilatoriness of transferring the holy duty of Christian inspiration to an army of uncalled, untrained, overworked, second-hand irresponsible priests. He thought that secular teaching was the right of the intellect, and Christian education the right of the soul. What trust in Christian truth; what a noble sense of the apostolic office was implied in those preferences. Thus we all came to know that Dr. Parker had a soul of

fire. But it was a large soul. Some men have souls whose warmth would not restore a shivering bird, and its light is so poor that it cannot be seen a little way off. But Dr. Parker's soul warmed and lighted up a great city, and could be seen by people far away. The hues of his eloquence and the humor of his illustrations were revealed to himself by himself. He always meant to be what he became. His splendid power of speech converted his unmisgivingness of belief into a charm and a force which had no compeer in his day. Native force, invincible determination to excel, instinctive rectitude, and generous sympathy made him an example the wise cherish and a memory the just honor.

G. J. H.

BOOK REVIEW.

HOMOPHONIC CONVERSATIONS; IN ENGLISH, GERMAN, FRENCH AND ITALIAN. BEING A NATURAL AID TO THE MEMORY, IN LEARNING THESE LANGUAGES.

By C. B. and C. V. Waite, Chicago. C. V. Waite & Co., 479 Jackson Boulevard. Price \$1.00.

THE memory is, as is well known, governed almost entirely by a law or principle to which has been given the name of association. In fact, it may be safely stated that without association there can be no memory. Take away the faculty of connecting things together, and the memory is gone. And when the memory is thus destroyed, what is left of the mind itself?

This principle of association has been at the foundation of the various systems of mnemonics, which have appeared from time to time; and though those systems are not so much in vogue as heretofore, they have been of great service, and the rules there laid down and the modes adopted are extensively used in a modified form, in everyday life.

When the boy was sent to the store for some saleratus, and was asked, before starting, how he would remember what he was going for, he replied, he would think of Sally Bates. Was there any danger of this boy forgetting what he was sent for? And do we not all occasionally fasten things upon the memory in a similar manner? Such associations, though artificial, are effective. But are natural associations any less so?

The principle at the foundation of this little book is, that a word in a foreign language can be much more easily remembered by associating with it a word in our own language having a like sound and a like signification. And if words of that character can be found running through several languages, the principle is given a wider scope, with increased power.

These conversations are on various subjects, covering nearly all the emergencies of traveling, and in nearly all the sentences the principal

words are homophonic in at least three of the languages, and generally in them all.

In one sense this may be considered a book of mnemonics. But it differs from most works of that kind in containing not a single artificial sentence. Hence it is called "a natural Aid to the Memory."

The character of the book may be best illustrated by a single example:

The traveler is supposed to be upon a steamer, and he asks the clerk this question:

"Have you any mineral water on board?"

Now, suppose a German approaches, and asks the same question, thus:

"Haben Sie Mineralwasser an Bord?"

Then a Frenchman:

"Avez-vous de l'eau minérale a bord?"

And finally an Italian:

"Avete dell' acqua minerale a bordo?"

These sentences, with hundreds of others similarly constructed, are given to be studied and committed to memory, knowing that they can be learned much quicker than sentences which do not contain homophonic words, and that those words themselves will greatly help the learner to remember the construction of the sentence.

In this case the very words upon which the construction depends are themselves homophonic:

English, "Have you?"

German, "Haben Sie?"

French, "Avez-vous?"

Italian, "Avete voi?"

The pronoun in the Italian being omitted.

The phrase "on board" is still more closely homophonic:

English, "on board;"

German, "an Bord;"

French, "a bord;"

Italian, "a bordo."

So also is the object of the verb:

English, "any mineral water," or "some mineral water;"

German, "Mineralwasser;"

French, "de l'eau minérale;"

Italian, "dell acqua minerale."

The sentences are not all as homophonic as this. But they are sufficiently so to render the book a remarkable one, this being the first time, so far as we are aware, that any such thing has been attempted. Homophonic sentences sometimes appear, of course, in ordinary conversation books. It could not be otherwise. But their special value as aids to the memory has not been noticed, or at least not properly appreciated. This is the first time that such sentences have been thrown together, and new

ones constructed, so as to form, what this is, a complete Homophonic Conversation book.

There are nearly five hundred homophonic words made use of, and a list of these follows the conversations, giving the form which each word assumes in the different languages.

The work will be issued from the press during this month. It will be a handsomely bound duodecimo, convenient for travelers to carry.

It may be had from the publishers, or from this magazine.

CHRISTIAN SCIENCE—A COMEDY IN FOUR PARTS.

By Dr. M. M. Mangasarian. Bound in cloth. Price 25 cents.

It is not at all remarkable that Mr. Mangasarian should have written another book, following so closely upon the publication of his "New Catechism," which has reached its third edition in this country in one year, while in England it has proven to be one of the best selling books of the season, four thousand copies having been disposed of in six weeks.

Encouraged by the success of his first venture, Mr. Mangasarian has produced a new work—a brochure on one of the religious fads of the day. In presenting an unsparing criticism of the popular illusion or delusion masquerading as "Science," with a prefix calculated to catch the "Christians" of the churches—for it has no hopes of converting the unregenerate "outsiders" who think before they believe—the author has rendered a service to the cause of human society. Mr. Mangasarian calls his brochure "Christian Science—a Comedy in Four Acts," and a comedy it really is. He thinks the false gods can be shamed out of existence only by being laughed at. Superstition may dodge the light, but the laugh is sure to sicken and kill her. This was Voltaire's great weapon; he laughed the Catholic church into a galloping consumption. Victor Hugo counts the "smile" of Voltaire as among the potent factors of modern civilization. The conservatives are ever ready when such a book is announced to run for cover under that hackneyed phrase: "Don't make fun of your neighbor's faith." But is not my neighbor making fun of my reason when he expects me to seriously subscribe to his "hodge-podge" as an infallible revelation upon penalty of damnation? Isn't he funny beyond all words when he frets and fumes because I am healthy enough to laugh when he threatens me with the pains of hell? Mr. Mangasarian, in his preface and the footnotes he has affixed to the pages of his drama, has made this point clear enough. He says: "If you do not wish to be laughed at, be reasonable; if you do not wish to be held in contempt by your neighbors, be honorable."

Mr. B. Young, the Christian Science reader of the First Scientist Church of Chicago, devoted many words and much ink and paper to an attempt to break the logic of Mr. Mangasarian's argument, in the Chicago Tribune, but the effort was pitiable, and not worth a reply. There is only one defense left for the followers of Eddy, the "Mother," and Dowie,

the "Doctor," and that is to deny that anybody can be foolish enough to believe what the Comedy on Christian Science says they do.

We sincerely recommend to the readers of our Magazine Mr. Mangasarian's latest contribution to the forces working to bring the sunrise a day earlier. For sale at this office.

ALL SORTS.

—We will send ten numbers of this Magazine free to any one wishing to get up a club.

—Do not fail to get your Magazine for 1902 bound. We can furnish missing numbers at ten cents each.

—We will sell volumes done up ready for binding for the last fifteen years; fee, \$1.50; bound volumes for \$2.50.

—Do not forget to order our new pamphlets—one by D. K. Tenney, entitled "Love of God Impossible," price 10 cents; the other by Judge P. B. Ladd, entitled, "The Priest and the Church—What Have They Done for the World?" Price, 25 cents.

—E. P. Timby writes from Conneaut, Ohio:

Please let me know when my subscription to Magazine expires. The Magazine is my Bible. The Elizabeth Cady Stanton Memorial number is worth ten times its cost. Best wishes and Happy New Year to you and Mrs. Green.

—An anxious inquirer in the London Times wants to know: "How is it possible that a man can stand up week after week and recite in the Apostles' Creed, 'Born of the Virgin Mary,' and at the same time declare his disbelief in the Virgin birth?" How can he? Easily enough. All things are possible to those who subscribe to the Christian antithesis, the sovereignty of God and the freedom of man.

—Paganism was once the religion of Greece and Rome. How did it come to

die? First, the intellectual few lost faith in it. Unable to command any longer the respect of the "elite," paganism then fell to a lower level—that of the ignorant many, and there it died. I say it without prejudice, that our church doctrines, like those of the ancient Romans, have lost the sympathy of the intellectually competent.—M. M. Mangasarian.

—Mrs. O. S. Campbell writes from Mantorville, Minn.:

The memorial number for Elizabeth Cady Stanton is just grand. It seems that death does whatever life cannot do. Mrs. Stanton's death seems to have caused so many to place on paper some of the finest, noblest, grandest thoughts it has ever been my privilege to consider. Mrs. Stanton was the Queen Victoria of American progress, of justice to all and special privileges to none. How true it is that the good and great must die before they are appreciated.

—Carbondale, Ill., Dec. 19.—(Special.)

—The Mount Olivet Baptist Association to-day discussed the imprisonment in the Massac County jail of the Rev. W. P. Washington, vice-moderator, on the charge of forgery. He had sent a communication to the body asking that a suspension of all proceedings be granted in his case until the case had been tried in court. The association suspended him, but, at the same time, voted to reinstate him if acquitted. Washington was pastor of the Murphysboro church. He is charged with raising a receipt for money from \$7 to \$70.

—The Rev. W. M. Evarts of Cambridge said he learned recently that out of fifteen educated and cultured young

mothers only three taught their children to pray, the other twelve pleading that they could not give their children a philosophical reason why they should pray.

The twelve young mothers had more common sense than the "twelve disciples." In a world where all things move by inexorable laws, there is no need of prayer. True philosophers never pray—entreat; they meekly bow before the inevitable. Prayer is the wish of a craven who has not the courage to stand adversity.

—Bishop Wescott ordained a candidate who hesitated not to avow his disbelief in the Virgin birth, etc. The Bishop of London said that no such persons would be ordained in his diocese. "This anathema he uttered in slow and measured accents, weighing every word, and so still was the congregation whilst he spoke that one could have heard a pin drop." How long is it going to be before the people will rise above the fear of a bishop's anathema and make such a terrible row that one will not be able to hear the drop of a hundred-ton weight? When true knowledge takes the place of religious fear.

—A Boston divine electrified his audience by having a caged leopard at his side when he delivered a sermon on the problem of that animal's ability to change its spots.

Certainly it will be entertaining, not to say vastly amusing, to see his trained lions when he preaches a Daniel sermon; and the forty she bears, and other illustrations.

But, when he takes up the Garden of Eden, it is hoped he will at least utilize fig leaves, and not shock his congregation by presenting Eve in a theater gown, as we might expect him to do, under the circumstances.—Chicago Tribune.

—In his introductory speech at the great meeting in London to discuss the religious educational bill, the Bishop of London said: "The Christian Church

had been the educator of Europe." This is a truth in one sense that no one will deny, but in another, the Christian church has not educated Europe. It has taught Europe the childish fallacies upon which the Christian religion rests, but the educating properly belongs to the men and women whom it strove so hard to suppress by its horrible persecutions. The bishop further said: "There is no such thing as a true education without religion." As a matter of fact, the people who have been educated without religion have been, in the history of the world, more moral and humane than those who have been thoroughly disciplined by it.

—A. A. Snow, of Bracewell, Iowa, sends us the following:

I have fifteen copies of Real Pen-Work Self-Instructors to give away to club raisers of Free Thought Magazine. I have sold hundreds of these beautiful books at a dollar apiece. Of course they didn't cost me that much, since I haven't always worked for my health, though I do now. They are neat and instructive, real gems of art; scores of designs of birds and animals of various kinds in all colors and gold, all in pen work. As long as they last I will send one post-paid from my office to each one sending Bro. Green \$3.75 for five subscribers for the Magazine. Better send him the money right now and the names as fast as you get them.

—Speaking of the return of the English church to Ritualism, an enlightened layman said:

The intelligent layman will never believe that if he partakes of a cup of tea and a piece of bread before coming to Holy Communion he is guilty of mortal sin—a sin which I presume is put on a level with murder and adultery. You will never persuade him that it is his duty to confess his sins in the minutest detail to a priest, and that if he neglects to do so there is grave doubt whether his sins will be forgiven at all.

Certainly not! Intelligent laymen do not make such priestly asses of themselves as to bear every sanctimonious

burden that is put upon them; and if they are really intelligent they will not allow priests to dictate to them in any thing. As the light of science shines in and new conditions of mind arise, the old ecclesiastical monopoly of human minds cannot be regained.

—London.—(By Cable.)—The Rev. C. J. Parker on Jan. 22 will inaugurate a series of religious services to be held in absolute darkness in order that the minds of the women who attend will not be distracted by the dresses and bonnets of their worshipping sisters.

PROBABLE EFFECT.

The church is dark; the place is still;
A holy peace prevails;
The preacher bumps against the steps
And grasps the altar rails.
He takes his place and then begins,
Yet still there is no sound
Of rustling dresses, whispers low,
From out the dark, profound.

The preacher warms up to his theme,
Delighted with his plan.
He knows no woman in the pews
May turn about to scan
The bonnet that a sister wears,
Or eye the dresses new,
Or criticise as out of style
Each cloak that comes to view.

At last the sermon has an end;
The lights begin to flare;
The preacher gasps in mad surprise—
He sees no women there!
They've all gone to a lighted church
Dame Fashion's hints to reap;
And, happy in the soothing gloom,
The men have gone to sleep!
—Chicago Tribune.

—The Bishop of Liverpool, in his first visitation to the clergy last week, said: "There has risen out of the heart of the High Church revival a body of extreme men who have left their original leaders far behind, and who, while holding every Romish doctrine, contrive to satisfy their consciences that they can honestly remain in the Church of England. It is certain that, if this leaven is allowed to remain and to spread, disestablishment and disruption await the church at no distant period, and a blow will be struck at Eng-

lish Christianity which will be felt in every part of the empire. Three courses are open to a diocesan whose clergy decline to obey him. The policy of shutting one's eyes has been tried, and under it the evil has grown and spread. Prosecution has also been tried and failed. There remains only episcopal excommunication—this is the policy that I have most reluctantly adopted and intend to pursue."

"Episcopal excommunication," eh? This is a little milder form of punishment than the stake or the rack. The separation of the church from the state was a glorious move; the vicious characteristics of the "saints" are now held in check; secular morality is far superior to that of religion.

—The Liberal University, we learn from good and reliable authority, is now in a prosperous condition.

A friend of the university writes to us under date of Jan. 2, 1902, as follows:

"The first payment has been made on the building at Kansas City, and it now belongs to the University. This is one of the grandest events for constructive Liberalism that has ever happened. It has taken energy, boldness and sacrifice to bring the great undertaking to its present position where it can really undertake its great work."

Surely the Liberals of the United States ought to be able to establish and maintain one school where no "brand" of superstition should be allowed to enter. Where all known sciences should be taught, with the exception of the so-called science of Theology—the science of God, which is a fraud and delusion. Students should be taught all that can be learned of and in the present world, but their young minds should not be paralyzed by visionary views about another world, not yet discovered, and which exists only in the minds of the priests and preachers, who are professed agents of God to sell "mansions in the skies" for cash down here, the prop-

erty not to be delivered until after the death of the purchaser. As Ingersoll said, "Let us be honest," and teach our students what is honest.

—Under the title of "Who Knows?" Jas. N. Boulton sends us the following:

Who knows there is a God that rules the earth?

Not you nor I.

Who knows that we shall have a second birth?

Not you nor I.

Which of us knows the Bible is inspired?

Who knows outside of those for money hired,

That each one could be "saved" if he desired?

Not you nor I.

Who knows there is an everlasting hell?

Not you nor I.

Who knows there is a place for saints to dwell?

Not you nor I.

In fact, who knows there is a future state

For those who put the most within the plate,

Or those who turn repentant soon or late?

Not you nor I.

Then let us speak the truth about these things,

Both you and I.

Let us not fear to lose our future wings,

Both you and I.

Up from the mud of superstition rise;

Let us be men e'en though the world despise,

Let us refuse to circulate their lies,

Both you and I.

—William W. Robertson, of Montreal, Canada, when sending his yearly subscription, writes:

I like the tone of your Magazine very much. To me the best features have been the articles from Mrs. Wythe's pen. Her freedom in thought is not only warranted but honored by her fairness.

As I view matters, no one can claim to be a free thinker who cannot afford to be absolutely fair towards Christianity or any other phase of religious belief. In

this connection you will likely remember the injunction given to Laertes by Polonius, his father, in "Hamlet," viz.: "And this above all to thine own self prove true, and it must follow as the night the day thou canst not then prove false to any man." And it should be ever borne in mind by those who style themselves free thinkers that this admonition is just as true in the reverse, thus: "To thine own self prove false, and it must follow as the night the day, thou canst not then prove true to any man."

I would like to ask Mr. Tyrell what he means by the terms, "The Kingdom of God," or what evidence he has that it exists on our world to-day.

I would like Mr. Maddock to examine the text, "For the kingdom of God is within you," and say whether or not he was satisfied it was correct.

I would like any of your contributors to quote one single statement of doctrine held by the Catholic or any of the Protestant churches for which Christianity is in any way responsible, or for which there is honest scriptural support. Yours for truth and fairness.

—Everybody who has visited Paris and come in contact with those straggling personally-conducted parties that attract so much attention, and sometimes cause so much amusement to the natives, must have noticed the raillery that is carried on between the guides employed by the various agents. On one occasion, says "To-Day," an amusing instance of this occurred at La Sainte Chapelle. A Cook's party and a Gaze's were "doing" the chapel at the same time. Above the door of the upper chapel is a carving in stone representing the sending of the "goats to the left and the sheep to the right." The "goats" are represented as engaged in every kind of licentiousness, the "sheep" are—well, angelic. The Cook's man had explained the carving to his followers, when the Gaze's man stepped forward. "Ladies and gentlemen," said he, "in the center of the picture you will observe the throne of Grace. To the right of the throne a party of Gaze's tourists is represented. The beasts on the left are Cook's!"

What Gaze's guide said did not make the Cook tourists the beasts on the left; neither will the people who are desig-

nated goats, by Christians, be placed on the left, as the latter are wont to say. One is as much of a piece of personal feeling and spite as the other.

"Young man," said the slightly deaf Elderly Person, eying him severely, "you may be going there fast enough, but you ought to be ashamed to make a boast of it."

"Ought to be ashamed to say I'm going to Belfast?" he responded, in surprise. "What for?"

—C. H. Mathews, of New Philadelphia, Ohio, sends us the following interesting communication. There is no other such a lot of scoundrels as are the Christian missionaries:

**"CERTIFICATES FOR HEAVEN
GIVEN HAWAIIANS IN EX-
CHANGE FOR LAND BY SOME
BOSTON MISSIONARIES."**

Editor Free Thought Magazine:

Under the above flaming headlines, the dispatches in the Cleveland World of Oct. 15 appears the following:

"Topeka, Kan., Oct. 15.—United States Senator Burton (Burton is only a plain Congressman in the lower house) has just returned from Hawaii, where he went as one of a senatorial investigating committee."

"The Hawaiians are a fine people," he said, but they are in hard lines just at present. Their condition is the result of the work of Boston missionaries. A number of missionaries have been over there recently and have given many of the natives certificates guaranteed to **ADMIT THEM TO HEAVEN IN EX-CHANGE FOR THEIR LANDS!** A number of the more ignorant natives have been swindled in this way. Those who have learned their mistake are naturally a trifle suspicious of all Americans."

It occurs to an outsider that the cause of Christ must be "in hard lines just at present," when they have to resort to "land-grabbing" in order to sustain their sinking cause. The thrifty Yankees seem to be doing a "land office business," in trading off the gospel of Christ for Christ's sake.

—The following was received too late for the January Magazine:

The masterly address of Mr. Roberts, delivered at the Ingersoll memorial meeting, that many say equals those of Ingersoll, has been put into pamphlet form and can be had for ten cents of the Ingersoll Memorial Association. Address Frederick Maines, Secretary, 1205 Ashland Block, Chicago.

The following are a few of the gems from the lecture by Mr. Roberts:

The advent of a thinker changes the world. Every geography became obsolete when Magellan furled his sails. Columbus with a compass extended the horizon. Galileo with a telescope expanded the heavens. Copernicus, like a god, led forth Arcturus and his sons. These men made a new heaven and a new earth.

These were the opening words of Dr. John E. Roberts' oration delivered at the recent annual memorial meeting of the Ingersoll Memorial Association. Every hearer felt that the speaker was master of the situation—that he came not to bow in hero worship, but to stand erect in dignified comradeship with the immortals who in the might of right, the gravitating power of the universe, originates and controls the "tide in the affairs of men," and not to praise those who take it at its flood to ride on to fortune. It was evident the speaker was equal to his task. He could do justice to the memory of Robert G. Ingersoll. A great man and a great century—Ingersoll and his times. What a theme for a masterpiece! It suggests Christianity's receding night and reason's morning dawn. In the sunshine of the present and with a soul full of the future's light, the speaker depleted the darkness of the past.

The situation could not have been more hopeless. Arrogant with wealth, proud with respectability, defended by authority, pandered to by the press, advocated by the intelligent, declaimed for by the ignorant, and feared by all, the

church seemed passing to universal dominion and humanity to universal light. Reason was in eclipse. The shadows of midnight filled the sky, but the unslumbering forces were hidden in that shadow.

"The soul whose surging thoughts
Great deeds to life impart,
Rides the waves far on the deep
And braves its storms with heroic heart."

The time was hastening. On the dial of the ages the index was approaching the fateful hour. The darkness was a womb from which genius was to be born. Destiny had not forgotten the world. The earth in her orbit was swinging toward the morning.

Above that chaos and from out that night came the primal ancient mandate, "Let there be light," and there was—Ingersoll.

The oration was a magnificent tribute to the genius of Ingersoll. It is full of his inspiration. It breathes the life which he lived. It says with heroic challenge to the forces of superstition, Ingersoll is not dead. It speaks with living message—be up and doing. It alone justifies the existence of our organization, and prophesies that the annual memorial meeting of our associa-

tion will give to the world some immortal masterpieces.

How can we maintain a public platform dedicated to the memory of the greatest orator of the nineteenth century and not give a stimulus to the genius of the twentieth century? The ultimate objects of our association may take years for attainment, but the annual memorial meeting is already an assured success. Its platform is a standing invitation to genius to come and do its best in commemoration of the fame of Ingersoll, an honor to be coveted.

Rejoicing that Ingersoll gave to the world his brave career, and that Dr. Roberts has paid worthy tribute to his genius, to them we tender our grateful appreciation.

It is well for the race that there are ever some heroic souls who can in the present hear and speak the message of the future.

Why watch the waves which break

Upon the shores of ocean time,
And look upon the unknown seas,

And hear no voice, no solemn rhyme?

FREDERICK MAINES,

General Secretary.



GEO. B. WHEELER.



E. W. KENYON.

Assistant Editors of the Free Thought Magazine.

See page 174.

FREE THOUGHT MAGAZINE

MARCH, 1903.

A NEW STYLE OF GOD.

BY D. K. TENNEY.

THE article by your Christian friend, Charles D. Sanborn, of which you furnished me a copy, is quite amusing. He says he looks for "thought" in this Magazine, but found none in my paper, "The Love of God an Impossibility." By diligent search I find nothing in his, worthy

the name of "thought." Perhaps we are both color blind, cross-eyed, or something! He says; "We do not even know if there is a God at all;" that I have "set up a God of straw to demolish;" that the Adam and Eve story is "known to be nothing but a fable." He admits that "all that Mr. Tenney says, no doubt, is true," but insists that I would not have dared to write it a hundred years ago. What sublime "thought" is that!



DANIEL K. TENNEY.

And then he says, "Let me show him a God that can be loved," and proceeds to construct one to suit his imagination, I suppose, but nothing that I can recognize as possessing any of the qualities of a God. Man-

ufacturing Gods is getting about as fashionable with modern Christians as it was with the ancient Greeks, Romans, Egyptians and Arabians. It is by no means a lost art. The Gods devised by those old barbarians, and by the ingenuity of modern Christians, were not the ones referred to in my article. I referred only to the God of the Bible, that particular barbarian invention which Beecher called "a moral monstrosity." This is

the only God known to orthodoxy. It is useless to wriggle around this proposition or to deny it. If "we do not even know if there is a God at all," what is the use of pretending that we do? Certainly none but the feeble-minded can love a being who has no known existence.

The Bible God is the one who is said to have eternally damned the whole human race, because the first couple ate certain forbidden fruit in Eden. Christian theology is based upon and grew up from that story, which our friend admits to be false. "*Falsus in uno, falsus in omnibus.*" In consequence of the fall, that God created a bottomless pit in which to eternally punish the entire human race. Modern Christianity pretends to have abolished that pit, but it is in the Bible as plainly as any other thing embraced within its contents. Jehovah went ahead for a million years, or thereabouts, stewing the souls of departed spirits in that brimstonic abode, and during all that time deliberately concealed from mankind that there was any such place of punishment, or gave them any warning in respect to it, or that there was any heaven either. Everybody went to hell. Finally, he devised a brilliant plan of salvation, involving the immaculate conception, virgin birth and resurrection of his son! Such of our race as believe in the genuineness of this scheme and have no doubt about it, could get into heaven! What a great modern improvement! Those who can not so believe must go to hell, the same as before. What a divine scheme for salvation was that! No man of learning, or capable of candid thought, ever did believe in it, or ever will. If Brother Sanborn, or any one else, can love the Bible God, as he is actually set forth in that book, it is none of my business. Those capable of such foolish opinion are too much steeped in superstition to be speedily educated out of it. Personally, if that old rascal should come down here and undertake to talk with me, as he did with the murderer Moses, "as one friend talketh to another," I would hustle him to the penitentiary as an accessory to all the crimes which have ever been inflicted upon the human family. The number of converts to common sense does not, as of old, prevent the extension and circulation of Free Thought. The Inquisition no longer exists. The boycotting of infidels is rapidly passing away. There are far more of them in the United States to-day than there are of Christians.

FROM ANGLICAN RITUALISM TO ROMANISM.

BY JOSEPHINE K. HENRY.

NOTHING is more apparent to even a casual observer than that the established Church of England and the Protestant Episcopal Church of the United States are rapidly drifting to Roman Catholicism. The world is to-day in such a state of unrest on account of unsettled economic conditions, caused by the vast material interests of the world passing into the control of corporations and trusts, and the struggle for existence is so fierce, that the movements in the religious world attract little or no notice, but they are of vast importance, and the deepest significance.



JOSEPHINE K. HENRY.

While humanity is trying to extort knowledge from history, facing almost in despair the problems of life, and seeking to solve the dire mysteries of nature, the priest is plotting to federate the ecclesiastical systems of the two leading nations of the world, and by strategy, plotting and counterplotting, ecclesiasticism is preparing to unite its power, until the opportune time shall arrive for it to proclaim a "coup d'etat."

Conditions in both England and the United States give evidence that the Romanists and the Anglican Ritualists have a complete understanding with each other, though to the world they proclaim that they are the bitterest antagonists. "The Church Educational Bill," which has just become a law in England, is an expose of some of the methods of the allied forces of English Church Ritualists and Roman Catholics. This infamous bill places all education in England under the control and guidance of the clergy of the Church of England. The bill emanated from Oxford, the fountain head of High Church Ritualism, which is only Roman Catholicism in disguise. To the world the Romanists and the Ritualists pretend to hate each other, and the continual

snubbing which Ritualists receive from Popery is only a deeply laid Jesuitical game to land the English Church in the bosom of Rome.

It would have been impossible to have carried the "Church Education Bill" in the English Parliament, except by a covert coalition of the Episcopal and Roman Catholic clergy. Though to the world they are the bitterest enemies, when the time came to carry through a deeply laid plot to place the British nation under the power of the Pope, they forged one of the strongest links in the chain of their design, became loving brothers, joined their forces, and for the first time in 250 years the lash of the priest forced Parliament to do its bidding, and the people of England and Wales were robbed of their religious liberty, which is guaranteed as a cardinal principal in their constitution. The Pope of Rome declared on the death of Queen Victoria, "that her death was an irreparable loss to Christianity," yet Victoria on Nov. 20, 1837, made and signed the following coronation oath before both houses of Parliament:

"I, Victoria, do solemnly and sincerely, in the presence of God, profess, testify and declare that I believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, and that the invocation or adoration of the Virgin Mary or any other of the saints, and the sacrifice of the Mass as they are now used in the Church of Rome are superstitious and idolatrous."

There seems some supreme inconsistency about reconciling the Pope's religion with the coronation oath of Victoria, and declaring "her death an irreparable loss to Christianity."

There was much religious mummery at the coronation of King Edward VII., and he took the oath to uphold the Protestant faith, which declares "that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass as they are now used in the Church of Rome, are superstitious and idolatrous." Oaths of rulers, popes, and bishops are taken to inspire the people with loyalty and confidence, not to be kept by those who take them. The doings in the star chamber meetings of ecclesiastics and politicians have always been a sealed book to the people, and always will be.

All deeply laid schemes of the Church that have succeeded have been brought about by the betrayal of the people.

John Kensit, the anti-ritualistic crusader, while addressing a meeting near Liverpool last October, protesting against the encroachments of Rome on the English Church, was struck by a chisel thrown at him from

the audience and died from the effects of the blow, while his son was imprisoned for denouncing Ritualism. About this time Justice Phillimore delivered an address before the English Church Union on the subject, "Fifty Years of Progress in 'Catholicising' the English Church," and he was loudly applauded when he denounced "the system of national education as godless," and declared that "it was manufactured by the State and imposed on the schools."

Since then the "Church Education Bill" has become a law, and there is joy unbounded among the Ritualists and Romanists, a great victory in a common cause.

And now comes the Bishop of London with a proposition to hold a Round Table Conference of the English clergy for the purpose of instituting in the English Church the habitual practice of Confession and Absolution as provided for by Catholic authority.

The increase of clerical power in the English Parliament, the alliance of Ritualism and Rome to carry measures in that body, the education of the rising generation under the guidance of the clergy, and the leaders of English society making it a fad to become Roman Catholics, the Church of Henry VIII. is rapidly drifting into the bosom of its Mother Church. And what are the conditions in the United States? Whenever a forward move toward Rome has been made by the English Church, the American Episcopal Church has fallen in line with it. The same tactics are used by both churches.

Cardinal Gibbons said, "The death of Queen Victoria will send a thrill of sorrow over the world, and her character will command the admiration of the civilized world." There seems some inconsistency in the expressions of sorrow, of the Pope and an American Cardinal over the death of the English Protestant Queen, under whose reign millions of her Irish Catholic subjects have been jailed, starved, evicted or exiled. It is hard to see how Roman Catholics should think that "the character of Queen Victoria will command the admiration of the civilized world."

The attitude of the Catholic Church toward Protestantism must have undergone a wonderful change from the time of James II. and William Prince of Orange to the Victorian era.

There is a Jesuitical crusade being carried on in the United States that is sending its poisonous fangs into the very heart of Liberty, and the smooth-shaven, rotund, rosy-skinned, cassocked Anglican and Roman priests cannot be distinguished one from the other. They never recognize each other in public, but in private they thoroughly understand each other.

There is, according to the press reports, "a definite movement on foot in the Protestant Episcopal Church, to divide the United States into provinces, and establish over each an Archbishop. From the Archbishops a Metropolitan is to be selected who is to be the head of the American Church."

A Pope on American shores has long been predicted, and a path may be paved for the man on the Tiber by an Episcopal Pope.

A witty one has said, "The difference between Romanists and Ritualists is, that the first are papists, and the second are apists." The truth glows in this witticism.

Preliminary steps have been taken for the organization in the United States Episcopal Church of an Order of Paulist Fathers, while Orders of Deaconesses and uniformed Episcopal nuns are adjuncts of many rich parishes. The House of American Bishops, when in Convention, parade the streets in all their grotesque clerical vestments, and insignia. They carry the Cross, and other Romish banners and symbols. Anglican priests wear girdles, from which crosses are suspended. Fonts of holy water are placed at the entrances of High Churches, altars glow with lighted candles, the censer is swung, and the Host elevated while many High Church rectors have assumed the title of Reverend Father. Many unusual rubrics are inserted into the service, and Roman vestments worn by officiating prelates.

This Romish trend has found its way into almost every little village Episcopal Church in our land. They have the early morning communion, and their vested choirs, composed of any one they can get, as congregations are usually so small there are not enough boys to furnish the vested choir of boys a la Rome, so they take boys and girls, young women, and old men, tall or short, fat or lean, and some grotesque figures they present, and the music they render is enough to make both Romish and Protestant saints turn over in their graves. The position of the Roman Catholic and Episcopal Churches on the burning question, "How shall we solve the divorce problem?" is almost identical. All that is needed to make it so, is for the Episcopal Church to throw off its mask, and her clergy to get rid of their wives. Those who have wives worth millions of dollars can get a dispensation from the Pope, making exceptions in such cases.

The great metropolitan papers have given their most valuable space to the discussion of this question, and this space has been almost entirely pre-empted by the prelates of the Roman Catholic and Episcopal Churches. But three women have yet spoken on this subject, yet the church teaches

woman that if she is interested in any one question on earth, that question is marriage.

Our own lamented and honored Elizabeth Cady Stanton left her dying message to the world on this question. Since she spoke in clear-cut tones on this subject, Cardinals, Archbishops, Bishops and priests have rushed into print, to try and head off the truth this illustrious woman launched upon the world. Surely she who had spent her life in stirring up the clergy might well feel that her life went out in a blaze of glory, witnessing the frantic efforts of robed bishops and priests to demonish the arguments of one small woman. We regret that she could not have lived long enough to have witnessed their utter failure, and the sorry spectacle they have made of themselves. The trend to Romanism is also growing in Evangelical Protestant denominations, by the adoption of liturgies, decoration of churches, the keeping of religious fasts and feasts, the use of chants, and the *Te Deum*, and in various other ways.

The Methodists are falling in line with the Anglican Church, and the wealthy and select members of that body are forming a High Church party. The Park Street Methodist Church of San Francisco have changed the name of their new house of worship to St. Andrew's, because the Bible says St. Andrew brought his brother to Christ. They have adopted a ritual, their preacher, Rev. Charles O. Oxham, is a convert from the Episcopal Church to Methodism, he is Rector Oxham, wears priestly vestments; they have a boys' vested choir, early communion, fests and feasts, and his flock are being instructed in Ritualism, and it is understood that this High Methodist Church is strictly for the fashionable and aristocratic element, and the picture of Rector Oxham looks like he might be a twin brother of Ignatius Loyola.

This High Church Methodism will now become a fad with the wealthy and aristocratic Methodists of the United States.

Rector Oxham gives out to the press that "the High Methodist Church is being started because there is a demand for it." He says, "The tendency of the Episcopal Church is to Romanism, and the High Methodist Church will begin where the Episcopal Church leaves off." Bishop Huntington, of New York, has issued a severe rebuke to the clergy of his diocese on Ritualism.

The New York Sun makes extended editorial comment on the "very notable" episcopal rebuke of Bishop Huntington, and prophesies that it is "not likely to be effectual in restraining the clergy to whom it is administered." The same paper continues:

"The 'irregularities' so offensive to him and so injurious to the Epis-

copal church, in his estimation, are due to a conviction devoutly and even passionately held by them that the Holy Communion, or 'the Supper of the Lord,' as it is described in the Thirty-nine Articles, is a veritable sacrifice and not a bare commemoration of Christ's death; or, to use the words of a ritualistic tract in defense of the reservation of the Holy Eucharist, 'the body of our Lord is a true object of worship.' That is, they believe in the Real Presence; and that their numbers and their relative strength in the Episcopal Church are increasing ominously is indisputable. The popular tendency, too, seems to be toward a splendor of ritual which has its justification only in the conception of a sacrifice at the altar. . . .

"Splendor of ritualism, with all its symbolic implications, is a feature of the Episcopal churches which seems most to satisfy the popular taste or religious conviction of this time, Bishop Huntington to the contrary notwithstanding. Even in Baptist, Methodist, and Presbyterian churches ritualistic features have been introduced. The religious tendency is toward medievalism; but at present it seems to get its impetus very frequently from estheticism merely, rather than from any new and deep religious conviction."

There is now a strenuous and concerted effort being made in the Episcopal Church of England and that of the United States for the unity of all Protestant denominations. Canon Henson, of Westminster Abbey, is leading the movement in England. He says, in a letter to the London Times, "that it is time for a reversal of the Anglican Church's long accustomed attitude of exclusiveness, and that reunion must speedily become the leading question of our time." Those extreme Ritualists, Bishop Doane, of Albany, N. Y., and Bishop Grafton, of Fond du Lac, Wisconsin, are leading the Episcopal Church forces in the United States in an attempt to federate all Protestant sects, under the name of "The Catholic Church in the United States." The New York Sun of Dec. 3, 1902, portrayed this movement in a lengthy editorial. It may introduce a firebrand instead of an olive branch. "Eternal vigilance is the price of liberty." There is a power propelling this whole Ritualistic movement. It is hidden like the ocean currents, and like these mighty forces it flows on forever. It never slumbers or sleeps. "Semper eadem" is inscribed on its banner.

What John and Pius decreed, Leo XIII. confirms. It has blighted the fairest lands of earth, and destroyed two splendid civilizations. Shall it destroy ours?

Versailles, Ky.

REPLY TO MR. WM. R. ROBERTSON.

BY JOHN MADDOCK.

ON page 118 of the February issue Mr. Robertson says: "I would like Mr. Maddock to examine the text, 'For the kingdom of God is within you,' and say whether or not he was satisfied it was correct." I am perfectly satisfied with that statement, accredited to Jesus, as re-



JOHN MADDOCK.

recorded in the New Testament, and I understand it this way: The place where the Ruler of the Universe reigns is within you. This idea corresponds with the conclusion of the new science of Monism: "The principle of every change resides in matter," whether composing organisms or environments and intelligently adjusts one to the other, so that it can be truthfully said, also, that the ruling principle is among you, because one person affects another and so do other surrounding objects; but it is the principle within the objects and animal organisms which made them as they are and to affect one another as they do. One thing affects another and the dynamic, or moving force within all things affects the whole;

and to avoid giving the impression that a personal God is meant, I have named the ruling principle, the Great Dynamis; so that it is eminently scientific to say the Kingdom of the Great Dynamis is both here and there, because it is within all things. Mr. Robertson further says: "I would like any of your contributors to quote one single statement of doctrine held by the Catholic or any of the Protestant churches for which Christianity is in any way responsible, or for which there is honest Scriptural support." Without going into detail, I will say: Christianity is in every way responsible for every theological dogma which relates to Jesus Christ being crucified and offered up as an atoning sacrifice for the sins of the world; and for the condition of salvation offered in that

whosoever believeth in him shall not perish, but shall have everlasting life. For honest Scriptural support turn to Romans 14, 15th verse; I. Cor., 15, verses 1 to 5; Gal. 1, verses 1 to 5; Gal. 2, 20th verse; Gal. 3, 13th and 26th; I. Thes. 1, 10th verse, 4th chapter, 14th verse, 5th chapter, 9th and 10th verses; I. Timothy, 1, 15th verse; 2d chapter, 5th and 6th verses; Heb. 9, 14th and 15th verses, chapter 10, 10th to 15th; I. Peter 3, 18th verse, 4th chapter, 1st verse. But why take up time and space with such quotations when every Christian catechism abounds with "honest 'Scriptural' support?" Mr. Robertson seems to be under the impression that Christianity was founded by Jesus, when it was not; it was introduced by men who believed in the fallacy that mankind were real sinners and that Jesus came to die, so that they could be saved. In his book, "Faith of Our Fathers," Cardinal Gibbons says that "the Christian religion was founded in the year 33," and that Jesus made Peter the head of it, the which Protestants deny. We now know, positively, that the Christians made Peter their primate and that Jesus had no hand in the formation of their church. The corroboration of this statement is in the fact that the Christian church has never preached the gospel of the Kingdom of God; as I said in my reply to Mr. Turrell, it has preached the theory of the kingdom of man. The Christian dogma of the freedom of the will and man's responsibility for his vicious condition annuls the sovereignty of God, hence the place where God reigns is not within man; it is a way off "up in heaven" and man has control of the whole saving situation himself; as he wills, so he is lost or saved. The new science of evolution shows positively that that Christian idea of things is false and that the principle which Jesus laid down is true—the kingdom of the ruling principle is within and among all things and the leaven of the dynamic forces is working mightily for the good leavening of the whole. He that is able to receive this truth, let him receive it.

Minneapolis, Minn.

RELIGIOUS LEGISLATION.

BY HULDA L. POTTER LOOMIS.

IF there is one tendency of our times which, more than another, indicates a repetition of the history of the past, to which we refer as "the Dark Ages," and which must of necessity cause grave apprehension to every thinking mind, it is the persistent and unscrupulous effort of the clergy and theologians in all parts of the country to influence legislation which can in no way be considered as pertaining to civil government or civil affairs, but which it cannot be denied, is based simply and solely upon religion.



HULDA L. POTTER LOOMIS.

It must be conceded from every standpoint of justice and reason that such a basis for legislation is a most perilous one, and calls for decisive and concerted opposition by all who are not willing to witness the establishment of a state religion in the United States, for this is the logical ultimate result of present efforts.

The wisdom of George Washington's warning, "Eternal vigilance is the price of liberty," was never so emphatically exemplified, as when we

turn the searchlight of our inquiry and investigation upon the active endeavors of those who are so rapidly effecting the consummation of their plans (i e.) the destruction of religious liberty in America.

It seems incredible that the movement could have gained such headway that the most casual observer cannot fail to recognize it, and also the peril which threatens the American people in consequence, for unless a check-rein is speedily applied to the ecclesiastical meddlers with our State and National legislation, it will ere long be too late, if indeed it is not already so.

It has often happened that reformers and others in their great zeal to correct certain recognized abuses of liberty into license, have unwisely

used their influence to secure legislation which, in its effect, was more baneful than the evil it was intended to counteract.

It is the inevitable result of the efforts of the minority to compel the majority to conform to their ideas of morality.

The danger of the situation at the present time is manifestly apparent, when the citizens of any State, relying upon the rights guaranteed to them by the Constitution of the United States, to worship God according to the dictates of their own consciences, are suddenly awakened to a realization of the fact that the State in which they live has enacted laws, at the instigation of the clergy, that are contrary to the principles of the Constitution, and that, according to those laws, they can no longer follow the dictates of their own consciences to worship God, or refrain from doing so, but must outwardly and hypocritically, at least, conform to a religious creed or dogma which they do not voluntarily subscribe to, and which offends all sense of reason and justice, or suffer punishment in consequence.

We are willing to submit the proposition that many people with fairly good intentions, and otherwise broad-minded, have lent their influence to further the enactment of laws relative to the observance of Sunday as "the Sabbath" or the "Lord's Day" without comprehending how disastrous and far-reaching in its evil effects such legislation must inevitably become.

However, this fact does not excuse such thoughtless endeavor on their part.

No one has any business to lend their effort and influence to a cause which affects the interests of the masses, without due consideration of the possibilities of its being used as an instrument of injustice and persecution of one portion of humanity by another.

It would appear that those who have labored so assiduously to accomplish the enactment of Sunday legislation have not thus considered its possibilities for religious persecution, or if they have done so, their conduct is all the more reprehensible, and no condemnation is too severe which can and will be meted out to them.

Even if they were unfamiliar with the lessons of the past, if they were possessed of ordinary reasoning powers, it would appear that the most natural course of reasoning would be that in the event of the enactment of any laws pertaining to religion, or any matter which had religion as its basis, would be unjust to a large portion of humanity—for even if all who were religiously inclined were agreed upon a particular

matter, by far the greater portion of the population are not church members and do not subscribe to any form of religion whatever, and should not therefore have any religious observance forced upon them.

In the absence of any other motive or consideration, the teaching of the Golden Rule should apply with sufficient force to prevent such injustice being done to anyone.

It is needless to assert that those who preach the Golden Rule from their pulpits have ignored their opportunity to put it into practice in many instances, and in none, more so, than in the present.

Imagine, for instance, what an uproar there would be among the clergy and the members of their churches against any effort of non-religious people to secure legislation to compel them to renounce their religious beliefs, and force them to labor or indulge in a ball game or other recreation on Sunday, contrary to their views and inclinations, yet can any fair-minded person see any greater injustice in one instance than in the other?

If the question of Sunday observance alone was to be considered, it would be vicious enough to meet with the condemnation such legislation deserves from everyone, but to those whose keen perceptions discover in Sunday legislation the opening wedge to other and still more pernicious legislation is presented the problem of how to meet and overcome the danger which is now upon us, or prepare the people to meet the consequences of their own folly and neglect in not exercising that vigilance which is necessary to the preservation of our heritage of liberty.

The history of the church is replete with failure to present acceptably to human intelligence the benefits of the so-called Christian religion, which failure the church acknowledges by having to resort to the arm of the law to enforce its dogmas upon the people, and by thus doing we should not forget the State puts it out of its own power to interfere when religious persecution is practiced by the strongest religious sect upon another weaker one. Wherever the state has espoused the cause of religion the latter has ever become the dominant power.

It may be beyond the comprehension of many that the history of the church in the past which resulted in the Inquisition of the twelfth century, with its attendant rattle of chains and blazing firebrands, is about to be repeated in America, yet such is inevitable unless an heroic and unfaltering organized effort is made to prevent it; failing this, our blood and the blood of our children must be upon our own heads.

There are "Sabbath Protective Leagues" being formed in nearly

every State in the Union, and their most strenuous effort is being put forth to secure the enactment of laws compelling the people to observe Sunday as the Sabbath. These laws are unconstitutional, yet they are being enforced in many objectionable ways, but only upon those who are unable to make the fight necessary to prove the unconstitutionality of the laws.

As long as steam and electric railways are run, newspapers printed and sold and numerous other things done which the people demand on Sunday, the attempt to close drug stores, news stands and various other small establishments is illogical and unreasonable, and is persecution pure and simple, for a prohibitory or compulsory law which can be enforced upon one class of the people and not upon all, is, in its very nature, an instrument of persecution.

To offset the influence of these "Sabbath Protective Leagues" it would be wise to organize something in the nature of "Liberty Protective Leagues," if we are to retain any of the liberties vouchsafed to us by the Constitution, and one of the liberties we should fight hardest to maintain is religious liberty, for it is manifestly certain but few comprehend to what extent religious liberty is imperiled by the same old foe that has always threatened it, and whose long skeleton fingers are upon the hand in the Vatican at Rome.

In closing this necessarily brief article I cannot refrain from calling the attention of my readers to one or two facts, in the hope of directing attention to a matter that I have never yet seen in print, nor heard any warning being given to Protestant Americans.

In the Jesuit oath is a clause to this effect: "We will assume any religion heretical, in order to propagate the interests of the Mother Church."

We may be sure it is not an idle oath, nor one lightly taken, and that in requiring such an oath the generals of the Jesuit order have discerned an advantage to be gained in such an action.

We need only to turn our eyes to England, where the Jesuits have succeeded in getting through the universities of the Church of England and secured appointments as rectors in that noted Protestant institution, where they have already exercised so much influence that one by one the idolatrous practices of the Romish church have been introduced until the people are in a continual uproar of protest. The same thing is being done in the Episcopal church in this country—the introduction of the mass, the burning of candles and other ceremonies of the Romish

church is quite common, as is generally known, but what is not so well known is the fact that Jesuits are preaching in many orthodox pulpits throughout the country, and while they are too diplomatic to attempt the introduction of Romish rites in orthodox churches, they are none the less active in their efforts to get the different States and nation to formally recognize Sunday as the Sabbath, and compel its observance by the people. They are also active in doing all that they can to bring Protestantism into disrepute and destroy the influence of Protestant churches.

With its agents in disguise in Protestant churches, working for the state recognition of Sunday as the Sabbath, and its enforced observance, it is not necessary for the Roman Catholic Church to give the people any alarm by openly giving too much aid or assistance to the movement, and thus we find there are comparatively few names of Romish ecclesiastics on the lists of those engaged in the work of these "Sabbath Protective Leagues."

Let the Protestant people who attend orthodox churches watch the movements of their ministers and uncover the wolves in sheep's clothing.

Many of those who formerly attended these churches have detected the false note in the teaching of their pastors, and this is one of the reasons for the falling off of attendance therein. Let us no longer be deceived, nor deceive ourselves.

Rome is a crafty foe and all who would not become her victims must be alert and watchful, and there was never more urgent need of it than at the present time.

Chicago, Ill.

ORTHODOX BAPTIST PREACHERS.

BY J. M. GILBERT.

I ONCE had an argument with a Baptist preacher upon the subject of Evolution. He was one of those aquatic fowls that wanted to make all of the noise so that nothing else could be heard, and after getting through with his harangue, would hie himself away. To get a fair



J. M. GILBERT.

show at him I wrote him a letter, giving my reasons for believing in Evolution, also my reasons for disbelieving in a God. I requested a private reply, stating that if he had any convincing arguments to produce them. He made no attempt to do so, and I learned afterwards that he had admitted his inability to answer. Said that it would not do to circulate such as that among the people.

Not long after that my brother had a little child to die. He, like a majority of the people, thought he must follow the old custom of getting a sky pilot to make a talk at the grave. He procured the preacher mentioned above. The preacher indulged in a lot of high-sounding but empty words about the budding and blooming of

the trees and flowers in spring as being proof of immortality. But any one gifted with a grain of common sense ought to see that a revivification of vegetation in spring cannot possibly be analogous to a resurrection of the dead. These things cannot be proofs of immortality. Dead once is to be dead forever. There is no analogy in Nature for a future life of any individual, be it animal or vegetable.

The preacher, to get even with me for the letter which I had written him, quoted the passage in Psalms: "The fool has said in his heart there is no God." It is my opinion that he wished to retaliate for my letter, and no doubt he thought it would sink deeper upon this particular occasion. It is the way of priestcraft to slander and insult in such

places and under such circumstances that should any one rise to remonstrate they would be indicted for disturbing holy worship. But the use of the above words was nothing more than I expected and was not surprised.

Another young Baptist preacher was helping to hold a revival at my town. In one sermon he said a person could not live without sin. If the Bible taught that a person could live without sinning, it contradicted itself. That if it contradicted itself he would quit preaching. I thought that, if he was sincere, it would be a good opportunity to do some good work for the cause. I wrote him a letter in which I pointed out many contradictions, and asked him to be good enough to keep his word. I told him that any time he felt competent to harmonize the contradictions which I gave him that I would come out to hear him, or he could answer by letter. He made no attempt to harmonize them or to answer a single argument, but about a month afterwards he wrote me an abusive letter, comparing me to the devil, and using a vulgar name, and said, "I am commanded not to cast pearls before swine."

Such phrases, "The fool has said," etc., and the one just quoted from the last preacher, are really the inventions of priestcraft. They hurl them at their opponents instead of producing arguments, and the silly and unthinking greedily gulp them down as unanswerable arguments. And their Bible contains many phrases of like import, inventions of priestcraft, to be used as occasion demands.

This alone, it seems to me, is good evidence that the Bible is largely a work of priestcraft, compiled in such a way as to support them in their nefarious business of making people willing dupes and slaves to support them in idleness and luxury. "Behind a wall of obscene Bibles they skulk and sling their slanderous libels." And their blind followers parrot these stereotyped phrases at every opportunity and imagine that they are using sound arguments.

I wrote this last preacher a letter in reply to his abusive one. but I have never received anything more from him. He asserted that he could harmonize all of the contradictions. I wrote him that nothing could exceed the egotism of an upstart like himself, who counted himself greater than Chadwick, Savage and Ingersoll, whom I had quoted. I wrote him that he might have given us an example of the facility by which he harmonized the contradictions. Those who have asserted that Colonel Ingersoll was fighting a man of straw must be densely ignorant

of the orthodox preachers in the South. I find that a majority of them are more intolerant, conceited, arrogant and bigoted than any other class of people. A great many of them are insincere. The South is my native country, but it is more religious because more ignorant. It is a truism that ignorance is the mother of devotion. A Methodist preacher in our town stated in the pulpit that he never was called to preach, but that he was preaching because that was easier than to get out and work. He stated the exact truth, and that fully applies to all preachers who live by that means alone.

Another Baptist preacher took dinner at our house one day. I came in just in time to hear him make the remark, that so many different churches and creeds were the cause of Infidelity. I took issue with him as to the real cause of Infidelity. The real cause of Infidelity, we all know, is a recognition by us of the falsity of the fundamental doctrines of Christianity. I told this preacher that the contradictions contained in the Bible were the cause of so many warring sects and so many conflicting creeds. For this cause no two people could understand the Bible alike. I said that Paine had proved the so-called prophecies of Christ to be glaring impositions and fraudulent. I pointed out the one about the virgin bearing a son, and he could not get around it. I also showed him that Christ, if a real person, was a false prophet, if the New Testament writers had correctly reported his words. I gave him Paine's "Examination of the Prophecies" to read, and he said that he would read anything. He returned the book without comment. I noticed that in the last Baptist revival, referred to above, that he took no part, neither do I believe they invited him. It is my opinion that he had become too liberal for those narrow-minded bigots.

Homer, I. T.

INDIVIDUALISM AND ALTRUISM IN ECONOMICS.

BY E. W. KENYON.

THERE is probably no subjects, at present, more alive and interesting to all classes of people than that of economics. It fills the very intellectual atmosphere we breathe, even attracting the attention of the unthinking. We hear it from rostrum, press and pulpit. It generally takes an earthquake to set the masses to thinking. Our great anthracite coal strike has furnished the earthquake that has been a great eye-opener and set everybody to thinking. During the last thirty years the enormous and rapid accumulation of wealth and power in the hands of a few individuals has been comparatively unnoticed in its profound significance; until the great strike taught the imminent danger of individual monopoly of the necessities of the people, and it is becoming more and more apparent to the masses that any power which can monopolize their necessities can make them slaves.

Many eminent and conservative statesmen have recently pointed out that the centralizing power of the monopolistic trusts is inimical to the rights and interests of the people; hence the widespread agitation to curb the power of injustice and tribute concealed in the trusts. On the field of economics are encamped two antagonistic forces; exclusive individualism, and altruistic mutualism; ultra conservatism, and progress; the former are championed by the church and the privileged classes; the latter by the real friends and would-be benefactors of all mankind. The most numerous, powerful and organized body of the latter are the Socialists. The Catholic church hates socialism as the devil does holy water, and Protestantism only in less degree. And all ultra conservatism seeks to make a bugaboo of the word, deeming their contemptuous ostracism of greater popular power than their arguments. Doubtless encouraged by their success in making the word infidel a contemptuous epithet, it has been found this method more easily silences opposition than honest argument. Christianity always has and does stand, first, for the divine right of the church; second, for the divine right of property, however acquired. Assuming the superiority of the aristocracy of wealth, privilege and arbitrary rights. It is the gospel of greed, unrestrained individualism and selfishness versus the socialistic or mutualistic principle which stands for intellectual freedom in the realm of mind; and in economics, for justice, equal opportunities, happiness, best good of

all, and the protection of the poor and weak against the greed of the strong; for the natural rights of man against the so-called divine rights of property, king, priest, or unjust social order. Who are the real friends of the people—those who seek to oppress and rob them, or those who would elevate them and give them all their rights? Who are striving for the real brotherhood of man—Germany's great Christian war lord, who is straining every nerve to strengthen his army and build up a great navy, or the two million of his socialistic subjects who are striving to abolish both in the interest of peace, prosperity, and brotherhood? Wolf von Schierbrand says, "The German press is now almost as effectually muzzled as that of Russia, lowering the national standard of political thought and liberty." And that "the press of the Socialist party is practically the only bulwark now left on behalf of even the moderate degree of freedom that existed under former sovereigns, and Kaiser Wilhelm hates the Socialists bitterly." Another object lesson is France, where the Socialists, led by M. and Jean Jaures, are striving for gradual disarmament and universal peace. And thus after twenty centuries of the reign of the Prince of Peace we find all Christian nations impoverishing their people preparing for war with each other, and the only powerful and organized protest coming from a society the universal church brands as the enemy of religion.

In a notable attack on trades unionism and mutualism the Rev. Dr. Newell Dwight Hillis, in a recent sermon in Chicago, championed individualism in economics and in Christian teaching from the text, "Let every man bear his own burdens." Very good. But the doctor says nothing about the unjust burdens forced on us by others—like doubling the price of coal and the necessities of life to make a few individualistic millionaires; those burdens that greed and selfishness, through special privileges, impose on the less fortunate. Bear your own burdens is not the question, but must we bear burdens to make others rich? The doctor champions the universal church view, that all reforms must come from the individual, and says, "Our soft and luxurious age wishes to escape responsibility. It traces all troubles back to institutions on the outside instead of to individuals on the inside;" and says, "Is a man a drunkard, a tramp a vagabond? Blame competition, corporations, anybody excepting the individual who loves idleness and hates work." True to the ecclesiastical idea the doctor claims that "Jesus Christ has an instant remedy, but it is the remedy for the individual, 'Ye must be

born again.' " And farther says, "Christ's philosophy of life, not less than Paul's, is the philosophy of individual excellence—that is the spring of social happiness and progress." Like all priests and clergymen he thinks that to be born again and become a Christian is a panacea of all our ills, economic and otherwise. Does the world's history substantiate any such claims? Take, for instance, John D. Rockefeller; he typifies individual development. He has been born again, is a good Baptist, does not go to the theater; his status fully fills the orthodox receipt for "individual excellence." But how did the born again doctrine and individual excellence benefit the competitors that he mercilessly crushed through the sharp and unjust scheme of rebates, whereby he got a refund of fifty per cent of freights on his own as well as on all competitive shipments? Or how does the new birth panacea benefit the people of America who will be forced to quit using oil or else donate ninety-three or more millions a year to the needy Mr. Rockefeller and his poor associates, because of a four cent wholesale advance on oil from September to December? The poor stockholders of the Standard Oil Company only got forty million dollars divided last year, and it may be Mr. Rockefeller needed a hundred million or so more to boom the born again business, or to help perpetuate orthodox economics and orthodox religion. And, besides, the people have been fooled, if in their simplicity they trusted Mr. Rockefeller would not water the stock of the Standard Oil Company because he had been born twice, and had full scope to exercise his "individual excellence." Another blossom of unchecked individualism very much in evidence of late is the divinely appointed, by the grace of God, Mr. Baer, who is one of "the Christian men to whom God, in his infinite wisdom, has given control of the property interests of the country." He too has been born again, but that does not prevent his company from charging three-fold freight on anthracite as compared with bituminous coal and other commodities. This specimen of individual aggressiveness has of late acquired great notoriety for his piety and uncompromising hostility to the public welfare in general, and that of the miners in particular. Of him and his associate companies Ernest H. Crosby has to say: "The plain facts of the coal trade are that coal that costs the mine owners \$1.87 at New York sells there for five to six dollars a ton in ordinary times" (this winter \$12 or more). "This enormous profit, with a small deduction for the retailers' commission, goes into the pockets of the

monopoly and the taking of it is as much a crime as if the flesh and blood of the miners and breaker boys were minted into coin. It is money screwed out of the wretchedness of fellow men. It is intolerable that the growth of great fortunes should be fertilized by human misery." —January Arena. Of Baer and his associates ex-Attorney General Richard Olney exclaimed: "Who are they who are so insistent on suppression of lawlessness in the mining regions? Why, the most unblushing and persistent of lawbreakers. For years they have defied the laws of Pennsylvania, which forbids common carriers engaging in the business of mining. For years they have discriminated between customers in the freight charges on their railroads, in violation of the interstate commerce law. For years they have unlawfully monopolized interstate commerce, in violation of the Sherman anti-trust law. Indeed, the very best excuse and explanation of their attitude is that, having violated so many laws for so long and so many times, they may rightfully think they are wholly immune from either punishment or reproach." One thing is sure, that we cannot trust the individualism of Rockefeller, Baer and all the other captains of industry to be pioneers in the field of altruism or a just system of industrialism. It seems to me that two thousand years' trial of the individualistic principle in economics is a sufficient trial, and inasmuch as it has culminated in the era of greatest greed that the world ever saw—a greed that permeates all classes and conditions, tending to nullify the very foundation of morals, justice, brotherhood and honest dealing. It is about time to initiate some more hopeful system of doing justice to our fellow men. Compare ecclesiastical individualistic philosophy of selfishness and greed with the broader and deeper insight and sympathy as expressed by Martin S. Knapp, chairman of the Interstate Commerce Commission, who says, "The time is fast approaching when corporations will absorb all important undertakings" (Senator Hoar in his recent great speech on trusts showed the possibility of a few or even a single trust controlling all the necessities of the people), and that "the legitimate and inevitable offspring of corporations is monopoly. We are now at the beginning of a critical transitional period in which the whole structure of industry and social life is liable to be subjected to a strain for which experience furnishes no guiding precedent. Can we raise the wide realm of industry from selfishness to charity, from strife to friendship, from competition to co-operation, from the warring instincts of the savage state to the larger and

nobler needs of associated life?" No, priest, clergyman, and ultra-conservative, your "born again" and "individual excellence" panacea has, after centuries of trial, utterly failed to evolve a just economic and industrial system, but the dawn of co-operation and mutualism gives hope to the toiling millions and economic evolution is tending "to the larger and nobler needs of associated life." The more complex society becomes the greater the necessity of self-surrender and the greater social necessity and benefit of checking predatory individualism.

Co-operative democracy will vastly elevate the masses without lowering ability or genius. It will not put "Shakspeare to dropping white beans," but will demand more Shakspeares, because a vastly larger number would have sufficient leisure and culture to appreciate him. It would promote honesty, good will and brotherhood, because justice would prevail. The love of philosophy, culture and science would supersede the inordinate love of gold. Individualism of the highest order would be vastly enhanced and legitimately employed without wronging its neighbor.

The inexhaustible problems of the universe would lure and fascinate ability and genius. The noblest and the greatest individuals have been the unselfish benefactors of mankind, like the scientists, who, free from greed, ask not gold for their priceless discoveries, but freely give them, an everlasting heritage, to elevate and uplift all mankind. Altruism has produced great individuals, wherever it has been tried. Andrew D. White says of Pinel and Tuke, that "they stand with Grotius, Thomasius and Baccara—the men who in modern times have done most to prevent unmerited sorrow." Like Lister, who discovered the germicide system, whereby humanity has been forever relieved from so much sorrow and suffering, these noble men did not toil for greed of gold. They sowed for other to reap, instead of reaping what others sow, as do our great captains of industry. This sordid age, the blossom of predatory individualism, forgets or does not know its real benefactors. It rears monuments to its Napoleons, who slaughter their fellow men; but it neglects graves of its greatest benefactors, and makes pilgrimage to the tombs of worthless saints. It worships mammon and values riches above man. So long as society gives individuals or corporations special privileges and license to lay tribute and unjust burdens upon others, there can be no brotherhood of man. The leopard never changes its spots. The individual, as the "soulless" corporation and priest always

has and, uncontrolled, always will work for selfish ends. The salvation of society is to evolve a system that will make it impossible for followers of greed and mammon to degrade and impoverish their fellow men. The morals and the justice must be embodied in the system and not intrusted to individual excellence. Not but that individual excellence is a noble thing; but what we need is an economic system founded on the eternal rock of universal justice that will make its existence possible instead of logically producing monstrous greed.

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GOD IS LOVE.

BY THOMAS ALLEN.

THIS assertion is continually made and insisted upon by the churches, ministers of all Christian denominations constantly urge it in the most unhesitating and determined manner, but the question constantly arises, how do they know, or rather, do they know? If they do, they must have obtained the information from one of two sources, the Bible or nature. Now, the Bible describes Him in a number of different ways. He has an assortment of characteristics, good, bad, and indifferent, according to that book, and there does not appear to be any good reason why love should be selected and urged so continually and so determinedly as to destroy all other traits of character. The other source of information is His works, and we can well afford to concede all that can be said of the wonderful adaptability of the creation to our needs, our comforts, our happiness, and our pleasure. The beautiful sunshine, the useful animals, the luscious fruits, and the lovely flowers, the many beauties of nature, as we find them, extolled by thankful hearts and pious poets. We accept all these, and with our good Christian friends gladly offer our thanks and praises for them. But do we not in this extravagant thankfulness suppress one-half of the truth? Noxious and poisonous plants, dangerous animals, venomous reptiles and insects abound much more, until subdued by man, mostly by severe and dangerous labor. Suppose this scene, which has many times been a reality: An honorable, industrious and religious young man, with a loving wife who is also a kind mother, in their laudable endeavor to establish a happy home, brave the hardships incident to the life of a farmer in a newly settled country; their little daughter, in the freedom and joy of the open air and sunshine, is tempted by some deceitful flower, growing not far from the humble home of her happy childhood. In her innocent and natural love of the beautiful she is tempted to pluck it, but is immediately struck and bitten by a rattlesnake; her screams of alarm startle her little brother, himself scarcely more than a baby, but a brave and noble boy, a boy who, if permitted to live, would have been a source of continual pleasure and help to his par-

ents for many years, and a brave and noble man ; but alas ! the deadly bite of the reptile poisons this little would-be rescuer also. The screams of the children call the over-anxious mother, who in turn makes hurried and distressing call for her husband ; together they see the fatal bite, and the dead reptile. Such remedies as the frenzied mother can think of are hurriedly sought and applied, while the father unhitches his only horse from the plough, and, mounting him with one excited bound, urges the poor beast to his very utmost speed, regardless of the suffering thus inflicted upon his docile and useful servant. At the end of several miles he finds a doctor, who in turn inflicts the same punishment upon his horse, only to arrive at the scene of the tragedy in time to apply some ineffectual supposed remedies, and witness the deadly effects of the subtle poison and the frantic grief of the loving mother. Thus is the legitimate happiness they had a right to expect snatched from them, and nothing left but two little graves. Now the question arises, why was this reptile created ? Was it in love ? The most wonderful and perfect mechanism was formed, the sac for storing this deadly drop of fluid, the wonderful dentistry by which it is extracted from surrounding vegetation by the reptile, the perfect and effective spear by which the puncture is made, and the injecting syringe, was all this conceived and formed in love, that wonderful overwhelming love of which we hear so much ?

Take another instance : A useful and unoffending young man or woman, bathing in the beautiful lake or ocean, is suddenly overcome by a cramp, and a brave man instantly flies to the rescue, but is rendered powerless by the excited embrace of the alarmed bather, and both sink to death. Was it this unbounded love which gave the amphibious power to the frog, but denied it to the human race ? Now, this is not heaping flame and censure upon the creator, being willing to believe there is some good and proper reason for the creation being as it is, although the knowledge of it is denied to us. Our complaint and condemnation is upon those who in view of often recurring facts such as these continue to urge their belief that all is love. Can it be conceived that having all the power love would permit such unnecessary suffering ? Is it wise to suppress or exaggerate any part of the truth to suit our own ideas and wishes ?

A KIND LETTER THAT DEFENDS SPIRITUALISM.

BY J. M. PEEBLES, M. D.

My Friend Green :

YOU have learned ere this that I am home again from a fourth voyage around the world in the interests of Spiritualism and Liberalism generally. Travel is wonderfully educational, as well as exciting. It lengthens the golden chains of friendship, brightens our affections, enlarges human nature, and tends to a practical consciousness of brotherhood.



J. M. PEEBLES.

Allow me to say that I was greatly delighted with your February issue of the Free Thought Magazine. It always has a clean face, is gotten up in excellent style, is rich in varied theories, and indicates a growing wealth of thought. The two articles that most interested me in the February number were those of George Allen White and W. W. Walker, of Carbondale, Ill. They wrote from opposite standpoints, one considering Spiritualism a "delusion," and the other, a positive, demonstrated fact—and yet both of their essays

breathed that broad-minded, fraternal spirit that glorifies our better humanity. The last two or three lines of Brother White's kindly essay touched the deep, sympathetic cords of my nature, and I felt to say from my heart's core, "Cheer up, brother! Cheer up! You will not forever 'sleep in silence.'" No, no, admitting that there is no God, material nature is not mean enough, cruel enough to blot out such a royal-souled brother. Some things must be accepted upon the testimony of others. Neither he nor myself have literally measured the distance between our earth and the sun, and yet we believe it to be about ninety-three millions of miles. Touching spiritual intelligences, I have crossed the borderland of belief, into that upper, brighter realm of knowledge. Every day of my life I am conscious of the presence of invisible intelligences; but I

did not call my stenographer to write anything upon Spiritualism, but rather to express my utter surprise that the Chicago ministers, and among them such men as the Rev. John Thompson, should be striving by all possible means to have the "Bible read in the schools." This at once provokes the inquiry, what Bible? The Vedas of the Hindus, the Avesta of the Parsees, the Tri-Pataka of the Buddhists, the Koran of the Moham-medans, the Old Testament of the Jews, the New Testament, the book of Mormon, or Mrs. Eddy's last scriptural revision? There are many Bibles. Probably the seventh-day Adventists mean the New Testament, but no manuscripts of the New Testament carry us nearer to the originals than the fourth century. Primarily, the early Christians had no sacred books but the Old Testament.

The Bible is not a book, but a collection of pamphlets and apostolic letters that Catholic councils voted to be inspired; but if the Bible be really the inspired and infallible word of God, what audacity for Christians to revise, re-revise and modernize it!

The old English version was translated in 1611, and called King James' version. This version was revised in the reign of Henry VIII., and this was again revised in the reign of Queen Elizabeth. The New Testament has been revised several times during the past 300 years, the last taking place and ending in Jerusalem chamber, Westminster Abbey, about 1880.

In the revised edition (especially by the American Committee), "devil" reads demon; "hell," hades. In Mark 16: 16, "damned" reads condemned. John 7: 38, "Out of his belly shall flow rivers of living waters" reads "from within him shall flow," etc.

"Heresies" reads factions. In the whole of the thirteenth chapter of I. Corinthians, "charity" is made to read love. This was not only correct, but a very wise translation of the Greek word.

The First Epistle of John, the very pillar of the orthodox trinity, says, "There are three that bear record in heaven," etc., and this is entirely thrown out as an interpolation.

In the reign of Queen Mary, the Protestants got out a biblical translation called the "Breeches Bible." In this edition, Genesis 3: 7, reads: "And they sewed fig leaves together and made themselves breeches."

"The Vinegar Bible" got its name from the fact that the "parable of the vinegar" appears instead of the parable of the vineyard, at the heading of a chapter.

"The Servant Bible" originated in this way in 1640 (see third chapter of Genesis) : "Servant" should have read "serpent."

"The Wicked Bible" was so called because of the omission of the word "not" in the rendering of the seventh commandment. This so angered Archbishop Laud that he fined the careless printer.

"The Bugge Bible" was so named because in a translation published in 1551 appears this rendering of Psalms 91 : 5 : "So that they shall not nede be afraide of any bugge by nyghte."

The old "He Bible" took its name from the blunder in translating Ruth 3 : 15, "He measured five measures of barley and laid it in her, and he went into the city." This should have read "she," Ruth went into the city.

"The Molasses," or "Treacle Bible," came from the translation of Jeremiah 8, where "there is no more treacle in Gilead." This so horrified the clergy that its sale was suppressed.

"The Wooden Leg Bible" originated in a biblical illustration of the scriptural parable of the sower, where a wooden-legged Satan is pictured in the very face of Jesus sowing tares. This must have looked very funny—a one-legged devil hopping along after Jesus sowing tares; and confirming what I long contended for, that if there be a "devil," he is decidedly industrious, and such industry deserves universal commendation.

The liberal-minded, regal-souled Thomas Paine wrote so slightly of the Bible, or bibles, and of the devil, that the orthodox of his day penned, it is said, these lines for his tombstone :

"Poor Tom Paine, here he lies,
Nobody laughs, nobody cries;
Where he's gone, or how he fares,
Nobody knows—and nobody cares."

In contrast with the above, consider these beautiful lines from the good Quaker poet, Whittier :

Enough, and too much of the sect and the name;
What matters our label, so truth be our aim?
The creed may be wrong, but the life may be true,
And hearts beat the same under drab coats or blue.
So the man be a man, let him worship at will,
In Jerusalem's courts, or on Gerizim's hill.

Here I am reminded of the alleged Nazarene's words : "It is easier

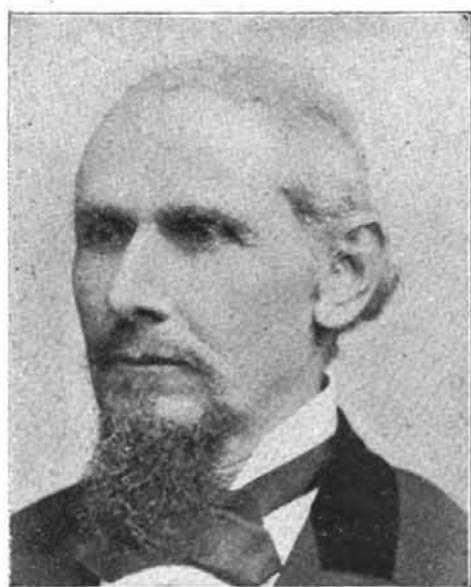
for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven." And yet, priests and foreign missionaries usually roll in luxuries while many of their parishioners live in a state of abject poverty. The Bishop of London, and the Archbishop of York get each a salary of \$50,000 per year. The Bishop of Durham gets \$35,000 annually. The Bishops of Oxford, Worcester and Bath draw salaries in gold of \$25,000 a year, and the same English paper, that gives us this information, stated a few days previous that there were 150,000 confessed paupers in London. It is a bitter fact that thousands upon thousands of Londoners, and thousands of Chicagoans, go to bed—if they have a bed—hungry and cold each night, and all this within the sound of church bells that ring out calls to worship, and to hear sermons from plush-festooned pulpits on the text, "Thou shalt love thy neighbor as thyself." What a travesty on the lowly, pitying Christ! Is it strange that Buddhist monks in Ceylon and Burma are planning to send missionaries to these "Christian" countries to convert them to a religion whose law is love, and whose path to Nirvana is purity?

Battle Creek, Mich.

TOO MUCH GOVERNMENT—WHERE ARE WE DRIFTING?

BY JUDGE PARISH B. LADD.

AFTER a long life spent in the practice of law and a thorough study of the numerous governmental systems of the world, we do not hesitate to say the people of all countries, more especially of the United States, are too much governed.



PARISH B. LADD.

We have too many officials—many of them mere sinecures—with little or no other occupation than to draw their salaries and assist their superiors in holding their places. We have too much legislation—too many laws, the most of which are, as the numerous writers express it, mischievous in the extreme. We have too much expense, too little protection, and too much curtailment of our natural liberties. While it is true that no people can enter into a governmental system without a surrender of a few of their natural rights in exchange for protection in all others, this surrender should be the least possible amount consistent with protection to all. The axiom should be, the government which infringes least on the natural liberties of the people,

gives the greatest amount of protection and at the least expense, is the best. The governments of the world, more especially ours, take for their standard the very reverse of this maxim. Ours curtails more of our liberties, gives less protection, and at greater expense than any other government in the world.

All legislation which has for its object moral ethics, as such, is mischievous—it is all wrong. Pure morals should be left to regulate themselves, subject, however, to such regulations as are absolutely essential for the protection of individual, and the property rights of others. That our system of Federal, State and local governments has proven a failure has been admitted by all, or nearly all of the great political writers of the times. Under the very foundation of our complicated system, with its

brief tenure of official life, nothing could be expected other than inefficiency and dishonesty of officials; it offers a bait to any one who has the money to buy a place, or the sagacity to secure one by intrigue, deception and fraud, to enter the political arena. As against these things, honesty and capacity have no show. Hence the incapable and dishonest secure the positions; when secured, it is only natural that the successful competitor should seek to get back the money paid out for success. The proof of this everywhere lies in the records of official life. Incompetency, dishonesty, speculation and rascality in general line the pathway of the politician. The fault lies in our governmental system, more than in men. Before we can expect honest, efficient governmental officers the entire fabric must be changed, suffrage to the ignorant, the penal, the purchasable, should be denied; subject to this, the sexes should be placed on an equality.

TOO MANY GOVERNMENTS TO SUPPORT.

We have a Federal, State and lesser governments to support; in each of which, the legislative department seems bent on seeing how much plunder the people will stand without revolution. That the executive branch of government, where is lodged the one man power, is, with some exceptions, fairly honest and efficient, will not be denied. The legislative department, in all its ramifications, from the Congress down to the smallest municipality, is rotten to the core. Not only are we robbed, but our liberties are in the balance with overweight against us.

Government, in fact, the world over, is just what the word implies. A few despoiling the many. We prefer Rosseau's compact agreement between all, for all.

Our Federal government has, since our Civil War, been making rapid strides for powers not found in the Constitution. Along this imperialistic line, and for its support, the Congress has finally saddled the people with an annual expenditure of over \$800,000,000. Added to the burdens of this Federal monster, the several State and municipal governments have imposed taxes about equal to those of the general government, one billion, six hundred millions of dollars, to be paid annually for government. This sum, if judiciously expended, would nearly feed, clothe and house the 76,000,000 of our people. It would far more than support all who need assistance—it would give them all the comforts, with many of the luxuries of life. All of this vast sum of money our people must

pay annually, as taxes, directly and indirectly, to be governed, to have their natural liberties voted away.

For this vast expenditure what do our people receive in return?

The politicians talk to us of patriotism—love of country. To this we say, Patriotism and love of country—the country which robs us—is an insult; our love to the robber will never take deep root. All such talk is political clap-trap, made by political demagogues to catch voters. Driven from their position the politician tells us that the Federal government gives us protection from foreign foes. To this we say, we need no such protection. Since the organization of our general government we have had, excluding our revolution, three foreign wars, in each of which we were the aggressors, unnecessarily forcing the wars—wars made by our politicians by quasi brainless demagogues. No war is ever justifiable, say all political writers, except in self-defense; not one such have we ever had, nor are we likely to have, unless it be forced on us by some European power, by the unwarranted action of politicians. It is protection against political demagogues, not against foreign powers, which we stand in need of. Our present armament, in men and ships, while ostensibly to hold Europe in check, is, in reality, intended to overawe the discontented, the half slaves of corporate wealth and imperial masters. The Federal officials, while we credit them with limited brains, cannot but see that the time will come when Federal usurpation and official robbery will have reached its limit—a time when even the horrors of revolution will be preferable to slavery. The only real benefit we receive from the Federal government comes through its courts and mails; for this service we not only pay for it over and above the \$800,000,000: but pay in advance. For this indirect tax of \$800,000,000 the people do not get one farthing in benefit. What does the state do for us? She takes care of our blind, deaf and dumb, and lunatics.

Our city, county and lesser governments, what do they do for us? Build our country roads, give us schools, feed our paupers, and rob the taxpayers in general. Bribery in the legislative halls, from Congress to the smallest municipality, unblushingly stalks the public streets, while the robber recklessly votes away the people's money, in excess of power, and without consideration. This has become so common as hardly to be noticed. Imperialism in all its madness, usurpation, plunder, robbery, murder and other crimes, hold our Congress in their venomous clutches. The people in general see all this; but the most of them are too much absorbed in their private business to give heed.

One class—the Socialists—are calling for more government, more officials, more governmental power, the very thing which now curses us. They would have the government own everything, feed, clothe, house, direct and control the people, when all, except the officials, would be slaves; enterprise would come to an end, followed by a return to a state of primitive barbarism.

Another class—Anarchists—are crying down with all government. They affect to believe that mankind can live and be happy without government, a delusion unparalleled.

With all the restraint now imposed by government, crimes are but poorly averted. Take off this restraint; how long would it be until anarchy in its true and most hideous sense would everywhere abound?

The Socialist and Anarchist, like others, see and feel that the present state of society is all wrong. It is, as to the remedy, wherein they err. The world will never see the time when some kind of a government is not a necessity. All discontents, which means all thinking men, politicians excepted, should join forces to secure the best system possible. Government in the hands of the least possible number of competent officials, to hold their places for life, subject to the power of the people to remove them for inefficiency or dishonesty, would be a model system. To prevent the usurpation of power so rife in politics, the people should at all times hold the reins in their own hands; that is, the people who possess the brains to act. Every politician, i. e., all who make it a business to seek and hold office, should be rigidly excluded under the most positive constitutional provisions from holding places of public trust. This class once excluded, the people would be left free to select the most competent officials; the corruption which is now prevalent, and the source of so much of our woes, would come to an end. With life tenures, i. e., during good behavior, the official would, at all times, be on probation, his place depending on competency and honesty; he would have no incentive to do wrong, as now; for he would know that to do wrong would be to lose his place; besides, once familiar with the duties of his position, few mistakes would be made. The legislative branch of government, Federal, State and municipal, now so potent for wrong, and little else than wrong, should be dispensed with, and a commission of a few men substituted therefor. As eight men are now competent to run the Federal machine, they could easily run it with the necessary legislation added thereto. Eight competent men to compose a Senate, always in session, choosing their own presiding officer, who would take the place of our President, would be all the

head force required. In order to avoid their encroaching on the liberties of the citizen, the Senators should, at all times, hold their places subject to the will of their constituents. The country should be divided into as many Senatorial districts as there are Senators. Each district to have absolute control over its representative. In this way, after once in application, all general elections, with the turmoil, expense, corruption and cessation in business, as now every four years, would come to an end, leaving business men to move on at all times, undisturbed in their offices. Only on the death or removal of a Senator would an election be called for, and then confined to the one Senatorial district. Even in such district there could be no strife, because no politician to stir up the people; all such, as before stated, would be deemed incompetent to hold office, if elected. Thus leaving the people free to select the best men for places. The judiciary, and all subordinate officials, should be selected by the Senate, as the most fit body for that work. With such a government, the expenses, by way of taxation, direct or otherwise, would be trifling compared with the present exorbitant rates. Such a government should be inhibited from ever making war, except in defense of its territory, and then to cease at the end of invasion.

What has herein been said about the formation of the general government will apply in full force to State and municipal governments. And any State at its own pleasure may institute such a system without reference to such a Federal government. This, or something better, must be inaugurated, and that soon, if we are to avoid a military despotism, or a revolution. The American people are making rapid strides towards a change. What shall it be? Despotism or revolution? The moneyed power is organized, it has the government, with its army and navy on its side. Labor, too, is organized; it is aggressive, but it has neither money nor disciplined military men. Without a second Napoleon a conflict between forces so divided would be of short duration. Better that the oppressed, who have justice on their side, stop and think twice before forcing such an unequal conflict. Organize, select honest, competent men as civil leaders. Let all such join their forces while they yet have the ballot; fool away no time on side issues or in personal or factional quarrels. One of the great political parties, as now organized, will win. Marshal your forces under competent leaders in favor of the party nearest your hearts; discard all minor issues and factional differences; go into the next presidential campaign on the sole issue of a restoration of our ancient lib-

erties, as in the days of Washington and Jefferson. In such a conflict the reign of imperialism, its banditti, murderers, plunderers and other cohorts of hell will be of short duration. We once had a Federal Constitution, an organic act that was respected. To-day that charter of our liberties is no more; the Congress and the President are working together outside of the Constitution, in the interest of a corporate greed, for the complete overthrow of our ancient liberties, for the establishment of an oligarchy.

Never in the history of our government was there so little legislative and executive ability nor less integrity than now. The great men of our past political history are no longer with us; small men, with limited brains and less honesty, are in power; the body called a Congress is composed largely of political tricksters and plunderers bent on squandering the people's money. Anything for a change; matters cannot be made worse. Our republican form of government has proven a failure, so say all writers and thinkers on such matters. Once a better form of government established, most of the laws, Federal and State, which now encumber our statute books, and curtail our liberties, should be repealed. Give us the common law, which is common justice, with a few simple enactments for governmental purposes, with definite constitutional limitations against the encroachment on reserved rights, is all any people require.

The common law, which we brought over from England, as modified to meet the changed conditions of this country, is all the law needed to meet the relations of our people in their dealings with each other. This common law, which was largely borrowed from the civil law of Rome, is pliable, ever varying to meet present wants, and adjusting itself to the nice equities which arise in litigation. Resting on this law, with able judges on the bench to administer it, justice would seldom miscarry. As for our expensive foreign plenipotentiaries and consuls, they are no longer needed, since our telegraphs and steamships so closely unite the world.

With proper governments in the hands of competent, honest men, three-fourths of our present taxes could be saved.

To what has heretofore been said, we would suggest a banking system, wherein the government issue its notes, redeemable in gold coin on demand, and loan them to the people at a low rate of interest (properly secured). Such notes, backed by the government, would not be subject to depreciation so long as the government rested on a firm foundation. As each man would have more or less of this money, he would, to the extent of his money, be a creditor of the government, and thus inter-

ested in maintaining the integrity and stability of his debtor. Each and all would feel that to endanger the stability of the government would be his own ruin. He would be interested in the suppression of riots, threatened revolutions, and in the expulsion of any foreign force, as well as in preventing wars, internal and external, and in doing away with standing armies and great navies, which are always a menace to peace and stability.

To the foregoing suggestions we would add, give us a law of inheritance, limiting the amount which any one, at death, or in contemplation of death, could give to any one person, association or corporation. Let the amount to near relatives be sufficient for a comfortable maintenance; to others less. In this way vast wealth could never be piled up by the few, to be used to the detriment of the community; for on the death of the millionaire his accumulations would be scattered.

Some time in the near future we intend to offer the Free Thought Magazine an article on the source of the common law, which is common justice and equity, The Jus civile, which to-day pervades the civilized world. It may be justly said that Ancient Rome gave to the world its laws and civilization.

TAXATION OF SCHOOL PROPERTY.

Editor Free Thought Magazine:

At the sixth convention of the United Societies of Chicago and Illinois in favor of taxation of church property, held Sunday, Feb. 22d, John H. Copeland, E. C. Reichwald and L. Sattiel, the delegation to Springfield, submitted the following brief report:

We arrived in Springfield Thursday night, train near three hours late. We met many of the Legislators at the hotel and talked with them. We were very courteously treated and our bills met with favor, but no one was found with courage enough to introduce them. Friday we went to the Capitol and began active operations. While we convinced many with our arguments, we failed to find one that had the nerve to introduce our bills. The champion of the common people, Hon. Clarence S. Darrow, arrived from St. Louis that afternoon. We immediately called on him and told him our mis-

sion. Mr. Darrow said he deemed it his duty as well as a pleasure to introduce and support just measures, indorsed by thousands of his fellow citizens. This ended our efforts so satisfactorily we returned home pleased with our work.

The following are a few examples of valuable downtown properties from which the City, County nor State derive no revenue: Illinois Trust and Savings Bank, valued at \$634,750; Tremont House, \$750,000; Reid, Murdoch & Fischer, \$450,000; A. Booth, cold storage, \$500,000; Armour flats (96), \$100,000; Lewis Institute, \$2,000,000; Washingtonian Home, \$150,000; McCormick Seminary (20 acres), mostly covered with houses, \$3,000,000; Little Sisters (50 flats), \$750,000; Grand Pacific Hotel, \$1,000,000. These are only a few of many thousands of others of the same nature that pay no taxes whatever. C. REICHWALD,

LITERARY DEPARTMENT

PREJUDICE.

BY MRS. C. K. SMITH.

We build a wall of prejudice,
A wall both high and strong,
And think that all outside of this
Is to be shunned as wrong!

We hardly dare to peep above
This wall that we have built;
We might see something that would shove
Us down in depths of guilt!

Our love is overcome by fear,
We dare not trust ourselves;
The light to us is never clear
As one in darkness delves.

Until our needless fears are quelled
No progress do we make,
Just as a forest tree that's felled
No further growth can take.

The aim of the Freethinker is
To raze this senseless wall,
This senseless wall of Prejudice,
And Freedom give to all!

San Diego, Cal.

THE TRAGEDIES OF VOLTAIRE.

BY CHARLES D. STEWART.

VOLTAIRE has been called, by way of honor, the Shakspeare of the French. This comparison would not have flattered Voltaire at all—to his mind Shakspeare knew very little about tragedy and was a mere novice in the art. Voltaire would not have said, as Ingersoll once re-



CHARLES D. STEWART.

marked to me, "Shakspeare is my Bible and Robert Burns is my hymn book." He regarded Shakspeare as a gross groundling in literature, whom he half-excused by the fact that he lived in an age of coarse boors. His plots and his art were ridiculous.

In my edition of Voltaire's works—truly a library in itself—the picture of Voltaire's remains resting in state on the ruins of the Bastille is inscribed with a passage from the tribute of the great Ingersoll. From which we see that Ingersoll was also an admirer of Voltaire—he who thought Shakspeare ridiculous.

Voltaire was one of the three great French tragedians, the greatest of his time, and the author of some of the greatest tragedies in literature. Among

his estimates of Shakspeare he wrote one entitled, "The plan of the tragedy of Hamlet." It is a mere narration of the story of Hamlet in plain words. The reading of it insures as hearty a laugh as the best comedy. And yet Voltaire, with an art that is not art at all, has plainly told the truth of the story—and when you are done reading you are likely to admit for the time being that Shakspeare was ridiculous.

The estimate that the great Frenchman has placed upon another writer of tragedy is an interesting matter to look into for the purpose of forming a conclusion as to the facts. After all, I think it is very simple. Throwing aside all literary abstractions, it may be expressed as follows. If you read a page of Voltaire you are not impressed with the fact that he was a great writer—it is likely to strike you as a plain question and answer, and simply ordinary talk under the circumstances.

Read one passage from Shakspeare and you will be enthralled with its charm. It is immediate enjoyment and admiration of Shakspeare. But read Voltaire to the end. You gradually become wrapped in a growing anxiety for the fate of the characters—an increasing curiosity with regard to the outcome. Things begin to unravel and suddenly toward the

end they begin to take shape and form—all in the most natural manner. You are conscious afterward of a writer who has handled the human passions as a workman his tools or a creator his playing with the worlds. And when you consider that the writer planned it all to affect you in just that way you stand convinced that he was a master. Every little thing he has said or done that seemed so commonplace has had tremendous bearing on the great unity of the ending. In reading Voltaire you think little of the writer, but are intent upon the story and its people, and at the end the conviction as to the writer suddenly falls upon you. Shakspeare you are always delightfully conscious of—but when the end comes you simply know it is time to lay down the book, because there is no more. I have never laid down Shakspeare with such great impression as Voltaire has given me.

Right here we come to an easy solution of this famous controversy in literary history. Is it not simply this? Shakspeare was a poet; Voltaire a master of tragedy as an art—a master by those very traits that would master anything amenable to cool reason and fine taste. No writer has introduced into his works so many human passions and played them against each other with such effect—in this he is particularly a study for writers. He seems to have deliberately sorted out certain human passions—a mother's love or a father's pride in a son, placed with love of country—and then put them in a plot where they would oppose each other. Soon you are confronted with the battle of a human soul—more tragic than all the bloody murders Shakspeare invented for the stage. Such things Voltaire, and, in fact, the French people would not have upon the stage. Voltaire was disgusted with such cheap grossness—such lack of art—in attempting to arrive at tragic effect. Also he laughed to scorn the unnaturalness of the story in the English tragedian and his ignorance in many ways. Voltaire's *Merope*—one of the greatest of tragedies—has not a lover in it. A miracle, indeed.

I was lately struck by the remarks of a certain writer on rhetoric—a quotation will serve to give another insight into Voltaire. Blair's *Rhetoric*, written in the early part of the last century, and published in many editions, still remains a great work. It was written by a professor of the University of Edinburgh. Blair writes, "What one perhaps might not expect, Voltaire is, in the strain of his sentiments, the most religious and the most moral of all tragic poets." This is, indeed, true. And imagine it being written by a Scotch Presbyterian and a minister of the High Church. This will perhaps illustrate how forcibly true it is of Voltaire's work in tragedy. He carved the tragedy of human passions as accurately as one might shape a Venus from measurement—and as pure in conception as the marble itself. His men and women are the models of the virtue itself—and not as mere characters. And yet they are human.

Shakspeare was a poet who wrote tragedy—Voltaire a master of tragedy. But Voltaire was no poet. He could not write it. Shakspeare was gross, flowery, sublime—and even when ridiculous he was great be-

cause poetry dwells in the music and imagery of the very words. One was a genius and the other a man of intellect. I would willingly admit that Voltaire was no genius and think it no detraction—for it is equally great to be a man of such just reason and taste. Still one might hope to attain to some of Voltaire's art of the whole, but never to Shakspeare's inspiration on the spot. The difference is between art and genius.

So we see there is no discrepancy at all. Voltaire was entirely right in regard to Shakspeare because he was not criticizing him as a poet—as a man of sympathetic passion. Voltaire admitted that Shakspeare was good in parts and passages—but he did not admire that as much as we are wont to. I imagine he was unable to appreciate it.

A study of Voltaire will amply repay the time spent. His tragedies elevate and purify the taste. And, best of all, he is "religious."

Judging Voltaire by his literary remains, rather than an actor in history, his great significance is in his tragedies and histories. His philosophic dictionary—I think most Freethinkers will admit—is a thing of the past. Ingersoll took what was left and gave it modern application so that the work is about done on that particular line.

His work in history must be noted. Not only are his histories of the greatest interest, but what is more he was the inventor of a way of writing history. He was impatient of the chronologies of battles and treacheries and royal doings—because he saw their insignificance in the great world of humanity. He wrote of the customs, the intellectual influences and the inner life of a people as well as their leaders. In leaders he showed you their character. He went from cause to effect so that you not only were supposed to read history but to understand it. Now this was an entirely new idea that Voltaire took hold of and its influence has been permanent. Gibbon learned from him.

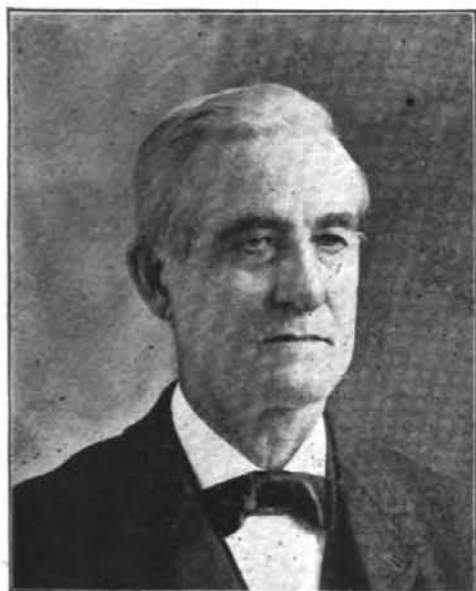
To attempt to write an essay with the heading of "Voltaire" were a work of presumption. His life was so long, his works so voluminous, and his character so many-sided, that he must be considered, in a short essay, one phase at a time. He wrote some seventy volumes, which in their English edition make forty-two large books. The popular conception of him is rather one-sided—vague and ideal. To know him one must read his life and letters as well as his works. And then to estimate him justly would be a work of the broadest views. Some of his letters—to Pope and King for instance—would, I imagine, give the patriotic Freethinker a most sudden shock.

THE GREAT DYNAMIS—ONCE MORE.

BY HARRY HOOVER.

MR. EDITOR: In my last article, November, 1902, I promised to "attempt to refute Mr. Maddock's arguments when he presented any."

I have now to thank him for relieving me from that implied obligation. He says, January, 1903, "It did not occur to me that I had left any question of his unanswered." Thinking that I might have done him an injustice, I have examined everything he has written since June, 1901, up to the present time (64 pages), and I do not find that he has anywhere clearly stated the reasons for his contention, or fairly answered a single question. And I have no excuse for entering the arena at this time except to doff my beaver to the Great Dynamis and his Prophet, and say "Hail and Farewell!" But before doing so I would like to hold the mirror up to Mr. Maddock and let him see himself as others see him.



HARRY HOOVER.

It is a well-known fact that the moon always presents the same side to us. I positively affirm that this curious phenomenon is caused by the existence of a mountain one hundred miles high, on the other side of the satellite.

Now let Mr. Maddock remember that: "It is highly immoral to say that a thing is not so when there is no evidence to prove it." And if Mr. Maddock does not disprove it, I shall triumphantly claim it as an incontrovertible astronomical fact.

(Just here I wish to remind Mr. M. that I never formally denied his Great Dynamis. I simply asked him to demonstrate his theory. So much of his declamation is wasted.)

Our prophet waxes facetious over the fact that I quoted Hedge's Logic." I might have quoted—with equal pertinency, any one of one hundred authors, from Aristotle down to Prof. Jevons. I will name only a few of them: Leibnitz, Whately, Whewell, Bentham, Hamilton, Mill and Bain. I quoted Hedge simply as the one nearest at hand. But it would have made no difference with Mr. Maddock. He would have waved them aside with the same supreme contempt that he treats all "the opinions of mankind."

"Talk about following Darwin, Huxley, Spencer and Haeckel. I have the courage to say that they all left the prime factor of evolution, formation and differentiation out of their theories" (J. M.). If that is not egotism gone to seed I do not know the article when I see it. He reminds me of the old Scotch dame. She looked across the breakfast table and said: "Saundy, dae ye ken I think the whole wurld has gaen a maist clean daft, except of coorse yer sel and my sel, Saundy." Then she added, contemplatively, "An' Saundy, d'ye ken I sometimes hae my doots about you." So we can imagine Mr. M. addressing the Great Dynamis: "Do you know, Dynamis, I think the whole world has gone crazy, except, of course, yourself and myself. But I sometimes have my doubts about you."

Mr. Maddock wants me to resurrect the "design argument." I decline. Life is too short. All the logic in the world would glance off him like a pea from the back of a rhinoceros. He is invincible. He stands like the peak of Teneriff, solitary and alone, "monarch of all he surveys." He has no opponents and only one rival—the Rev. John Alexander Dowie. Rev. Dowie is reported to have said in one of his inspired moments. "Now all that believe I am God Almighty, stand up!" and 3,000 out of 5,000 rose to their feet. Now let Mr. Maddock make his proclamation and see how many of your readers will stand up to be counted.

Carnegie, Pa., Jan. 8, 1903.

A FEW REASONS WHY CHURCH PROPERTY SHOULD PAY TAX.

Editor Free Thought Magazine:

CONGRESS shall make no law respecting an establishment of religion."—Constitution of the United States, first amendment. In direct violation of this plain provision of the fundamental law, every State in the Union has on its statute books a law exempting property from tax provided it is used for religious purposes only. When property is acquired by the church it ceases to pay tax and the amount formerly collected from that property is divided up and added to the tax bills of the producing classes. Thus these unconstitutional "laws respecting an establishment of religion" operate against all who pay tax, and especially against the small property owner who is often compelled to deny his family the things they need in order to pay his taxes. These laws, as they read, do not exempt all property that escapes taxation, but religious interests finding no serious opposition, have taken everything in sight. They refuse to pay tax on anything they own. Business blocks, houses and vacant land, yielding large revenues and increasing in value, are provided with free police and fire protection at the taxpayers' expense. Even city water in Chicago is furnished to all religious, charitable and private educational institutions free of charge to them, but at an increased cost for water to other consumers.

The great principle of right and justice which is violated by all

laws exempting private property from tax, is, that it is an indirect appropriation of public money to private use. If it were proposed to use public money to build churches and pay salaries to ministers, people would at once denounce it as unconstitutional, as well as glaringly unjust. But bigger churches are built and higher salaries are paid to ministers, because they are not required to contribute anything to the support of the government that protects them.

One excuse frequently urged for this refusal to pay tax on church property is that the church is a great power for good in the community, and is entitled to aid and encouragement from the State for that reason. But the man with a large family, a little home and a small income, if he ever stops to think about it, will look with suspicion on the "good" that comes from the little church or the million-dollar cathedral, when he knows that a higher tax is levied on his little home in order that they may escape tax altogether. Besides, the claim that the good emanating from the church is sufficient to overbalance the bad example of tax-dodging, is most strongly urged by those who make their living at the business and are therefore liable to be prejudiced.

Among those not dependent on religion for their daily bread is a great and constantly increasing number of the most intelligent men and women who have come to see that Christianity—which is the prevailing religion in this country—is based, not on demonstrated truth, but on authority; that this authority, which is found in what is known as the Holy Scriptures, comes from a barbarous age of the distant past; that it is "equal and no more to the genius of the times that produced it," and no amount of explanation and "interpretation" will convince them that it can be made to agree in many of its most vital parts with truth, justice and reason when what it says is directly opposed to what we know.

They tell us that churches are not conducted for profit and should be exempt from tax for that reason. For the sake of the argument we will suppose this claim is true. But shall we then put all non-productive property on the free list?

The fact is, the church is a pauper, a beggar. It is an institution that produces nothing and subsists entirely on alms, and it would not be fair to expect the alms taker to see the matter in exactly the same light as the alms giver, who gives only on compulsion of law and under protest. They are willing to take the money just as long as the people will allow it to be collected from them.

The amazing increase in the amount and value of ecclesiastical property in the past half century makes it almost a certainty that the people will not be able to stand it for fifty years more at the same rate. Church exemption, like slavery in '61, has grown to be a gigantic evil, and every fair-minded man and woman should aid in correcting this great wrong.

J. B. Beattie.

2485 West Monroe Street, Chicago.

IS SPIRITUALISM A DELUSION?

BY HUDSON TUTTLE, EDITOR-AT-LARGE, U. S. A.

THE arguments of Mr. George Allen White against spiritualism in *Free Thought* for February, have been so repeatedly met that I do not care to take time to go over the ground. It may be remarked in passing that he makes a rather strange confession after his uncritical augmentation that "spiritualism may be true. We all hope it is. It is the most seductive doctrine of any system, but," adds, "I do not believe it."

Well, with Spiritualists and Freethinkers belief has no place.

What I wish to call attention to is a statement of fact. Mr. White begins his article by saying: "The cult of Spiritualism, as it is called, which originated, or at any rate assumed a much more vigorous existence, forty or fifty years ago in this country, has been steadily declining of late years, until to-day its depleted ranks are able to make hardly a respectable showing." The first thing a writer, especially a *Free Thought* writer, is expected to do, is to thoroughly inform himself on the subject on which he writes. If Mr. White is as accurate in facts and arguments as in this paragraph, he is a rather unreliable authority. This cry of spiritualism declining has been made for forty years. It was complacently said almost in the very year the rappings began.

What are the facts?

Spiritualism has continued to extend its influence and to-day never was stronger. The National Spiritual Association, organized ten years ago, has exerted a wonderful influence in consolidating its forces. It has headquarters at Washington, D. C., where it owns a fine and commodious building. It has a splendid library, a Literary Bureau, and agents are constantly in the field organizing new societies. It distributes free literature and will have a publishing house. Its last convention at Boston was attended by several hundred delegates, representing societies in almost every Northern and Western State, and several in the South. It has a Progressive Lyceum, or Sunday school branch, which has a paper, a *Free Thought* and *Spiritual Lesson Leaf*.

There are five leading journals published in this country, exclusively devoted to the Spiritual Philosophy, and all are on a paying basis and have a remarkable circulation. The books published the current year have met with exceptionally large sale.

In almost every spiritual household one or more mediums hold weekly seances, the public mediums are small factors in this movement. The British Spiritual Union represents over one hundred societies. The Lyceum over one hundred and fifty. There are five weeklies and two monthlies published in England devoted to the subject. Two in Australia, where the Victorian Association is one of the strongest in the world. There are weeklies and monthlies published in Italy, France, Spain, Germany, two in Brazil, and two in Argentina. Does this look like "steadily declining?"

Recently a leading newspaper published a sermon by a popular preacher on "Infidelity," in which the speaker said that Voltaire, Paine and Ingersoll had not made a riddle, and to-day infidelity was too shame-faced to acknowledge itself. Mr. White's article reads just like this sermon, only insert spiritualism for infidelity.

It is very much alive. Why? Because it answers the aspirations of

His arguments do not touch the main issue. The main stations of fakirs are repudiated by all spiritualists. The philosophy of a future life is based on all, past as well as present, psychical facts and experiences. No matter what our theories or supposed accuracy of knowledge, if spiritual phenomena are proven true, there must be readjustment.

There has been a long line of eminent men in science, who have investigated and been convinced, and not a single one has ever receded from his position.

The researches of Prof. Robert Hare, of Wallace, Varley and Crookes were pursued as deliberately as they would have been in any department of science. Prof. James, of Harvard University, and Hyslop, of Columbia, were as painstaking as cautious. The Rev. R. Heber Newton and M. J. Savage have taken half a lifetime, step by step, to reach conclusions.

Is it possible that the one man has come, brighter, smarter, keener than all these peers in science, who, in a page or two, written before breakfast, can solve the problem of the ages, and with a flip of a copper dispose of the destinies of mankind?

Berlin Heights, Ohio.

EDITORIAL DEPARTMENT.

GOD COMING DOWN TO EARTH.

CHRISTMAS, writes a theologian in the Church Eclectic, is the celebration of "the most momentous event in the history of our race." If God came down to earth and became man it was the only really momentous event in human history.

"If God came down to earth and became man;" but God did not come down and become man, hence the alleged momentous event dwindles in to nothingness. Like the account of the ascension of Jesus back to God, the story of the coming down of God to man is a stupendous fraud and a great delusion. There is no God to come down. The ruling forces of the universe are omnipresent; with them there is neither up nor down nor right nor left. In the future history of our race the story of God coming down to man will be among every other delusion and falsehood which mankind have been taught to believe. The greatest, the most momentous, real event in Christian history is its inability to extricate itself from the powerful meshes of the logical net which science has woven around it.

A momentous event in the history of our race was when the civil powers began to prevent the teachers of delusion and falsehood from stifling free thought.

Another momentous event is in the decline of belief in Christian dogmas and the great falling off of church attendance. Computations of church attendance, made in New York, London and Liverpool last December, prove that the great majority of the population do not attend religious services. Catholics interpret this decline as an indication and a proof that Protestants are unable to satisfy human religious cravings. As Protestants are not going back to the Catholic Church, but are following reason instead, there is a plain showing that Rome has nothing inviting to offer of a reasonable character. The people who are leaving the churches are not craving for religious beliefs and bewildering forms and ceremonies; they are looking for something more substantial. They are beginning to realize that a proper care of the body will bring much greater joy than the religious mummeries which have been insanely indulged in for the benefit of an alleged soul. "The most momentous event in the history of our race" is the doctrine of evolution. When theologians fully realize what this means, they will talk no more about God coming down to earth, nor about the infidelity of the "infidels."

They will know that evolution means forward, not backward, and that no progress can be made without the valuable assistance of the infidels which they so much despise. They may anxiously look for the return of the wanderers from Christian theology, but they will grow weary with watching—intelligence will never go back to embrace ignorance.

THE NEWSPAPERS ARE TELLING MUCH TRUTH.

ANY daily paper deserves credit for having the courage to tell the truth about men who are not popular with the majority of its readers. Here is what the Minneapolis Tribune had to say about one whose name is seldom mentioned, outside of Free Thought ranks, unless coupled with the term infidel:

FACTS ABOUT PAINE.

"Paine's 'Age of Reason' was his first public disclosures of his religious sentiments. He intended that book to be his last offering to the world, and in hourly expectation of arrest and death by the guillotine he made haste to prepare a portion of the work. With no Bible at hand to refer to, he completed the first part, gave the manuscript to Joel Barlow, and in less than six months was sent to prison. And now consider one fact unprecedented in the annals of literature: Thomas Paine never profited by the sale of the 100,000 copies of 'Common Sense,' nor of the 1,500,000 copies of the 'Rights of Man,' nor, indeed, by the sale of any other of his literary works. Writing in 1802, he said: 'In a great affair, where the happiness of man is at stake, I love to work for nothing.' And in 1807, two years before his death, he wrote: 'I take neither copyright nor profit from anything I publish.'"

As freely as he received he gave. Paine has been struck to earth by every vengeful bigot, but he will triumphantly rise again. His manly virtues will help him to rise in the estimation of all lovers of truth and humanity.

GO BELOW.

Parson—Well, Eliza Jenkins, and how did you enjoy your day in the country last week? Eliza—Oh, sir, we 'ad a puffickly lovely time; we saw two pigs killed an' a gentleman berrid.

"Rev. Mr. Stern's remarks over poor John were so sympathetic, I thought," said the widow's friend. "Sympathetic!" replied the widow Gayrake. "He said John 'had gone to join the great majority.'" "Well?" "Well, in his sermon several Sundays ago he declared that the great majority of people go below."

THE END COMING.

"The end of time is coming.

"The millennium is approaching. It shall come so soon that those who read this paper shall be living when the last bugle call sounds.

"This is the teaching of a new prophet. He is in Minneapolis and has established the mission Faith and Works, where each night he preaches his message of warning and teaches the Word of the Gospel.

"Milton D. Showell is the man who claims to have inspiration from heaven.

"It is to him that the handwriting has appeared upon the wall. His ears have heard the message of God, uttered in tones which the mortal may recognize.

"He has been warned of the exact date at which time shall cease to be and is preparing for the event.

"However, he thinks that it is not yet time to announce this date to the world. The rebus and key, by which the revelation was made to him, is to be made the insignia of his followers, however, and there is to be a countersign and a grip, whereby the people who are among the elect shall know each other."

By what is cropping out in this age we can see how much of the Bible matter was born. It came from the brains of the same kind of people as the above Milton D. Showell, Mrs. Eddy, Second Elijah Dowie and the ghost seers; and ignorance called it the Word of God.

EVOLUTION.

It was at the debating society, and the discussion had entered the learned region of evolution. "Yes," said Know-it-all, "there is no reason why the ape should not at length become man's equal in intellect."

"He is now," interrupted Waggles.

"Oh, no; certainly not as yet," said Know-it-all, with an air of superiority. "I admit that the ape can walk on its hind legs, can even converse in a language of its own, according to one observer, but man's intellectual equal—no, not yet."

"You forget one thing," persisted Waggles.

"And what is that, pray?"

"You forget that the ape is educated in the higher branches." And then Waggles reached for his hat.

BRIMSTONE CORNER.

Park Street Church, Boston, known as "Brimstone Corner," was recently sold for \$1,250,000.00.

An elderly clergyman, living some few miles from a market town, and somewhat absent-minded withal, was in the habit of driving there weekly, where he put up his horse at a particular inn, his dog always in attendance.

"One day when returning with a friend he was much annoyed to discover that the dog was missing, and insisted on driving back to find him. The inn was reached, and there, sure enough, was the dog, and not only the dog, but the parson's horse as well. The hostler had put another horse into the vehicle, but the dog, recognizing the mistake, elected to stay with his animal friend rather than return with his master."

This dog knew its animal associate as the ass knows its master's crib; but the clergyman did not know his own horse, neither did he consider. His mind was probably fixed "on things above." A great many clergymen are engaged in driving theological horses which theologians have harnessed up for them. If they reasoned for themselves they would probably drive one of their own.

GUM AND MISSIONARIES.

Dean Hodges, of Cambridge, said that "Americans give more money annually for chewing gum than for foreign missions." They probably get more satisfaction out of chewing it. Foreigners do not need any missionaries; they have a code of ethics which fits them better than the Christian.

THE PROPHET AND WORD.

Rev. Dr. Henry C. King, of Oberlin College, remarked that "men will always need the prophet and the spoken word, hence the journalist cannot supplant the preacher." We think that Dr. King is mistaken. Men begin to see that the prophets and the preachers have not told them the truth and that their own wild hallucinations have been put forth as the very word of God. By the way that people are absenting themselves from church and betaking themselves to the Sunday newspapers, it looks as if the journalist is supplanting the preacher very fast. The great trouble with the preachers is, they have no word to offer that will fill the intelligent demands of the time; they need a new prophet and a new word.

The Neologianism in the Church of England is causing many of the conservative prelates great anxiety. Lord Halifax and his friends are said to be the cause of the present great disturbance. They claim the right to preach that which is subversive of Christianity; and that is considered a crime by those who believe that Christianity is true. It is plain to be seen that there is not truth enough in the Christian religion to hold those together who believe it. The only way this house divided against itself has been able to stand so long, is because the dissatisfied have been able to find relief in dissent and in reorganization.

The Church Standard remarks that the falling off of the preaching of future retribution has caused a halt in "the work of spreading Christ's Good News of Redemption in heathen lands." How the Christian dogma of future retribution can be good news to the heathen is more than we can understand; the heathen do not seem to see it that way, either, by the way they reject it. We think it is high time for Christians to be-

gin to realize that their vicious dogmas, which they masquerade under the head of "Christ's Good News of Redemption," do not fit anyone else but themselves, and that the "heathen" are too humane and too intelligent to be gulled by them.

DR. PARKER ASCENDED.

"At five o'clock p. m. Dr. Parker ascended." Such was the announcement on a plain white card, suspended on the door of Dr. Parker's house at Hampstead on Saturday morning.

This was the way the death of the great Nonconformist London preacher was announced. People who talk about "ascending" show plainly that the Bible is the sum of their knowledge. The fact of the matter is, all that was left of Dr. Parker, when death took place, staid in his home in Hampstead; his remains neither ascended nor descended.

HOWL AND WAIL.

The Roman correspondent of a secular journal describes a service held in Naples. The church was in a disreputable quarter, and the congregation of the poorest inhabitants. The preacher drew a vivid picture of the torments of hell, and to heighten the effect of his oratory, arranged that men hidden behind the altar should howl, wail and rattle their chains. So realistic was the performance that the crowd rushed in terror from the building, many being crushed in the exit.

The "New Thought Movement" is a misnomer; it is the old school philosophy of Plato carried to its extreme. It should be labeled, The Old Superstition of Selfhood—pushed to its extreme limit.

JESUS NOT GOD.

Rev. Minot J. Savage (Unitarian, of New York) has been stirring up the orthodox upon the question that Jesus was not God. One of his critics in the New York Sun gets a very effectual drive at him as follows:

"Now, in all seriousness, be it asked, Why does this modern Philistine continue to masquerade as a Christian, while at the same time he stalks up and down between the lines shouting defiance and scorn at the fundamental principles of Christianity? Self-respect, at least, would seem to demand that he throw off the flimsy disguise, and honestly range himself on the side he serves—the side of ethical culture."

This is just what Dr. Savage and every Unitarian should do, and join the rapidly swelling ranks of Free Thought. Unitarians, who deny the fundamental dogmas of the Christian church, cannot consistently retain the Christian name. There is no right interpretation to Christianity other than what the Roman Catholic church gives it. When its dogmas are denied the whole Christian scheme is repudiated.

The New York Sun published the following:

"Berlin, Jan. 13.—Professor Delitzsch, the Assyriologist, lectured on Babylon and the Bible to-day before the Emperor and Empress and a number of prominent personages. He continued the criticisms with which a year ago he stirred religionists in an attempt to show that Old Testament writers were greatly indebted to Babylon for their religious conceptions.

"During the past year Professor Delitzsch retraveled over the site of the Babylonian Empire. He based his remarks upon the new studies he had made. He said that it would go hard with the Old Testament if its defenders placed any value on the confirmation of Biblical narratives which were said to be derived from Assyrian discoveries, and he instanced various errors into which, he said, orthodox interpreters fall. The story of Nebuchadnezzar was an ancient Chaldean myth, which the writer of the book of Daniel clearly misunderstood.

"He suggested with the view to enlightening young theologians in regard to Oriental customs that they be encouraged to visit the Bedouins of the Arabian Desert. It would prevent them from falling into many common errors. They would learn about great physicians raising people from the dead, about belief in the magical efficacy of spittle, and about the mystical numbers three and seven. Professor Delitzsch declared that there could not be a greater error than to regard the Bible as a personal revelation of God. It was merely composed of remnants of Jewish literature.

"He rejected as unworthy of notice the supposition that Moses was the author of the so-called Mosaic laws. These all existed in Babylon long before the time of Moses. Even the Decalogue was of Babylonian origin, and the Babylonian code in many points was ethically superior to the Mosaic. The conception of Jahveh or Jehovah as a national deity was entirely of Babylonian origin, and to the adoption of this idea by the Israelites was due many of the evils of their exclusive particularist monotheism."

This is another evidence that Freethinkers have a high office in the world and that they are not engaged in the destruction of the Bible and Christianity merely for the sake of spite, as has been charged.

GEORGE B. WHEELER AND EDWARD W. KENYON OUR NEW ASSISTANT EDITORS.

FOR some time Robert N. Reeves and C. D. Stewart have been our Assistant Editors. Mr. Reeves is a lawyer and Mr. Stewart an artist. They each stand high in their respective vocations and are constantly occupied in their business, and were, therefore, unable to help us to any great extent. They are each most honorable gentlemen in all the relations of life, and are highly respected by all who know them. They are earnest Freethinkers and able writers as our pages prove.

But the last year's experience has proved that at our advanced age we must have some assistants who can devote time to aid us in our labors. Since our son's death our age and additional labors were fast wearing upon our physical constitution, and we have been very lucky in finding such in the persons of the two individuals whose names stand at the head of this article. They will be able to come to our assistance every day, and run the Magazine if we are at any time physically incapacitated to do so.

George B. Wheeler is one of the best known Freethinkers in the United States. He is known from Maine to California to be a tireless worker in the field of Free Thought. He has spent his spare time for a number of years, outside of his regular business, scattering Liberal literature through the great city of Chicago, and many a convert he has made to the cause of Universal Mental Liberty. He has for the past three years been one of the most active members of the American Press Writers' Association, during which time his letters have appeared in many of the principal newspapers of the country. He is at present the Illinois State Secretary of the Association. Such a man is George B. Wheeler, and we are sure our Liberal friends will all congratulate us in our good fortune in obtaining him as one of our Editorial Assistants.

Edward W. Kenyon is not so well known to the Liberal public as is Mr. Wheeler, but there is no grander man in our ranks. He has been through life a great reader, and a deep and profound thinker, as his articles that have appeared in this Magazine prove—one of which appears in this number. He is a retired merchant who is devoting his time to the cause of Free Thought. The following is a short sketch of his life:

Edward W. Kenyon was born at Plainfield, Windham County, Connecticut, in 1838; attended school first at the old homestead district, then

at Plainfield Academy and Suffield, Conn., and East Greenwich, R. I.; taught school eight or ten terms in Connecticut and Illinois. Served in the Fifty-ninth Illinois Regiment the last year of the Civil War. Afterwards in the mercantile business two years in Vineland, N. J., and eighteen years in Kansas, and in the hay commission business eight or ten years in Kansas City, Mo. During this time was postmaster fifteen years and connected with postoffice business in all over twenty years. Was early interested in religious questions. Became a member of the Baptist Church at the age of 14, but study of the sciences, and especially astronomy, soon raised doubts regarding the dogmas of Christianity that could not be allayed. At first these doubts were not altogether welcome visitors, but as they increased in number and potency, the old faith soon lost all power at the court of reason, and was gradually supplanted by the more truthful, higher, and better faith—that which is possible to the Freethinker.

With these two able lieutenants we think we shall be able to make the Magazine better than ever before and that we shall be able to take a little of the rest we need from our constant labors for the last twenty years.

DONATION DAY—APRIL 12, 1903.—NO. 5.

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 four 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 fourth year of the twentieth century, 1904. 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.

CONTRIBUTIONS FROM DECEMBER 19 TO FEBRUARY 26.

S. P. Sharp, \$1.00; cash, \$10.00; Alfred Davis, \$1.00; cash, \$3.00; D. B. Stedman, \$1.00; Peter Clark, \$10.00; E. Hadder, 50 cents; Samuel Toomy, \$10.00; F. Larabee, \$5.00; cash, \$25.00. Total, \$66.50.

ALL SORTS.

—Read carefully the article on page 175 entitled "Donation Day, April 12th."

—Beginning with the March number we will send the Magazine to classes "A" and "B" of the A. P. W. A. hereafter for 75 cents a year.

—Deacon Kindleigh—So poor Brother Littleton left all he had to the Children's Home. Did he have much?

Sister Sourleigh—Eight boys and three girls.

—The Parson—Your wife, sir, is trying to run my church.

Witherby—If that is really the case the only thing for you to do is to join my poker club.—Harper's Bazar.

—The priests severely criticise men's sins of omission and commission, we know; but who or what put the vicious poison, which is the cause of them, into their weak, pliant natures? This is what we have a right to ask.

—If people are all infidels who deny the fundamental fables (not facts) of the Christian religion, then their name is legion, for they are many. Talk about the world being won to Christianity. The tide of reason is forcing people to science.

—Justice—Are you ready for the knot to be tied?

Bride—Um-m-m, yas. But make it a slipknot, Jedge. I doan want ter get tangled up in one ob dose high chu'ch snarls dat can't be unrabbled when de occasion arises.

—A Missouri editor is responsible for the following. He asserts that at a recent church meeting in his town the master of ceremonies made the following announcement: "Miss Bates will sing 'Oh, that I had an angel's

wings, that I might rise and fly,' accompanied by the minister."

—Jas. Haigh of Chebanse, Ill., writes:

If all is true the Bible teaches,
And all the hell-fire preacher preaches,
The infidels will catch it.
But infidels will organize
A fire brigade that will surprise
And be able to match it.

—We receive from most of the colleges and universities of the United States acknowledgments like the following:

"General Library, University of Michigan.—This library acknowledges with thanks the receipt of the Free Thought Magazine for the past year.

"RAYMOND C. DAVIS,
"Librarian."

—John Smith Kirk, the assessor of Washington, D. C., when sending in his subscription, writes:

The leaven of free thought is at work, and doubt, that chief factor in all progress, is assailing the ancient landmarks and one by one they are yielding to common sense and reason. Your magazine can claim a very large share of the credit of this intellectual change.

—Clerk—Michael, are you about through moving those trunks?

Porter—Yis, sor; in a few minutes.

"Well, when you've finished, stretch the life net over the front pavement. Mrs. Hibawl has just telephoned from the top floor that her husband has fallen out of the window."—Smart Set.

This highly illustrates the orthodox plan of salvation. The saving means was provided 4,000 years after "the fall."

—An able Catholic clergyman—Father Pardow—said recently that the present religious awakening is dividing Christianity outside the Catholic Church into

two great streams, both leading from Protestantism, one leading toward no church, the other toward the Eternal City.

There is not the slightest danger of many Protestants going back to Rome; the "Eternal City" is an asylum for weak intellects and fearful hearts only.

—The congratulatory addresses published in the official organs, and emanating from the municipal bodies throughout France, exact the immediate separation of church and state, the expulsion of the nuncio, the recall of the French ambassador from the Vatican, the transformation of cathedrals and churches into museums, etc., and the sentiments contained therein are emphatically indorsed by M. Combes, who sent his "sincerest thanks" to the writers.

The above statement shows that evolution is evolving in France.

—Two small children of a friend of ours were chased across a field one day by a ferocious cow, and in telling about the escape, the little girl said:

"We were saved, mamma, in answer to a prayer. I told Tommy to pray as we ran, and he said he didn't remember any prayer, so I told him to say what pap says at breakfast. So he shouted: 'For what we are about to receive, make us truly thankful.' Then we crawled under the fence and were saved."—*Little Chronicle*.

—Several members of the French cabinet have openly declared their intention not only to diminish the influences of religion, but to dechristianize the population as speedily as possible. Thus, a soldier under arms in the French army may not enter into a church even to assist at a wedding or a funeral. M. de Lannesau has not only abrogated the custom of commemorating the Redemption, observed on Good Friday on board of every French warship, but, by a bold stroke, abolished the navy chaplains, Mass and all; so that by this time the French navy is about as pagan an institution as the Chinese.—*The Church Standard*.

—Rev. Dr. D. J. Burrell of New

York, recently called Rev. Minot J. Savage anti-Christ, and now he throws the only argument Christians have against Freethinkers (Infidel) at Rev. Lyman Abbott. Dr. Burrell said:

"It has been known for some time that Dr. Lyman Abbott is against every cardinal doctrine of the Christian religion. It has been recognized by all evangelical ministers that in reckoning with the enemies of the Bible Dr. Abbott is counted in. There is not one of the fundamental facts of the Christian religion that he is now understood to hold. If there is such a thing as infidelity, Dr. Abbott stands for it."

—The ecclesiastics point us to Jesus to see "the crucified one." We, in turn, call their attention to the sufferings of humanity, as a whole; they are the crucified ones. The few hours of the alleged sufferings of Jesus, on the cross, are nothing to be compared with the months and years of suffering which other reformers had to endure. In the midst of all the intense sufferings of humanity those of Jesus stand in the same relation to them as a mole hill to a mountain. If "he was taken and by wicked hands crucified and slain," by what kind of hands do mankind suffer?

—We have received from Bro. Walter Collins a program of the "Memorial Exercises of the 166th Anniversary of the Birth of Thomas Paine," held under the auspices of the Los Angeles Liberal Club, Blanchard Hall, 235 S. Broadway, Jan. 29, 1903. It must have been a "Feast of Reason and a Flow of Soul." The club meets every Sunday night in Brent's Hall, 534½ S. Spring street. Send Brother Collins a 2-cent stamp for twenty of these programs, which contain a letter from Paine to General Washington, a picture of the key of the Bastille, and several quotations from Paine. Address him 639 East Twenty-first street, Los Angeles, Cal.

—A number of colored socialists in Martinique selected Good Friday for a sacrilegious procession in parody of the Passion. They crucified a living pig, crowned it with thorns, pierced its side, and, yelling like fiends, carried it through the streets. Similar outrages were perpetrated at other places."

Those mad socialists should have been presented with the following wise and beneficent reminder of Thomas Paine: "Lest in the general wreck of superstition, of false systems of government and false theology, we lose sight of morality, of humanity and of that which is true."

The criticism of Christian superstitions should always be clothed with decency.

—A Catholic contributor to the columns of the New York Sun says:

There is not a Catholic theologian, priest or bishop who can dare say that he is certain of the interpretation of every passage in the Apocalypse or in the New or Old Testament generally. The Bible is not the guide, never was the guide and never can be the guide. Catholics can only believe so much about the Bible as the church wishes to declare; no more and no less.

The Catholic church has always been wise enough to keep out of the entangling meshes which are in the Bible. The candid contributor to the Sun is right; no theologian, priest or bishop dare say that he is certain of the interpretation, etc., etc.

—Kokomo, Ind., Jan. 26.—(Special.)—John Newdick of this city beat his wife because she refused to join him in family prayers last night, and to-day was fined \$30 and costs in the Mayor's court. Mrs. Newdick appeared in court with two blackened eyes. She testified that she was making bread at the time her husband insisted on conducting family worship and had her hands in the dough. She told him she could not join him just then, but was always willing to do so at proper times. Newdick gave her a severe drubbing, knocking her down several times.

This godly husband believed in the

prayer, "Give us this day our daily bread," and that praying was the best way to get it, but the old housewife thought differently and that was why she was knocked down.

—A writer in the New York Sun refers to an editorial in the same as follows:

In your article you pointed out that either the Incarnation of Christ was a fact, or it was not; and that if it was a fact it was the most important fact in the history of the human race. Therefore it is something that cannot be viewed with indifference in a logical sense. It must either be hailed as the all-important dogma of the only true religion, or it must be regarded as a gross imposture upon the human race. There is no middle ground.

"There is no middle ground." The story of God being incarnated, it can be truly said, is an imposture. The idea was the conception of some ignoramus who did not know the magnitude and physical constitution of the universe.

—Let me for the thousandth time point out the fallacy of the common notion that we owe to Charles Darwin the doctrine of evolution. Nothing of the sort. His theory of descent by modifications through the agency of natural selection was an immensely important contribution to the doctrine of evolution, but it should no more be confounded with that doctrine than Lyell's geology or the Newtonian astronomy should be confounded with it. The central pith of the doctrine of evolution is simply this: that the changes that are going on throughout the universe, so far as our scientific methods enable us to discern and follow them, are not chaotic or unrelated, but follow an intelligible course from one state of things toward another; and more particularly that the course which they follow is like that which goes on during the development of an ovum into a mature animal.—The late John Fiske, in Harper's Magazine.

—The late Dr. Parker regarding smoking: "I hate smoking. From one end to the other it is a nuisance. It ends in cancer, apoplexy, bad temper, bankruptcy and almost in hydrophobia. It is an invention of the devil. It is the devil. It is the pastime of perdition. No dog smokes. No bird pines for tobacco. No horse is a member of a pipe club. No intelligent person ever puts a cigar in his mouth. The whole idea and practice of smoking must be condemned as atheistical, agnostical and infinitely detestable." Mr. Spurgeon's "I smoke to the glory of God" forms an interesting counterblast to Dr. Parker's diatribe.—*Westminster Gazette*.

Preachers differ about tobacco as well as about theology, so atheists and agnostics who smoke it need not worry; they are left to choose between Parker and Spurgeon. According to Dr. Parker's logic, preaching Christian theology is "the pastime of perdition." No dog preaches it, no bird pines for it, no horse is a member of a preacher's club, and no intelligent person takes any delight in it.

—"The New Voice," the ably conducted prohibition journal, furnishes the following news item:

Des Moines, Iowa, Dec. 29.—(Special correspondence.)—Des Moines has the spectacle of a preacher of the gospel signing a petition for a whisky license near his church.

His name is Reverend J. Everest Cathell, and he is rector of St. Paul's Episcopal Church at the corner of Ninth and Grand avenue.

Recently, when the petition for the mulct law saloons was being circulated, a protest was also in circulation. The protest was presented to Rev. Cathell, who refused to sign, saying:

"No, sir; I think it is better the way it is."

It is now discovered that the clergyman's name was already on the petition for the whisky petition.

The Reverend Cathell, as a Christian preacher, had good authority for his action; for did not Jesus manufacture intoxicating liquor and St. Paul recommend that we take a little for our

stomach's sake and our oft infirmities? So states the Christian's Bible.

—We clip the following from a secular journal:

The late Mr. Reed had a saving sense of humor, which constantly came to his rescue. When President McKinley was considering the appointment of a successor to John Russell Young as Librarian of Congress, ex-Representative Barrows of Massachusetts was a candidate for the place. John D. Long was his most persistent champion and Mr. Reed inquired of a friend the reason of Mr. Long's insistence.

"I suppose," was the reply, "that it is due to the Secretary's interest in things pertaining to the Unitarian Church. You know Mr. Barrows is a Unitarian minister."

"You don't say so," responded Reed. "Why, I thought Barrows was a religious man."

On one occasion the Pope wrote a message to be printed in a newspaper and copies were shown in advance to prominent men by the newspaper with a request for comment to be printed at the same time with the document. To the request made of him the then Speaker replied: "The overpowering unimportance of this makes me speechless. I have nothing to say."

—A Christian apologetic writes as follows:

It is time to call a halt to the modern tendency, even in the church, to yield to the arrogant pretense of scientific men to know so much more about the mysteries of man's being than was known at the time the New Testament was written, or by our Lord Himself. Following the lead of Huxley in his scornful treatment of "the Gardarene Story," many among us are ready to concede that all the Bible has to say about demons, and their power to disorder the minds and bodies of men, must be referred to the ignorant and superstitious views which then prevailed concerning the phenomena of disease, and that our Lord met men on this low level and accommodated His language to their ignorant conceptions.

Without the severe criticism of Huxley in regard to demons not being the

cause of diseases, the above apology for New Testament error would not have been made. This shows that scientific men should not be called to halt. There are a great many "ignorant and superstitious views" in the New Testament, besides the Godarene pig story, which need the same kind of "scornful treatment."

—The Pope is no longer anti-Christ. Rev. D. J. Burrell (Presbyterian) of New York sees anti-Christ in Rev. Minot J. Savage "in particular and in Unitarianism in general." Here is the way the Rev. Burrell treats his subject:

If any man denies the divinity of Jesus Christ he is anti-Christ, and the doctrine he teaches is anti-Christ. No heresy ever dies. The denial of the divinity of Christ was taught by the agnostics and since their day by many other heretics and under many different names.

We have it to-day in Unitarianism. Any teacher in a Christian pulpit or anywhere else is anti-Christ when he denies that Christ is God. John pronounces his denial of Christ's divinity a lie, and for the man who denies he has another word, John calls him a liar. The reason why he denounces this heresy is that it strikes at the very root of Christianity. You find me a man who denies the divinity of Christ and you will find a man who denies every one of the fundamental truths of the Christian religion. That is why the doctrine of anti-Christ is the great lie and why the man who teaches it is the great liar. How shall you know whether I am a sound teacher of Christ's truth or not? John has given the test. "He that denies that Christ has come into the world in the flesh is an unbeliever and an anti-Christ."

—When Pa says grace,
He looks up like the world to him
Was full of good things to the brim;
His eyes are like an angel's, while
The sweetest, most forgiving smile
Is on his face.

He takes his place
Before the goodies Ma has spread,

As if upon each dish he read
Some pious message from above,
An' every glance seems full of love
When Pa says grace.

An' yet he'll chase
The cat downstairs, an' slam the door,
An' growl at everyone before
The meal time comes, and often jar
The air with words not like they are
When he says grace.

Ma says the trace
Of that sweet spirit which reveals
Itself in thankfulness at meals
Is everywhere, an' ought to be
At all times present as when we
Are sayin' grace.

An' in that case
I'm 'clined to think, rememberin' how
Pa frets and ruffles up his brow
When he sifts ashes or saws wood.
It's appetite makes him feel good
When he says grace.

—Boston Courier.

—J. Osborne Lunt sends the following letter to the New York Sun:

To the Editor of the Sun: Sir—In to-day's Sun and during the past week a number of your readers, among the number a Baptist clergyman, have criticised Dr. Savage's Christmas sermon on "The Birth of Jesus." I have had the great privilege (and I use that word in its full sense) of hearing Dr. Minot J. Savage preach his sermons for the past twenty years in this city and Boston and I admire him because he is not afraid to tell what he considers the truth from his own convictions. New York is just beginning to discover that it has a great preacher and thinker in the town.

Mr. Frank H. Brooks, in his letter to-day, speaks of Dr. Collyer's address in Union Hall, Boston, some of which he quotes. I had the pleasure of hearing that address. Has Mr. Brooks asked Dr. Collyer if his ideas on that subject are any different now, and if he has progressed like Dr. Savage and others during the past ten years?

The whole thing is in a nutshell. Dr. Savage is ahead of his time, the same as

were Theodore Parker, Thomas Paine and Starr King.

If people would get complete copies of Dr. Savage's sermons (which are printed) and then criticise them, and not judge them from the small extracts printed in the newspapers, they would form a different idea of them.

We have read the sermons of Dr. Savage for many years and greatly admire them. We do not always agree with what little theology he puts into them, but we wholly agree with his religion, which consists in standing up for the TRUTH as it appears to him, and in doing all he can, in this present world, for mankind. He may call himself a Christian, as he interprets Christianity, but if his Christianity was preached in all the churches there would be very little work for the people, who are called "infidels" to do. As Mr. Lunt says, he is entirely in accord with Parker, Paine and that noble man, Starr King, who saved California to the Union in those days "that tried men's souls." Such men are the real saviors of the world, and we are free to admit there are many such in the church to-day, who think they can do more good there than outside. And that may be true.

—The American Press Writers' Association now numbers nearly 600 members. Its secretary is A. C. Armstrong, 17 Leroy street, Dorchester, Mass. If you ever feel like reforming the world by putting your opinions in print just enclose a stamp to Brother Armstrong for instructions how to do it. That they are doing a good deal toward secularizing the daily press of the country cannot be gainsaid. The following, which appeared in the Chicago Chronicle on the 4th inst., is a sample of what one of the most active of the members is doing:

DIVORCE.

To the Editor of the Chicago Chronicle:

Webster City, Iowa, Feb. 1.—I wish to thank you for your recent editorial on "Divorce Difficulties," in which you rebuke the ministers of the country who recommend that "divorce shall not be granted for either desertion or cruelty."

Such recommendations from ministers who are supposed to stand near to the domestic heart of Christendom should brand them as inhuman monsters. Women have suffered unjustly ever since Mother Eve was condemned for disobedience. They have borne the agonies of the world upon their shoulders for twenty centuries, only to be told by ministers that there is no escape from husbands that disgrace the brute creation.

Why are not women, who are more nearly affected by domestic cruelties than men can be, given an opportunity to debate and decide this question for themselves? Are such methods government by the people? Ministers have heard tales of domestic brutality which ought to melt hearts of stone and yet they turn a deaf ear to the sufferings of women and seek to formulate a law which declares there is no escape except through the door of death, suicide, murder or insanity.

Ministers are supposed to stand for enlightenment and progress, but can we expect improvement while mothers are subjected to drunken brutes—fathers of their children? Surely ministers as a body are not idiotic enough to maintain that the decree "What God has joined together let no man put asunder" should be enforced indiscriminately.

The interference of ministers in divorce legislation is opening the eyes of women to church thralldom, and they are going to escape from it as well as from the clutches of brutes called husbands who own them, even though laws be piled mountain high. May justice speed their emancipation.

HARRIET M. CLOSZ.



ABRAHAM LINCOLN



INGERSOLL



ELIZABETH CADY STANTON.

The Three Great Emancipators of the Nineteenth Century.

FREE THOUGHT MAGAZINE

APRIL, 1903.

THOMAS JEFFERSON.

BY B. F. UNDERWOOD.

April 2, 1743.

July 4, 1826.

NO argument is needed to show that celebrations of the anniversaries of the birth of men pre-eminently great and good, who conspicuously represent ideas and achievements which have advanced nations and benefited the race, are worthy of encouragement.



B. F. UNDERWOOD.

Such a man was Thomas Jefferson. More than any other of the founders of this republic, except the Englishman, Thomas Paine, he stood for the democratic idea of self-government, government of the people, by the people, for the people; faith in the collective wisdom and justice of the masses and belief in their right to establish government and to make laws to suit themselves. His fame is not in need of monuments, not in need of formal commemoration, but we who are living in the republic that his genius and courage helped to establish need the lesson of his useful life and the example of his noble character.

To speak the praises of a man who penned the grand charter of liberty, the great manifesto of popular rights, the declaration of independence, which launched the American colonies upon the ocean of national life, should be to every patriot, a work of gratitude and love.

Americans in these days of imperialistic tendencies and revival of Hamiltonian ideas of government, with distrust of the people and sneers at the proposition that governments derive their just powers from the consent of

the governed, will do well to recall the life and character of the great Virginian and to renew their patriotism at the fountain of American democracy.

The great democratic statesman of American, one of eight children and the elder of two sons, of parents of unusual mental and physical vigor, was a man of commanding figure, 6 feet 2½ inches high, slender, sinewy, of erect carriage, of firm, elastic step, with full, deep-set hazel eyes, hair of a reddish cast, becoming sandy with the advance of age, of a delicate skin and a ruddy complexion; strong, active, robust, a fast walker, even at 80, a good dancer, a dashing, daring rider, and an athlete, as well as an expert musician; fond of hunting and of all manly sports; a man of inflexible will and of cool and impassive courage, with a high sense of honor, who never abandoned a plan, a principle or a friend; of temper naturally strong, but under perfect control, frank, earnest, cordial, sympathetic in his manner and sanguine in his views; with an attractive countenance, which became more benignant with years; a man too rawboned and ungainly to be handsome in youth, but good-looking in middle life, and quite handsome in old age; his manners those of the polished school of the colonial government; a gentleman in every sense, courteous and considerate to all, bowing to the negroes he met on the street as well as to the aristocrat in his carriage—such is the impression that we have of Thomas Jefferson derived from the portraits and descriptions that have come down from his day.

To this incomplete outline should be added that Jefferson was married at about the age of 29 to a widow, aged 23, beautiful, accomplished, childless, wealthy, who for the ten years of this second marriage, was the center of a charming social circle, and by whom Jefferson had six children, only two of whom survived infancy, and a home of unsurpassed comfort, attractiveness and affection. From his youth and to the last years of his life he was an enthusiastic and skillful farmer. He was a votary of science, corresponding with Humboldt and overcoming Buffon, on a point of natural history, a man of letters, proficient in the classics as well as in several European languages, among them French, Italian, and Spanish; reading Euripides, Aeschylus and Sophocles in the original the last year of his life; "a republican by nature and constitution," as Benton says, the very incarnation of democracy; an original thinker and an inventor; a fascinating and instructive talker, though a poor public speaker, and early known as "the young Virginian of a masterly pen;"

an individualist, a reformer, a believer in the rights of reason in opposition to the authority of time-honored aristocratic or intolerant systems, a champion of religious freedom; in religious belief a Unitarian; a man who, by his ability and knowledge, achieved wonderful success in his profession from the first, who served in the Virginia House of Burgesses at an early age, who was governor of his state at 36, Washington's secretary of state, minister plenipotentiary to France, twice elected to fill the highest office in the gift of the American people, having served as vice-president during Adams' administration; possessed of a fortune when called to office and leaving it with empty but clean hands, and returning to find himself bankrupt; an advocate of emancipation when slavery was general and the sentiment in its favor universal, founder of the University of Virginia—such the character and life of Thomas Jefferson condensed in a paragraph.

That a man of so exalted a character and of such a noble career should have been calumniated, his motives maligned and even his private life mercilessly assailed by political antagonists and jealous personal rivals, is lamentable. But such has been the experience generally of aggressive workers against cherished hoary-headed errors and abuses and of all champions of truths and reforms which were unwelcome because in advance of their times. After the death of these benefactors

—the hooting mob of yesterday in silent awe return
To gather up the sacred ashes into History's golden urn."

At the age of 26 Jefferson represented his county in the House of Burgesses, taking a prominent stand from the beginning. At the very first session he introduced a bill to empower the owners of slaves, if they saw fit, to free their slaves without sending them out of the state. This was at a time when the passion in Virginia was for multiplying slaves as well as for acquiring land. The former passion he did not share, although the second he possessed, and although slaves came to him by inheritance and by marriage, he never acquired any slaves by purchase or as an investment. He was one of the first English-speaking statesmen possessing the sagacity to see that the dark cloud of slavery was charged with danger and he had courage enough to warn his countrymen against the evil days that were coming. It required great bravery at that time, popular as he was, to put himself against the sentiment of his day.

Slavery, Jefferson held, to be a moral wrong, a social evil and a political peril. He wrote "There must, doubtless, be an unhappy influence on

the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism, on the one part, and degrading submission on the other. . . . And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God, that they are not to be violated but with his wrath. Indeed, I tremble for my country when I reflect that God is just; that His justice cannot sleep forever; that, considering numbers, nature and natural means only, a revolution of the wheel of Fortune, an exchange of situations is among possible events, that it may become probable by supernatural interference. The Almighty has no attribute which can take sides with us in such a contest."

The student of American history is aware that Virginia held a great extent of Western territory under a charter of James the First. In 1780 she ceded to the Confederation the whole territory northwest of the Ohio, but the cession was not then formally consummated. Jefferson's plan of a government of this territory was adopted with the omission of the clause "providing that after the year 1800 of the Christian era there shall be neither slavery nor involuntary servitude in any of the said states otherwise than in punishment of crimes whereof the parties shall be duly convicted to have been personally guilty."

The cession was finally consummated in 1788.

Jefferson's plans for the extinction of slavery in this country were finally realized by the emancipation proclamation of Abraham Lincoln. Let us never forget that Jefferson, though an inheritor of slaves, hated the slave system and was one of the earliest of prominent Americans to raise his voice in condemnation of it.

In the House of Burgesses in 1774, as a member of the committee, he drew up a paper to serve for instructions to the delegates of the general conference, which was afterwards printed under the title of a "Summary View of the Rights of British Americans." It was an exposition, as bold as it was eloquent, of the right of the colonies to resist taxation. It contained the germ of the subsequent Declaration of Independence.

The document was ordered printed by the Burgesses, but it was not adopted, being regarded as too much in advance of public sentiment, the people not yet being ripe for resistance by force, while there was a possibility of renewing the old peaceful relations with the mother country.

It should be remembered that a "redress of grievances" was all that the foremost leaders of that early day aimed at. The "Summary View," however, was printed in England as well as in Virginia and extensively made use of by speakers in Parliament, where it procured the enrollment of Jefferson's name on a bill for treason, which, however, was "surpassed in embryo by the hasty course of events."

The Declaration of Independence from the pen of the young Virginian two years later was but a "perfected transcript" of this "Summary View."

Jefferson believed that that nation is governed best which is governed least. Persistently and courageously he fought federalism, centralization and "monarchy in substance" as represented by his political antagonist, Hamilton.

The two opposite schools of thought contended for mastery in the early days of the republic and for the succeeding sixty years, when their differences were merged in the more absorbing issues that grew out of the "irrespressible conflict" between free and slave labor.

Jefferson was for state sovereignty, decentralization and local self-government. Hamilton supported centralized government and favored all measures which tended to exalt and strengthen the government in harmony with the English monarchy. Washington's sympathies were with the federalists beyond all doubt, although officially he aimed to assume a position of neutrality between the two. Hamilton believed that the British constitution was the most powerful model of government that could be formed and the federalist, John Adams, thought the same, barring a few defects needing correction. Jefferson thought Newton, Bacon and Locke, the three greatest men that the world had produced. Hamilton said the "greatest man that ever lived was Julius Caesar." Men are known by their heroes.

When Jefferson drew up the epitaph to be inscribed upon his tombstone, to the words "author of the Declaration of Independence," he added "and the statute of Virginia for religious freedom," and "Founder of the University of Virginia." The importance of statute mentioned in his own estimation warrants special reference to it here. Its importance was not overestimated by its author, for, it secured to the people of Virginia the "restoration of the rights of conscience and relieved them from taxation for the support of religion not theirs, for the establishment was, truly, the religion of the rich."

In the code inaugurated in Virginia in 1611 the penalty was death for

speaking disrespectfully of the Trinity or against the known articles of the Christian faith. For taking the name of God in vain the second offense required that a stiletto should be thrust through the tongue, and the third offense was punishable with death. Whoever treated a clergyman with disrespect was to be publicly whipped three times and required to ask the clergyman's pardon in church before the whole congregation on three successive Sundays. Everyone must go to church on Sundays, morning and afternoon, and attend the Sunday exercise in the catechism; if he failed, the penalty for the first offense was the loss of a week's provisions, for the second whipping and the loss of a week's provisions, and for the third death. Every man and woman were to advise with the minister concerning his or her soul and obediently accept his admonition, and if he or she refused the penalty was, for the first refusal, whipping, for the second, whipping twice, and for the third, whipping daily until forgiveness was publicly asked.

It cost Jefferson, Madison and their liberal friends, James Parton tells us, more than nine years of work beginning in a twenty-five days' debate in the Virginia legislature in 1776 and resumed from time to time until 1786, to secure the enactment of religious liberty in the place of the barbarous code of Virginia here described. The enactment proposed by Jefferson was that "no man shall be compelled to frequent or support any religious worship, ministry or place whatsoever; nor shall he be enforced, molested, restrained or burdened in his body or goods; nor shall he otherwise suffer on account of his opinions or religious beliefs; but all men shall be free to profess and by argument to maintain their opinions in matters of religion; and the same shall in no wise diminish, enlarge or affect their civil capacities."

We have referred to the democratic ideas of Jefferson. Some men have democratic ideas, but are personally aristocratic with an aversion to contact with the common people. This was true of Charles Sumner. Others there are who are rather aristocratic by inheritance, by their superior intellect and education and their early social environments, and yet, whose personal instincts as well as conceptions are so thoroughly democratic that they overcome all predispositions and tendencies which would separate them from the people. Such a man, pre-eminently, was Wendell Phillips.

In Thomas Jefferson we have combined the highest intelligence, the most finished education, aristocratic surroundings and wealth with love of

simplicity, a natural liking for the common people and supreme confidence in the masses in their ability to govern themselves in justice and freedom.

To illustrate: Jefferson entered upon his duties as president of the United States March 4, 1801, and he was elected for the term commencing March 4, 1805, by 142 out of 176 electoral votes. Both administrations were characterized by the greatest simplicity. As president he avoided all pomp and ceremonies artificially designed to distinguish him from the people. He dressed very plainly. On the day that he was inaugurated instead of driving to the capitol in a coach and six, as had been the practice, he rode on horseback. He was without guard and had not even a servant accompanying him. He dismounted without assistance and hitched the bridle of his horse to a fence, the same as any common farmer would have done. The court etiquette and the weekly levee he practically abolished. Such titles of honor as "excellency," "honorable" and so forth were offensive to him. He did not care for rank. "If it be possible," he said, "to be certainly conscious of anything I am conscious of feeling no difference in writing to the highest and the lowest being on earth."

His purchase for \$15,000,000 of the territory of Louisiana, which had been ceded by Spain to France, now regarded by the American people as the crowning achievement of his administration, is less to be commended, great and brilliant as it was, than his personal adherence to and illustration of democratic principles in his official life, during the eight years of his service in the highest position to which his countrymen could elevate him. The new method was received with acclamation, but a return to the old regime ceremonies and formalities with centuries of custom back of them was inevitable with Jefferson's departure from the national capital.

On the same day, July 4, 1826, by a coincidence which was impressive, Thomas Jefferson, in his 84th year, and John Adams, in his 91st year, passed from this bank and shoal of time. Both were mourned by their countrymen for both had passed through the "times that tried men's souls" and both had served their country faithfully and well; but to the Sage of Monticello must be accorded the credit of being the most truly democratic or republican statesman of the remarkable group of men who established this republic and, in my opinion, the greatest of them all, Franklin alone excepted.

MYTHOLOGY—ANCIENT AND MODERN.

BY S. MARSHALL INGALLS.

WHEN in the long journey of humanity upward from protoplasm to man, the brute form and instinct became transformed by the law of natural selection and other agencies, into the upright form and dawning reason, Mythology took its rise.



S. MARSHALL INGALLS.

The most wonderful natural objects first attracted attention and were personified and deified. The worship of the sun was undoubtedly the primitive religion, and obtained so strong a hold of the aboriginal man, that its devotees existed a few hundred years ago in various parts of the Western Continent.

The sun, moon and stars constituted the first great Triad or Trinity, and from this primitive deification, THREE has been held a sacred number through uncounted ages, and still continues its hold on civilized man under the designation of Father, Son and Holy Ghost. The Earth, Heaven (meaning the sky), and Hades (the

region under the Earth), formed a succeeding sacred Triad.

Mountains, rivers, lakes and other physical objects were coupled in sacred Threes and deified Egyptian, Greek and Roman Mythology, were replete with examples of the miraculous Triad. Egyptian families had their gods. Cities had their gods and the State had its gods, generally coupled in sacred Threes.

The Greeks adopted the religion of the Egyptians and the Romans in turn adopted the theology of the Greeks or engrafted it with a few modifications for the better on their own system. The Roman Jupiter was transformed from the Greek Zeus whose power, nearly supreme, was controlled by the fabled Fates; while the Roman deity was superior to the Fates, possessing absolute power over life and death, Zeus sometimes left his throne on Olympus to visit mankind, Jupiter never left his

throne. In this we see an advance towards the character of our Bible God. Hera, the wife of Zeus, is transformed in Roman Mythology into Juno, a goddess of high distinction and lofty character. Greek Artemis and Roman Diana possess many attributes in common. The Greek Athene becomes the Roman Minerva, the patroness of learning and industrial art and the equal of Jupiter by delegated power. Jupiter, Juno, and Minerva, were alone worshipped in the Roman Capitol, being considered the principal deities of Olympus. Diana was a tripartite character. She was goddess of hunting on Earth. Luna, the Moon in heaven, and Proserpine in Hades. Statues of Diana were common at the meeting of three roads, thus symbolizing the mystic Three. The fabled Giants were three in number. The Hesperides were three, the Graces were three. The Fates three. The Gorgons were three. Cerberus the guardian of Hades, was a dog with three heads. These and other examples emphasizing this number as sacred and descending through eons of time have terminated in the sacred Three of the Christian Era—the Father, Son and Holy Ghost.

The number twelve was also a sacred number, taking its character from the twelve signs of the Zodiac, an imaginary band spanning the Heavens, and divided into twelve parts. From this mythological source there were evolved twelve great gods of Olympus, twelve priests of Mars, twelve Titans, and lastly twelve Disciples and Apostles of Christ.

The Roman Jupiter is represented as holding converse with mortals, and as rewarding and punishing men according to their deeds (thus anticipating Bible doctrine) the rewards and punishments however being confined to this world.

The Ancients had several theories of the creation of man. The primitive theory represents him as springing from the ground like a plant. This idea gave way to the belief that the God Prometheus created him from the clay of the Earth and that the goddess Athene breathed into him the breath of life. From this myth the Bible account of the origin of man was conceived with a little variation in the statement of facts, and a change in the *Dramatis Personæ*; the Christian God being in the one case the sole artificer and life giver, and in the other the work was accomplished by the joint labor of a god and a goddess.

After the lapse of time the human race became corrupt and the gods determined to destroy it. Ducalion and his wife Pyrrha, being alone righteous, were excepted from the general destruction. The father of

Ducalion—Prometheus—ordered his son to build a ship in which the couple embarked, thus escaping the general doom. They were confined nine days. The deluge subsiding, the ship rested on Mount Orthrys, or Parnassus, as some authorities have it. The Christian account of a deluge (that never existed) is without doubt the offspring of the Heathen Myth.

It now became necessary to repopulate the Earth. The oracle of Themis being consulted told the survivors of the flood that they must cover their heads and throw the bones of their mother behind them; the bones of their mother being interpreted the stones of the Earth; they accordingly picked up stones and threw them over their shoulders. Those thrown by Ducalion became men, and those thrown by his wife became women. Here we have the narrative of a deluge, differing from the Mosaic account in being a more elaborate fiction, but bearing a strong family resemblance to it and raising the presumption that the Bible story was in good part a plagiarism from Ancient Mythology. The Mosaic story is believed, while the Pagan legend is universally discredited. The re-peopling of the world as told in our Scriptures is about as credible as the corresponding fanciful account in Heathen Mythology.

The Old Testament legend of Abraham and Isaac is the offspring of the Greek fable in which the warlike hero Agamemnon was ordered to sacrifice his daughter Iphigenia, as a thank offering for his recent victory. She was placed on the altar, and the knife raised to shed her blood, when the goddess Artemis, pitying her fate, caused her to disappear from sight, and on the altar lay a deer, as a sacrificial offering in her stead. In the Scriptural narrative God having tested Abraham's faith, stayed the uplifted hand and a "ram caught by his horns in the thicket" was substituted for the human victim. These two myths bear a close resemblance to each other, and induce the belief that the Christian fiction was suggested by the Pagan fable.

The Pentateuch describes God as many times rendering aid and assistance between embattled nations, counselling war and ordering the destruction of men, women and children, directing the slaughter of cattle and the destruction of property. The character of the Christian God as represented in the Old Testament falls below the standard of excellence ascribed to the heathen supreme deity, but a clear analogy pervades the acts and practices of both Jehovah and Jupiter.

The belief in a future state unknown in remote history at length

dawned upon the world. The prestine system confining rewards and punishments to this state of existence, soon developed a theological future of rewards and punishments after death. Hades, Tartarus and the Elysian fields were thereafter evolved from the precedent belief, induced by the dawn of reason. And now the prevailing Christian theory as declared by the Catholic Church displays a striking similarity to the dogmas of the antecedent Roman theology.

The belief in a future state arose among the Greeks, when the festival of the Elusian mysteries was first celebrated. These mysteries were explained by the priests under the injunction of profound secrecy. The belief in a future state soon obtained among the Romans, having been borrowed from the Greeks. Then followed the belief that the Heathen god Apollo, pardoned the contrite sinner who truly repented his evil deeds. This belief foreshadows the scripture doctrine of Christ the Mediator and Savior, and may have given rise to the later conception as an onward step in theological evolution.

Apollo is represented as young and beautiful in appearance, and possessing a radiant countenance. He is said to have been born on the Island of Delos, a barren and uncultivated region, where his Celestial mother bore him under the shade of a tree; the infant having been wrapped in the traditional swaddling clothes like Christ; the attending incidents of his nativity being humble and unpretentious.

In the fullness of time Apollo took his place among the immortals of Mount Olympus, having been endowed in an eminent degree with the gift of prophecy (an attribute of Christ). He declared it his intention to travel through the world and disclose to men the will of his august father Jupiter. Christ, it is said, came into the world on a mission of redemption, becoming a vicarious sacrifice for sinners. Here the parallel ceases. Christ lived a life of celibacy, professing love for all men and dying by violence. Apollo also suffered a violent death. There are many points of resemblance between the fabulous and the supposed actual character, enough to create the belief that the two characters unite the two theologies—Ancient and Modern—forming a connecting link between them.

The Pagan and Christian idea of Hell and Heaven, possess a marked resemblance. The ancients believed that at death, the shades of mortals were ferried over the river Styx, where they appeared before the great god Minos, who judged them according to their deeds, and pro-

nounced sentence of happiness or misery accordingly. Those whose lives were approved, passed from the presence of Minos on the right hand into the Elysian Fields (a condition closely resembling the Christian Heaven). The sinful souls after leaving the courts of Minos went out on the left into Hades, in whose judgment hall sat the god Rhadamanthus, who sentenced them to the kind and degree of punishment their deeds merited. The fabled Furies then drove them with scourges down to Tartarus to suffer eternal punishment; Tartarus being a lower hell than Hades. The latter being a temporary and intermediate hell. This conception of the other world is reproduced in the Catholic creed. They believe in an intermediate hell called Purgatory, and a final hell.

The fable of the Ancients in which Zeus made war on Cronus and his adherents and after overcoming, throwing them over the battlements of Olympus down to the depths of Tartarus is reproduced in the Bible account of a battle in Heaven in which God was victorious and Satan and his cohorts were beaten and hurled to the depths of Hell.

It is a mooted question among learned men, whether Christ was a myth or a living personage. The fact that no contemporaneous historian—Greek or Roman—makes mention of his existence, except Josephus, a Jewish historian, who speaks of him as a “wise man” with a considerable following, of whom the prophets foretold, and of his crucifixion. He is not believed by Josephus to be a god or even a demigod, but as doing some wonderful things, which a fakir or a prestigator might accomplish. This fact raises the presumption that either no such individual existed at all or that his social status was so humble that his career was not thought worthy of mention by the thinkers of that age, and that the miracles since ascribed to him are fabrications by the priests who sought to magnify a natural hypnotic, or telepathic power (which enabled him to heal the sick) into miraculous proportions, and by lying and deceit, interpolation and ex post facto prophecy, establish a connected scheme of theology reaching from Adam to the present time.

This ecclesiastical fabrication, commencing with the transgression and fall of Adam, is completed by the institution of the so-called sacred Trinity. The Father, Son and Holy Ghost forming a connected link through numerous phases and prophesies to the Christian Era.

The conception of a Trinity is very much like the narrative of miraculous events in Heathen mythology. The idea is inconsistent and incongruous. Christ is made the son of two fathers, God and the Holy Ghost.

The sacrifice of a blameless son is an act of great cruelty when He who created man had power to redeem him or pardon him. The part in the fable ascribed to the Virgin Mary and her subsequent history gives a dark shade to the picture. Christ was the firstborn child of Mary, born out of the bonds of wedlock; this event being followed by the subsequent birth of a large family—four sons and at least two daughters. The person of Mary made sacred by the miraculous birth of a god is debased and desecrated by being the progenitor of other children, and the wife of Joseph, an ordinary man.

I have no doubt of the existence of a personage called Jesus Christ, but in his divinity I do not believe. There was no necessity for the offices of such a being.

The Christian plan is simply a sequel or evolution of the miracles of Pagan Mythology, which taught sacrifices of brutes and men, thus continuing to later time the superstitions of antiquity. That there exists a Supreme Being who controls all things, all powerful and omniscient, whose ways are mysterious and past finding out, I do not doubt. His character and attributes, vary with the minds of men and always partaking of the character of his worshipers. I believe that as in this world there is a close relation between the mind and body of man; the soul existing in, and directing the body, so there is a soul or thinking principle in the Universe of matter and that every thing that happens be it good or evil, takes place by the permission or direction of this intelligent force existing in or behind matter, acting through invariable and unchanging laws, and that this ethereal Essence being beneficent as well as intelligent, will gratify the innate and universal desire of mortals for continued existence, and grant them immortality.

The Christian plan of salvation commencing with the fall of Adam (now conceded by theologians to be simply an allegory)—falls to the ground when there needs no restoration or redemption because there was no fall.

Springfield, N. Y.

THE LIFE AND ADVENTURES OF JEHOVAH.

BY JOHN PRITCHARD.

WE are told to "search the Scriptures." At the time this injunction was supposed to be issued there were no Christian Scriptures in existence. True, the Jews had their Scriptures; so had many other tribes or nations. But, as the Christian sects reject Judaism, they mani-

fest inconsistency and dishonesty in appropriating the Scriptures of a system of religion that their own creeds, doctrines and practices condemn. The moral law of Moses said, "An eye for an eye." Jesus, or rather, the clerical rascals who built up a mythical Jesus, condemned this teaching. I have obeyed the Scriptural injunction. I have searched the Scriptures from Dan to Beersheba. How any one can have any respect, much less admiration and reverence, for the character of the Jews' Jehovah surpasses my comprehension. The evidence the Bible contains establishes the fact that Jehovah (alias God, and many other aliases) was not a kind, benevolent, merciful and just being, but a cruel,



JOHN PRITCHARD.

relentless, jealous, merciless and detestable fiend. As the Bible is infallible, inerrant and inspired no one can call in question the character of the witnesses I shall examine. With regard to the origin of Jehovah we only know that we know not anything. We first read about him as "God" in Genesis. After this he frequently changes his name. No scholar, at the present day, pretends to know who wrote the book of Genesis. It is absolutely certain that Moses did not write this book. The book itself shows that wherever any of the Jews went they discovered other nations or tribes who worshipped other "Gods." True, the Jews, or rather their leaders, maintained, that Jehovah was a very superior "God" to any of the others. The leaders of these other tribes

or nations would doubtless use the same arguments to prove the superiority of the "Gods" they worshipped.

If Paley was right in his reasoning: "That there could not be a design without a designer," then Jehovah designed himself. Before anything was created there must have been absolutely nothing. If this be so, then one chunk of nothing must have taken hold of another chunk of nothing and created Jehovah. Another funny idea occurs to me. If God or Jehovah created himself out of nothing and afterwards created all things, he must have created space. If, then, he created space, where did he exist before space was created?

Then the writer of Genesis leaves us in doubt as to the number of "Gods" "in the beginning." One chapter gives only one; another chapter says, "Let us make man." One God speaking to more than himself, but to how many more we know not; and this, too, before man was created. How could the writer of Genesis know that such a proposition was made by one God to another, or others, when said proposition was made before Adam was created, much less the writer of Genesis born? The only possible way the writer could ascertain the nature of the conversations which took place between the Gods prior to the creation of himself would be in a dream or vision. But as he does not claim such a mode of obtaining this knowledge, perhaps some theologian will enlighten us on this point? When a witness is placed before a court to testify he is not asked what his belief is in the case, but he is asked to state what he knows. If he says he knows nothing, but believes so and so; he is told to stand aside, that facts, and not belief are what the court needs. How strange it is, that Christians in everything but their religion rely upon their reason to guide them. But in everything pertaining to their religion they suppress reason and glorify faith. Christian theologians claim "immortality" as one of the attributes of Jehovah. But the writer of Genesis puts forth no such claim in behalf of the God he created; for he represents his God as being tired, after his six days' work in creating everything; he needed rest on the seventh day. Funny idea, an immortal being in need of rest—an Almighty being exhausted. No sooner did the writer of Genesis create his little two by four God than he found him employment. The pages of the Old and New Testaments give a delineation of the character of Jehovah. There are many fantastic, circus tricks, practical jokes, aerial flights, sleight of hand performances, acrobatic antics and one hypnotic exhibition. He

commences his public entertainment business by hypnotizing Adam. As a teacher of a Language he excels all who ever taught. He gave Adam a knowledge of a very extensive nomenclature. The serpent and Eve also seem to have had a very comprehensive knowledge of a Language. God made Adam out of dust. Why did he not turn into mud when he took a drink of water? Jehovah hangs out his shingle as a Tailor and Dress-maker. I suppose Adam's first suit must have been made in the cutaway sack style, lacking all the part of the coat from the waist up, and his pants reaching scarcely to the knees. Eve's dress was no doubt the style now worn and fashionable in Zululand—decollete at both top and bottom. God builds Adam and Eve with constitutions too weak to resist temptation—machines; then damns them all and their posterity for not successfully resisting temptation. He did this to show us his justice. He inflicts intensified pain upon all of Eve's female progeny at childbirth, and prepares a hell to frizzle the great majority in forever. He did this to show his mercy. As for Adam, he built him with a great capacity for loafing and a slight disposition for work, and all his posterity, in the male line, still display these inherited tendencies. Puts thorns and thistles in the ground to choke the crops and give Adam extra exercise. If God had made it as easy to raise crops of corn, wheat, barley, cotton and every thing that is useful to mankind as it is now to raise weeds, and as difficult to raise weeds as it is now to raise everything that is useful all the loafers in the Universe might easily acquire an enviable reputation as successful Agriculturalists and Horticulturalists.

Adam, however, got in one good practical joke against Jehovah—he discovered how to hide himself from an Omnipresent Being. Jehovah commenced to work his wonders when he began to make cereals, flowers, fruits and vegetables grow before the sun was created, Jehovah soon manifested a craving for blood. Cain and Abel came with their offerings. Cain's offering required no sacrifice of life or shedding of blood, so it was rejected. Abel's offering suited the taste of Jehovah because life had been sacrificed and blood had been shed. From this on it is sacrifice of life and shedding of blood, blood, blood. Now mark the character of the men whom this Jehovah selected to reveal his will to mankind. Abraham, Isaac and Jacob—a trinity of liars, full of deceit. Moses, a murderer; Joshua, a wholesale butcher; Samson, a debauchee; Lot, guilty of incest; Noah, guilty of drunkenness; David, murderer and general scoundrel, and a host of others. After Jehovah had built Adam and

Eve with enlarged appetites for everything his laws condemned, he determined they should never possess any of these things, and all these hereditary tendencies had been transmitted down through Adam's progeny until the days of Noah, he determined to gratify his taste for sacrifice of life by drowning the whole world, with the exception of eight persons. Old Commodore Noah knew how to flatter and tickle the olfactory nerves of Jehovah. After the flood he flavored his first sacrifice upon the altar so as to generate a feeling of pity in the heart of Jehovah, which forced him to exclaim: "I will not again curse the ground any more for man's sake." After the flood the building of the Tower of Babel was commenced. Right here we have a sample of ignorance on the part of Jehovah. He did not know what the children of men were doing, so he made a flying visit to witness their operations. When he found out what they were doing, he got mad, and scattered them all over the earth. It is a pity Jehovah neglected to register his patent showing the means he utilized to waft some to America, others to Australia and other remote portions of the globe. Christians fail to see what a monster Jehovah must have been to murder a host of innocent prattling babes and helpless women with his flood. Then we come to the Covenant with Abraham. The Covenant gave the descendants of Abraham a certain portion of the earth forever. Do the Jews own that country now? Then Jehovah lays a trap for the descendants of Abraham. He sends Joseph as advance agent into Egypt to prepare the way for the Israelites to become slaves to the Egyptians. He sends a famine so as to force the Israelites to go to Egypt to buy corn. He keeps the Israelites in Egypt about 215 years; and, in that time, according to the Bible, they multiply until there are over three millions of them. Then Jehovah determines the Israelites shall leave Egypt and take possession of the promised land:

This affords Jehovah a magnificent opportunity for displaying his skill as a magician. There is something funny about some of the ten plagues. The Egyptian magicians did some of the tricks. Had they have had the same show as Jehovah, Moses and Aaron, they might possibly have excelled their performances. You see it was an ardent admirer of this trinity who wrote the account of these ten plagues. If the Egyptian magicians had enjoyed the privilege of writing their own account of this contest, and handing down their version to us our belief might have been different. We might have been able to spend a delectable hour in reading a description of how the Egyptian magicians had created

a half dozen microbes and these had eaten all the cattle and drank up all the blood, and hypnotized all the frogs and made slaves of all the lice. It is also funny to see how cattle could be killed more than once, Ex. ix. 6, shows they were all killed. It is fair to assume that the same cattle were killed again when the hail "broke every tree of the field." Then they were killed again, Ex. xii. 29. More astonishing still is Isa. xxxvii. 36, "And when they arose, behold they were all dead corpses." Then there was the wonderful trick of making the clothes of the children of Israel fit men, women and children, of all ages, for forty years. More wonderful still when we remember that more than six hundred thousand were murdered in the wilderness, although these had a promise made to them, by Jehovah, that he would take them into the promised land when they left Egypt. If three score of people would multiply to three millions in 215 years, what must have been the number born during their forty years' wandering in the wilderness, where they numbered three millions to commence with? How did they find clothing for such an enormous increase? I suppose the cloth must have been some divine rubber cloth. Something that one square inch could be stretched into a square mile—marvelous.

But a still more marvelous performance than any of these was the trick the Egyptian magicians performed—the blood trick. Moses, God and Aaron had turned all the water into blood. The Egyptian magicians did likewise. Moses & Co. had a lot of water to work upon. The magicians either made their blood out of nothing or else made blood and stinking fish into blood and stinking fish—Selah. What marvelous eyesight Noah must have had in determining the sex of insects almost too small to be seen with a microscope. Just prior to the departure of the children of Israel from Egypt, escaping from one system of slavery under Pharaoh to become the slaves of Moses under another system of slavery, we see a display of the murderous and deceitful traits of Jehovah's character. The slaying of all the first born of the Egyptians—after he had forced Pharaoh to act as he did, and advising the Israelites to obtain clothing and jewelry under false pretences, by borrowing from the Egyptians. Then follows the escape of the Israelites and the drowning of Pharaoh and his hosts. If Jehovah had not possessed such a murderous disposition he might have wafted the Israelites from Egypt into the promised land like he did the people at the building of the Tower of Babel, when he invented so many languages. But the writer of

Exodus gives us two reasons for acting as he did. 1. He desired to gain a lot of honor in killing Pharaoh and his hosts. 2. He desired to over-awe the Israelites by this marvelous display of his power. Jehovah certainly manifested his power, glory, honor, mercy and tyranny during the forty years he kept the children of Israel wandering in the wilderness, at the rate of less than two miles a year in a direct line from Egypt to the promised land.

During the flight of the children of Israel from Egypt to the promised land Jehovah transforms himself into a pillar of cloud by day and a pillar of fire by night, a smart trick. Out of this cloud he frequently communes with Moses. He gives Moses a recipe for manufacturing a patent perfume and a patent hair oil; and issues an order to have all put to death who attempted to infringe on these patents. He gave Moses instructions how to build garments for his Priests; how to dress cattle, sheep, goats, and doves. This little God hovered around the sacrificial Tabernacle, was always ready for a confabulation with Moses, whenever the latter desired one. The little fellow got to be very irascible. Nothing but a Priest could enter the holy of holies under penalty of death. He sent a plague and killed a lot of people because one happened to take a peep into the Ark of the Covenant. He murdered a man for gathering a few sticks on the Sabbath. When they got tired of eating manna and asked for flesh he sent them quail, then killed a large number while the quail was between their teeth. He was always jealous of other Gods; always boasting that he was the greatest God of all; always throwing up his "Board Bill" to the Israelites. It was death for any one to worship any other God. They might make slaves of each other or a stranger. They might practice polygamy amongst themselves; but it was death for any of them to take a wife or concubine from any other nation. The little episode of Zimri and Cozbi shows that if an Israelite took a concubine from any other nation both had to be slain. This little incident exasperated Jehovah to such an extent that he issued an order to Moses to "vex the Midianites." That is, send a man with a chip on his shoulder amongst the Midianites. If they knocked the chip off his shoulder turn the army loose amongst them. The 31st chapter of Numbers gives an account of the horrible slaughter of the Midianites. But before the Midianites were slain twenty thousand Israelites were slain for this same cause. Not only were all the Midianites slain, except the women "who had not known man by lying with him," but their cities

were all destroyed, and all that they possessed was stolen and taken away by the Israelites. But the most abominable part of the transaction was that a portion of the virgins were handed over to the Priests to be debauched. It was nothing new for the Priests to share in the spoils. It always has been, and is now, one of the holy prerogatives of the Priesthood of all systems of religion to share in the spoils; and, in a great many instances the Priests get all the spoils. What a funny idea that Jehovah should build a Jew that preferred a Midianite maiden to a Jewess; and a Midianite maiden who preferred a Jew to a Midianite—so attracted was the one to the other that they could not resist the temptation to cohabit, even when they knew the penalty was death—at least Zimri knew this was Jewish law; and then hire a Priest to kill them with a javelin; then murder twenty thousand Jews and all the Midianites. Jehovah gave the Jews ten commandments to obey. Amongst these were, “Thou shalt not kill.” “Thou shalt not steal.” “Thou shalt not commit adultery.” Yet here, in the case of the Midianites he issues an order to kill, to steal, and to commit adultery. A Jewish Priest kills Zimri and Cozbi for violating one of these commandments, or, perhaps, two, for they might have changed their religion; then Jehovah not only permits, but orders the Jews to commit the same crime. Not only were they ordered to commit adultery, but arson, theft and murder. And to-day Christians claim that this same Jehovah is almighty, just, benevolent, merciful, impartial, kind, generous, and good—a being of infinite compassion, whose love is boundless. This little tin god (Jehovah) did not know it all. Moses was greatly indebted to the suggestions of Jethro (Moses’ father-in-law) regarding the government of the Israelites. It took but very little to make Jehovah furious. When Korah, Dathan and Abiram objected to Moses “putting on airs” Jehovah got furious with passion. There is something funny about the destruction of Korah, Dathan and Abiram. After Moses got Jehovah to call up an earthquake to swallow up the crowd of kickers—“they, and all that pertaineth unto them,” he sent a fire to destroy them the second time. You see, it was dangerous to kick against a Priest. The Priesthood claimed the right to dictate to the children of Israel what they should eat, drink, wear and do. The Priest was Preacher, Doctor, Lawyer, Judge, Tax Assessor, Tax Collector, Sheriff, Probate Judge, Supreme Court, Executioner—everything. And it was death to criticise anything the Priest said or did. The case of Korah and Co. proves this. Jehovah got to be very

small, irascible and vindictive when he killed so many of the Israelites for merely asking for a bit of meat and a few vegetables. No wonder they got tired in wandering almost in a circle, sleeping constantly in tents, and having nothing but one article of diet and only one itinerant stream to drink from. Jehovah must have been a poor sample of a god to kill a lot of them for murmuring under such conditions.

To-day Sky Pilots are fond of claiming for Jehovah the attribute of immortality. But the Bible destroys their claim. The following passages show that he was fickle, unstable, and vindictive. Jehovah ordered Solomon to build a magnificent temple for him to dwell in—" . . . For now have I chosen and sanctified this house, that my name may be there for ever; and mine eyes and my heart shall be there perpetually." The Mosque of Omar stands on the site of the Temple to-day. (2 Chr. vii., 12, 16.) "Howbeit the most high dwelleth not in temples made with hands." Acts vii. 48.

He dwells in the light. 1 Tim. vi. 16.

He dwells in darkness. 1 Kings viii. 12.

God is seen. Ex. xxiv. 9, 10, 11.

God is invisible. John 1:18.

God is omnipotent. Matt. xix. 26.

God is impotent. Judges 1. 19.

God is immutable. Ezekiel xxiv. 14.

God is not immutable. 1 Sam. 11, 30, 31.

God is just. Deut. xxxii. 4.

God is unjust. Rom. ix. 11, 12, 13.

God is not the author of evil. Ps. xix. 7, 8.

God is the author of evil. Jer. xviii. 11. Isa. 45:7.

God is peaceful. Rom. xv. 33.

God is warlike. Ex. xv. 3.

God is kind. James v. 11.

God is cruel. 1 Sam. xv. 2, 3.

God's anger is slow. Ps. 103:8.

God's anger lasts for ever. Jer. xvii. 4.

God delights in burnt offerings. Ex. xxix. 36.

God gets tired of burnt offerings. Jer. vi. 20. Jer. vii. 22.

Also Isa. 1:11, 12, 13.

God forbids human sacrifices. Deut. xii. 20, 31.

God commands human sacrifices. Lev. xxvii. 28, 29.

God tempts no man. James 1:13.

God does tempt men. Gen. xxii. 1. Job 11, 3.
 God can not lie. Heb. vi. 18.
 God lies. Jer. iv. 10. Judges ix. 23. Ezek. xiv. 9.
 There is but one God. Deut. vi. 4. 1 Cor. vii. 4.
 There are three Gods. 1 John v. 7.
 Robbery commanded. Ex. iii. 21, 22.
 Robbery forbidden. Lev. xix. 13. Ex. xx. 15.
 Lying commanded. 1 Sam. xvi. 1, 2. James ii. 25.
 Lying forbidden. Ex. xx. 16. Prov. xii. 22.
 Killing commanded. Ex. xxxii. 27. 2 Kings x. 11, 30.
 Killing forbidden. Ex. xx. 13. 1 John iii. 15.
 Slavery ordained. Lev. xxv. 45, 46. Joel iii. 8.
 Slavery condemned. Ex. xxii. 21. Ex. xxi. 16.

I think I have written enough to prove the detestable character of the Jewish Jehovah. One more instance of Jehovah's cruelty, partiality and injustice and I am done. 2 Sam. xxiv: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, humble Israel and Judah." "And Joab gave up the sum of the number of the people unto the king; and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men." First and ninth verses. The 1 Chron. xxi., reads very different: "And Satan stood up against Israel, and provoked David to number Israel." "And Joab gave the sum of the number of people unto David. And all they of Israel were a thousand thousand and a hundred thousand men (1,100,000) that drew the sword; and Judah was four hundred three score and ten thousand (470,000) men that drew sword." First verse, total in Chron.: 1,570,00. In Sam. the total was 1,300,000. A discrepancy of 270,000. Then the two accounts go on to tell of David being given the choice of three modes of punishment. He must be whipped by his enemies three months; have a three days' pestilence, or a three years' famine (seven years' famine, says one). David chose the pestilence. Both accounts agree that seventy thousand men were slain by the pestilence before the anger of the Lord was appeased. Now what kind of a little tin horn god would he be to kill 70,000 innocent men for another man's crime? It is simply a priestly lie. Such a thing never happened. However repugnant to our feelings this wholesale massacre must be, we must give Jehovah credit for it. Is not the account found in an inspired book? And is it not in accord with

Jehovah's propensity for sacrificing life and shedding of blood? Christians, what think ye of the character of the God you glorify, worship and adore? Let any one wade through the Bible record of murder, theft, adultery, arson and revolting cruelties ascribed to Jehovah and then ask himself the question, if a being capable of creating this universe with its odoriferous flora and its useful fauna, the marvelous gems, suns and planets that float in boundless space, and the hidden treasures imbedded in the rocks, could possibly take delight in telling Moses to put blood on the tip of the toe or ear of a priest; kill people for longing for a few leeks, or looking into a box (the ark)?

No! No! No divine being ever did such things. The Jehovah of the Bible consisted of Moses, Aaron & Co. Men who were smart enough to discover how to play upon the fears of ignorant people. Men smart enough to fill the people's hearts with awe and admiration by sleight-of-hand tricks and mystifying performances. Men too lazy to work at any honest calling for a living, but smart enough to discover that by the arts of mystery, magic and mummery, they could exercise almost illimitable power, accumulate wealth, fare sumptuously every day and dress in "purple and fine linen." Have we not thousands of such men amongst us to-day? Men who will take the last cent from the orphan, the widow, the cripple and the washerwoman.

AN INTELLECTUAL BASIS FOR FREE THOUGHT.

BY H. W. BOYD MACKAY.

IT would be a great advantage to the Free-Thought movement if it could be placed on a definite intellectual basis. I do not mean that Free Thought should rest, as all religions properly so-called do, on a philosophy of the universe. It could not do so, for its very name is derived from the fact that in this system Thought is free. Even Unitarianism, free as it is up to a certain point, postulates a philosophy of the universe, though not one so detailed as that the other other Christian denominations, but Free Thought allows of any form of speculative opinion on such questions. If, however, speculative opinion were transformed into a dominant force governing life, Free Thought would cease to be Free Thought, and would segregate into a cluster of dogmatic religions. But, so long as the theory remains a merely speculative opinion, theism in many forms is consistent with the position of Free Thinkers. I noticed recently a paragraph (not editorial) in the Blue Grass Blade, in which the writer, after stating that Free Thinkers do not be-

lieve in a "personal" God, went on to define an object of their belief in terms which might have been adopted by any educated Christian as a just description of his God. I do not wish to say anything about the peculiar use of the word "personal" by this writer, and its corresponding use by Christian scientists, who also state that they do not believe in a "personal" God. The subject of the personality of God is discussed at length in Lotze's *Microcosmos*, translated by Miss Hamilton and Miss Jones, Book IX., ch. 4. What I want to point out is that the writer, though a Free Thinker, is a theist. He has a right to be so, but he has no right to speak for Free Thinkers generally, for many of us are Atheists, as readers of the *Free Thought Magazine* are well aware. In *Free Thought* the question of the existence of a Mind back of Nature is immaterial to conduct. In Religion it is the basis of conduct.

Free Thought, therefore, cannot be termed a religion in the ordinary sense of that word.

The word Religion is used with many applications and I think in many senses. It would be of no use for the present purpose to enumerate them or to attempt to frame a definition which should include them all, if, indeed, they have any common element. It will be in accordance with the usual use of the word if we understand it to mean Awe or Reverence directed toward a Being or Beings believed to be superior to Man. Awe is one of the elementary emotions of human nature, and, if we could understand "Religion" as meaning Awe simply, we should be obliged to agree with those who tell us that Religion is a fundamental principle in human nature. But "Religion" in the sense in which the term is ordinarily and I think most correctly used, means, not simply Awe, but Awe directed to a Being or Beings superior to Man. For this reason all Religions must prove or postulate the existence of such a Being or Beings, and, by consequence, they postulate a philosophy of the Universe. Even among savage tribes Religion rests on this basis. However crude their theories may be, they yet frame theories about the powers of nature and revere them. And this feeling dominates their life. It is a great mistake to suppose that savages have no conscience. It is true that their conscience does not impel them to an extended sympathy for an extended circle, nor to the performance of those duties which depend on it, but in regard to those duties which depend on the sentiment of Awe, as for instance the observance of oaths, it is acute. And in comparatively recent stages of civilization, similar phenomena have been observed. It is this fact that has given rise to the opinion that morality

was not, at first, supported by Religion. Morality as understood in each age is always supported by Religion; and, in the more advanced stages of civilization, Morality is understood to include those duties which flow from sympathy; and these are not, in the earlier stages of civilization, supported by Religion.

But Religion, while it lends its support to the duties which flow from sympathy so far as the conscience of the age recognizes them, supports them only so far as they are found to be consistent with the paramount of Awe. In the religious mind Awe is paramount and Sympathy subordinate. The religious man loves his neighbor because God has commanded him to do so, not because he cares for the welfare of his neighbor. He loves his neighbor so far as God has commanded him to do so, and sympathises with him so far as God permits. But he has no pity for the damned, and persecutes unbelievers whenever he can, by doing so, promote God's glory. Probably the cruelties inflicted in the name of religion were very largely directed by men whose real object was to preserve a social structure in which they were dominant, just as cruelties are inflicted on rebels for the same reason; but there must have been a strong public feeling founded on the sentiment of Awe to support them.

But in recent times public sentiment has undergone a change. Sympathy is recognized as paramount to Awe, and even the religious mind is obliged to conform to the sentiment of the time to the extent of postulating a new concept of God. Formerly he was rentlessly cruel, and no law was acknowledged but his will. Even Jesus, sympathetic as he was in many respects, could contemplate without horror his own supposed mission to condemn men and angels to everlasting fire, and that of his angels to cast them into the furnace. I once visited a lady—a Presbyterian—and she told me that their new assistant minister was a most excellent young man, for he had been preaching to them that Hell is a furnace, and that it is a furnace of fire; and she thought God had been "just teaching him" by causing his mother and his intended wife to die about the same time. Another lady expressed her sympathy for some negroes because they had to work under a hot sun, but when I told her that her pity would be better bestowed upon the damned she soon showed that she had no sympathy for them. But I could multiply instances. The character of God was not scrutinized then; but that has all passed away now. Yet the Free Thinker alone is consistent. He

avowedly places the duties of sympathy where the Christian places them surreptitiously—in paramour to the will of God.

The result, therefore, is that, theoretically speaking, Free Thought is not a Religious movement and cannot be affiliated on Religion.

Yet there is a practical sense in which the Free-Thought movement may be regarded as Religious. It is the object of Religion to train the emotional nature with a view to the regulation of conduct. That is the practical purpose for which its philosophy of the Universe is postulated. And Free Thought endeavors to attain this same practical object without the support of the underlying philosophy of the Universe.

But if we are to cultivate and train the emotions we must form some views about them, and the underlying philosophy of Free Thought must be a philosophy of the emotions and of the Will. This is not necessary in Religion, for that system acknowledges but one paramount emotion—Awe. Sympathy is only recognized by Religion so far as it is required and sanctioned by Awe. In theological phrase, Faith comes first and Charity must be built upon and limited by it.

We cannot, of course, lay down an authoritative theory respecting the emotional nature, but we can say that every man who preaches Free Thought and who expects to stand in the position of a religious teacher, must form a definite working hypothesis on this subject. Indeed, every attempt to kindle the ethical emotions must of necessity assume, even if it does not formulate, a theory of their nature and origin.

Ethics, as ordinarily understood and written about is, indeed, a dry and uninteresting subject, and though professing to give a theory of conduct, it is hardly in touch with life. The lack of consonance between the two implies some defect in the existing ethical systems, but this subject is too large to be dealt with in the present article. Suffice it so say that I think it behooves Free Thinkers to study the subject of Ethics in its relation to Social life, and in its relation to the emotional nature of Man, and to do so, not without reverence for the accepted theories of the present and past eras, which are appropriate each to its time, but without being trammelled by them.

Cambridge, Mass.

IMPROPER FUNCTIONS OF GOVERNMENT.

BY HULDA L. POTTER LOOMIS.

IT would seem a natural conclusion of the average mind, that after experimenting with the various forms of government, from that practiced by small tribes of people in olden times, to that of a country composed of nearly half a hundred States, whose millions of inhabitants profess allegiance to the world famous Constitution of the United States of America, with its proclaimed recognition of the equality of men and their "natural and inalienable right to the pursuit of life, liberty and happiness," that it would not be a difficult task to determine the extent to which a government might, with any sort of justification, place restrictions upon the people, to prevent their doing some things which they might feel inclined to do.



HULDA L. POTTER LOOMIS.

Yet it would appear that the truth and wisdom of the philosophy of that good man who said, that "The best governed people are those who are governed the least," has not yet impressed itself upon the minds of our

law makers. I do not fear contradiction in making the statement that if any government ever "run riot" in matters pertaining to legislation, that government is the government of the United States, in both State and National branches of its legislature, and at the present time, it is manifest that the power of recognition of human rights, is an unknown quantity in those bodies.

If governments, as such, can have any claim to a right of existence, it is by virtue of their manifest purpose and avowed intention to protect the interests of all of the people, and to insure equal opportunity to all in their individual pursuit of "life, liberty and happiness," and restraint of the individual by the government can only be excused, when

that individual manifests an inclination to injure another's person or property, by some positive action.

That is assuredly the limit, the "danger line" at which law makers and all who enforce the laws, should be checked by the command of the people who support the government, "Thus far shalt thou go and no farther."

It is time that the people of the United States, awakened to the fact, that the idea of this being a "government of the people, by the people and for the people," which they have so long cherished, and inculcated into the minds of their children, is a delusion and a snare, and always has been.

There has never been a time in all its history, when the high ideals of the people were ever put into execution, by those who were elected for that purpose, but instead of that the ideals of the people have been used as a cloak to cover one infamy after another, until now it is scarcely possible that the least observant or the most indifferent person cannot comprehend the fact that the government has become even worse than a delusion, and is tyrannical and oppressive to a degree that causes the average citizen to question, whether he longer dwells in a republic where the people expect their so-called representatives to attend to matters of State in a way that shall command their respect and confidence in us, or in an empire of the most despotic nature conceivable, where only those in authority and control have any rights that are deemed worthy of consideration.

It must also be admitted that if our government is republican in form, it is imperial in its methods, and lacks but few elements to make it an empire in fact.

At the rapid rate we are tending in that direction, it is absolutely safe to predict the speedy consummation of all necessary preliminaries to an Imperial decree, issued by a man who has the ambition, and the power of wealth and influence to command the position, and then, in the words of Shakespeare:

"This imperious man will work us all,
From princes into pages."

So much for the very near future and it is well to bear this prophecy in mind and watch its fulfillment.

And now, having defined the point at which government authority over the individual should cease, let us consider some of the ways in

which it has gone beyond this point and assumed a paternalism that is as obnoxious as it is unwarranted and which obviously calls for concerted protest and action by every one who is capable of comprehending the danger of establishing unwise and unjustifiable precedents, because of the inevitable advantage that will be taken of such precedents, by those who are inclined to encroach upon the rights of others if an opportunity to do so, presents itself.

In a former article upon "Religious Legislation" I sought to impress my readers with the importance of checking the tendency in all the States by their respective legislatures, to enact laws compelling observance of Sunday as the "Sabbath," or "the Lord's Day," or as a rest day, for we declare emphatically, that it is the sublimest arrogance for legislators to assume that men and women do not know enough to take their necessary rest and recreation without being compelled by law to do so, and that they are more capable of taking it and enjoying it in their own way, than in one prescribed by the clergy and the law-makers of these United States.

It is no more necessary to enact laws to coerce men and women into taking rest than to take food when their circumstances permit of either. The law of nature has provided for that and no human law can improve on that law.

The question naturally arises in any logical mind, if the paternalism of the State is to be exercised to the point of compelling the people to rest from labor on Sunday, because clergymen who earn their own salaries on that day, inconsistently demand it, and insist upon people submitting to having disease in the form of putrid animal matter implanted in their systems by vaccination, because the manufacturers of vaccine virus instigate the demand for it through doctors and druggists, why may we not reasonably expect to be compelled by the State to drink beer if the brewers demand it, and to eat meat three times a day if the meat trust demands it and so on, "ad infinitum?" What is to be the limit, or can there be any limit to the extent such pernicious legislation may be enacted and enforced upon us, if we do not check the advance of our enemies, and compel them also to retreat until we recover the ground so foolishly lost to us through indifference and lack of vigilance?

For lack of space I cannot mention other manifold ways in which our government has encroached upon the natural rights of our people, but a little serious and unbiased consideration of this subject will not fail

to convince all of us, that such supreme paternalism of the State as this, is a questionable one to say the least, and if its final benefits may be estimated by results already obtained, the unanimous and emphatic verdict will be, that we have already gone too far in that direction, and cannot retrace our steps too soon.

THEOLOGY AND SCHOLARSHIP.

BY M. MAVERICK.

SINCE the days when the murder of Hypatia, the Greek Free Thinker, was followed by the suppression of the great schools of learning in Alexandria and Athens the Christian world and the scholastic world have been aliens and foes. The scholars led by the flame of freedom glowing in their track have ever been held in sacerdotal esteem as those who "sit in the seats of the scornful"—the halls of the learned. To-day the fear of the Thinker who speaks to his age through the medium of the press presses hard on the preacher in the pulpit. In our age of higher criticism the printing press not the pupil abide as the pedagogue of the world. Long ago the Philosophy of Ferney hazarded the prediction that the dissemination of scientific and ethical literature would eventually destroy Christian theology. We are now living, not in the age of Breviary, but in the age of the Encyclopedia Biblica. Before the increasing demand for mental freedom the churches are unavoidably retreating. The conclusion is that German criticism, the study of Sanscrit literature, the sedulous researches in Oriental history, is doing for the Christianity of our day what the study of Greek literature wrought for the Christianity of the sixteenth century; that result being that Latin Christianity became a source of derision to advocates of Teutonic Christianity—while in the present period versed in the ethics and science of Greece and India both presentments of religion are questionable. Our knowledge of the world of Antiquity, the study of comparative history of religion is acting as a disintegrating force on every form of dogmatic faith. It is impossible for Theology to wrestle with the rationalistic spirit of this age when, refusing to travel on in the beaten tracks of vulgar and habitual thinking, the schoolmasters are rising against the Priests. In defiance of the voice from the cathedra children are incited to study school books which impel them to be apostates from the views of their forefathers, a form of education which banishes from the developing mind all possibility of belief in Archaic accounts of the creation, the advent of man in a per-

fect form, the fall, and the story of the Redemption. Those doctrines once declared authentic by the authority of early ecclesiastic councils through the discoveries of science and the intellectual advancement of Europe, have been relegated to the sphere of obsolete absurdities.

Since it has been demonstrated that the Mosaic cosmogony is not in harmony with modern physical researches, the account of the creation of mankind not in accordance with facts revealed by anthropologists, man instead of deploring his descension as "a fallen angel," congratulates himself on his "march of ascension" from early bestial beginnings unto the power of Plato, recognizing the occult forces which impelled the ascent of humanity from non-human progenitors unto glorious forms of psychic life, as expressed in Socrates, and in Christ, we are daring to hope for the spiritual development of humanity in spiritual spheres, albeit anthropologists have proved to us the necessity of renouncing "the scheme of salvation" as taught in the Christian churches. Geology has initiated us into the secrets of nature and we have had to abandon the "old dame-school measure" of the universe. Now we learn of the periods before the rock was formed, before the first lichen race disintegrated the thinnest external plate into soil and opened the door for the remote flora and fauna. We ponder in awe on the reptile life rising into the quadruped stage, while still inconceivably remote was man—a long way it was from the granite to the oyster—and yet nature brings us unto Plato and his preaching of the life of the soul.

These truths are embraced by all but the unlettered classes prisoned from the stimulating benefits of intellectual literature and existing in a conservatism of stagnant unthinkingness. Apart from this class of non-thinkers there are a vast body of men who—while they ostensibly hold to ecclesiastical Christianity—recognize that the spread of education is separating the growing generation from Latin Christianity and its offshoot Teutonic Christianity. And the guides who have led us on this way? Are they to be found exclusively among the celebrated Secularists of the day? We can pass beyond the borders of what is commonly thought of as Free Thought territory and reach such names as Milman Arnold of Rugby, Charles Kingsley, Farrar and Jowett, as guides who have aided in spreading Free Thought through the world, who have incited us to struggle against "fetters and customs" and have taught us to believe that Time is on the side of Truth. It would take but a small glance of thought to perceive that many of the writers in the so-called

Christian world are foes to dogmatic theology, writers who would have been harried as heretics in the sixteenth century now openly relegate the Greek testament to its sphere in classic literature—and not from such men as Draper, Oswald, or White, along do we learn the nefarious history of the councils which arranged the creeds Christendom is supposed to hold in reverence. Reviewing the course of Free Thought through the civilized world for the last century Rationalists are agreeably surprised to discover the part the “professors of Christianity” have taken in it. Pulpits may rage against Charles Darwin’s religious views, but, let us remember, Dr. Ward Beecher declared that the God revealed by Semitic literature was “a moral monster,” a malignant conception.

Charles Kingsley questioned scornfully many of the Christian creeds. And Farrar has suggested in his exposition on the Hebrew Bible that only to the illiterate can that work be strictly true. Christian scholars have instructed us not to esteem that book as standing apart by itself to be interpreted by any particular canon of criticism, not to regard it as the great central fire giving light to the world, but, as a collection of “candles” and “tapers” borrowed by the chosen people from many lands and many nations, from those who, according to the Scriptures, had been left in the darkness of nature.

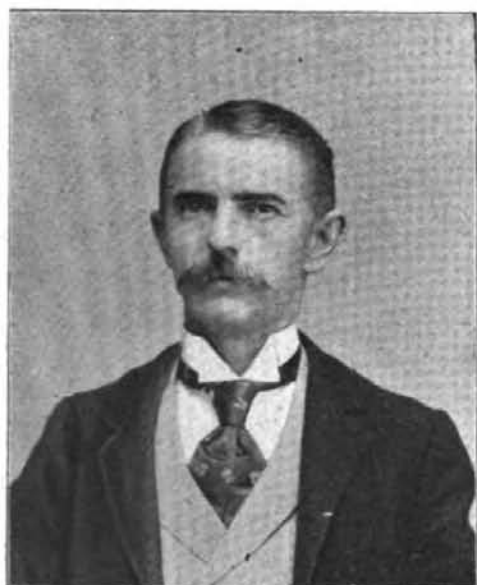
These strange facts face us even while to-day priests denounce such works as Mrs. Ward’s “Robert Elsmere,” Mallock’s “New Republic,” Tolstoy’s “Resurrection,” or “A Search for An Infidel.” Thus, even while works of “rebel Christians” undermining nineteenth century theology have access to every home in touch with a circulating library, nothing can be more inspiring to the Rationalistic workers of this period, those who are in the van for human light and progress, than to find Thinkers even in the fields of metaphysical theology beckoning to us to climb the rugged Alpine heights of Truth, aiding us in wisdom’s advance, encouraging us towards establishing nobler methods of religion and life which shall banish creeds and dogmas, sectarian strife and persecution, nobler methods, by which the religion of the future shall be preached. . . . The gospel of Redemption by reason alone.

London, England.

THE KINGDOM OF GOD.

BY GEO. W. TURRELL.

HAVING received numerous letters of inquiry, compliment and criticism from different sections of the United States and Canada, concerning my views as expressed on "Christ Idolatry" and "What Was Jesus," published in the Free Thought Magazine, these subjects seem to have aroused considerable interest and discussion.



GEORGE W. TURRELL.

Some inquirers wish me to define the term Kingdom of God, and Mr Maddock, declares Mr. Turrell does not understand his (Mr. Maddock's) idea of God and the "Kingdom of God," asserting that Jesus taught the doctrine of evolution and the Kingdom of God as never taught before or since his day.

I do not so understand.

The Stoics taught "The universe is matter and God." Seneca's *Naturalium Questionum*, Book I Sec. 13.

"What is nature but God, that divine reason which is united to every part of the universe? Neither can Nature exist without God nor God without Nature. These two are one, and disagree not in their works." Seneca's *De Beneficis*, Book IV., Chap. VII., Sec. I.

These definitions of God are essentially the same as Mr. Maddock's. "The principle of every change resides in matter. 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." He has changed the name, but the idea is old. He might call it the Great Hocuspocus, but it would give us no new light.

The assertion that "the principle of every change" or force in matter is ruler, is a guess or hypothesis. Whether force rules matter or matter rules force is a problem not so easily solved.

Here are three definitions of the Universe:

Stoics—Matter and God.

Maddock—Matter and the Great Dynamis.

Buchner—Matter and Force.

Buchner holds force immanent in or subject to matter. In the first lines of third chapter of "Force and Matter" he declares: "Indestructible, imperishable and immortal as matter, is also its immanent force. Intimately united to matter, force revolves in the same never-ending cycle, and emerges from any form in the same quantity as it entered."

The claim that there is any intelligence, design, or will power, in God or the Great Dynamis, or Matter and Force is an hypothesis, a guess, and has never been proven.

All theories, therefore, about "The Kingdom of God" must be a "guess about a guess." "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." I name the Essenes or Therapeutae. The historian Eusebius, states: "Those ancient Therapeutae were Christians, and their ancient writings were our Gospels and Epistles." Eusebius' History, 2nd book, 17 chap. The title of the 4th chap. of the 1st book is "That the religion published by Jesus Christ to all nations is neither new nor strange," and Rev. Robert Taylor states that "Eusebius, from whom all our knowledge of ecclesiastical antiquity is derived, declares his opinion, that "the sacred writings used by this sect (the Essenes) were none other than our Gospels and the writings of the Apostles; and that certain Diegesis, after the manner of allegorical interpretation of the ancient prophets; these were their epistles." Taylor's Diegesis, page 68

Here, then, it is admitted by the highest Christian authority that Christ taught nothing new, nothing not previously known.

Referring to this sect, the Essenes, Rev. Robert Taylor declares "This phrase, 'the Kingdom of God' and all its synonyms, was peculiarly characteristic of the monkish fraternity of Egypt." Taylor's Diegesis, p. 92.

Origen vindicates without denying the charge of Celsus, "that the Christian religion contained nothing but what Christian held in common with heathens, nothing that was new or truly great." Bellamy's Translation, chap. 4.

Many eminent exigetists now hold that Christ was a myth or figure-

head, and that the Christian religion with its Gospels and dogmas is a continuance of the religion of the Essenes under this new name.

"When is the Gospel of Jesus not in harmony with nature's revelations?"

In its teaching of Gods, ghosts, devils, prayers, bloody atonement, miracles, prophecy, heaven, hell, etc..

The Lord's prayer. Our Father which art in heaven (or. The Great Dynamis), hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in heaven, is not scientific or rational. To pray to a "principle" or force in nature, as the force of gravitation to do this or that, to change its course or way, is idiotic and absurd, whether you call it God, The Great Dynamis or the Great Hocuspocus.

Jesus taught the Kingdom of the devil as truly as the Kingdom of God, and that we can cheat the devil and please God by fasting and prayer. Nature reveals no such things. No general plan or purpose for good, and

"Behind the things that injure man
Is neither purpose, thought nor plan."

The teachings of Christ, that it is blessed to be poor, to take no thought for the morrow, what we shall eat or wear, that diseases are cured by casting out devils, that fasting and prayers are a necessary duty, that man is saved and uplifted by faith in Jesus, is not only not scientific, but arrant nonsense. The world has little need of Gospels, or Gospel peddlers. The uplifting of humanity is a question of conditions.

Pure air and water, good food and clothing and homes, lessening the hours of exacting labor, equal opportunities for gain, and fair distribution of products, wise sanitary regulations and intellectual improvement. In a word, good conditions and surroundings produce good men, and bad conditions bad men.

During the Dark Ages the Gospel of the Kingdom of God, as taught by Jesus, had full sway to run its course and be glorified. Yet man went downward to his lowest estate. Historians generally agree that the dawn and progress of modern civilization, were the result of the awakening of science, invention, discovery and intellectual improvement which the Gospel advocates and Gospel peddlers have generally opposed.

Philadelphia, Pa.

LITERARY DEPARTMENT

THE CREEDS.

BY PROF. J. W. HUDLOW.

O H! ye egotistical, distorted creeds
Filled with infamous treacherous deeds,
Adherents to crime and vice and woe,
The enemy to Truth, your deadly foe.



PROF. J. W. HUDLOW.

With fagot and stake and flame of fire,
Called science and truth and reason a
liar,
With sword and rack made Kingdoms
fear,
Severed untold millions from loved
ones here.

Proclaimed yourselves all wise and
good,
With pious face you've always stood,
Behind some Priestly garb you've
kept,
While millions at your hands have
wept.

Invaded Kingdoms that were not your
own,

Drove Peasantry out, and burned their home,
Man, woman, child and infant fell
Within the clutch of your infamous hell.

You've wanted to know man's secret life,
The same of his daughters, sons and wife,
And taught them that, lest they should tell
There would be no hopes this side of hell.

So inventive skill came into play,
The confession box was your secret way,

To deceive the dupes that follow you
Of believing things unjust, untrue.

Oh, ye detestable, despotic creeds,
With pernicious, grasping, miserly greeds,
With stoic strife and rapacious stealth,
You've drained the laity of all its wealth.

Destroyed all learning that there should be
No opposition to such as thee.
Gave to this world a myth-like God,
And upon all human rights have trod.

No matter how hard that you shall try,
The darkness of Infamy is passing us by,
And in its wake comes truth and light,
So all mankind may have his right.

Then, thanks to science, your time has come,
We know your race is nearly run,
The light of Truth is shining clear,
The Age of Reason is drawing near.

Washington, D. C.

THEOLOGY AND SCIENCE—WHAT IS TAKING PLACE IN GERMANY.

(From the Chicago Tribune.)

BERLIN, Feb. 25.—Prof. Adolf Harnack, leader of the liberal school of theology in Germany, has published a comment on Emperor William's recent letter to Admiral Hollman defending the bible.

He begins by remarking that it has long been known that Babylon was the source of many of the myths and legends in the Old Testament, and that this proved fatal to the current belief in the inspired nature of the book, but the church and school conspired to suppress unbelief by excluding facts from their teaching, while indolence and fear assisted in maintaining it. He adds that Prof Delitzsch deserves gratitude for proclaiming from the housetops the doctrine hitherto preached in the wilderness and for having rectified the prevailing opinion of the Old Testament. This rectification, however, does not abolish the value of the testament.

Prof. Harnack recognizes that Emperor William did not intend to settle the problem by imperial decree. He says:

"His majesty knows well that in such delicate and holy things no orders can be given, and he knows that theology cannot afford to pass over such questions in silence, but that they must be treated with courage and freedom. His statement was intended only as a personal confession, and as such it deserves respect. It is certainly not the emperor's intention to stifle criticism of his words.

"In the Protestant church questions of the highest importance can always be discussed. Each generation must find answers for itself. Our entire spiritual life is pressing forward, and only derives vitality therefrom. How, therefore, can we be silent about them?"

Prof. Harnack agrees with the kaiser that religion needs forms, but contends that his majesty, by conceding that the traditional forms regarding the Old Testament need revision, proved that Prof Delitzsch had gained his main object.

Concerning the emperor's views on revelation, Prof Harnack says: "Every word of revelation shows immediately the difference between faith and science in matters of religion. Science, strictly speaking, cannot admit revelation, which, from the standpoint of science, is transcendental. On the other hand, revelation cannot do without faith, but in course of development a rapprochement between faith and science has to a certain extent occurred. Protestant belief acknowledges to-day, apart from the reverential consideration of the universe, that the only revelation is regarding persons. The lower steps of the ladder of alleged revelation have been destroyed, and there exists no revelation through beings.

"The imperial letter stands on this ground, for it says that the revelations of God have been made through persons and especially great persons. Inasmuch as great persons of science have in their individuality and power the element of mystery, there is harmony established between faith and knowledge as far as such is possible, but that I, or others, should feel these personalities to be revelations of God is an act of inner experience which science cannot produce or forbid. Nevertheless, on this common ground the imperial letter distinguishes two kinds of revelation, one general and the other of a more religious nature, but however wide the distinction in the thinking mind, it is impossible to acquiesce in the supposition of two revelations running as it were on parallel lines.

"If it be true the character and uniqueness of Christ are not diminished by being placed on the same level with Moses, Isaiah, and the psalmist, then he loses nothing by comparison with Socrates, Plato, and others."

Concerning the divinity of Christ, Prof Harnack says that Christendom must reject any view of Christ which obliterates the distinction between himself and the other masters. He himself, his disciples, and the world's history have spoken so clearly on this matter that no doubt should be possible.

On the other hand, whether the petrified formula, the "divinity of

Christ," is correct may and must be questioned. He never employed it, but chose other terms, and it is doubtful whether any of the disciples ever adopted it.

Similarly the ancient church did not speak unconditionally of the "Godhead of Christ," but invariably of the "Godhead of humanity," or as "God in man." Developing this view by further arguments Prof. Harnack urges that it is more important to reflect upon and obey such exhortations as "if ye love me, keep my commandments," and "Love one another," than to mold into formulæ what is merely venerable and likewise unintelligible.

Prof Harnack concludes by saying: "Upon us lies the burden of a long history full of misunderstandings and formulæ like unbending swords, of tears and blood, but a history which has also been handed down to us as a sacred legacy. The two seem inseparable. Nevertheless, they actually are separating, as they develop rectitude, courage, self-candor, freedom and love.

"These are levers which are destined to remove the burden. To aid this lofty task is the aim of the imperial letter."

A GOOD WORD FOR THE MAGAZINE.

Editor Free Thought Magazine:

THE magazine, like wine, seems to improve with age. The last number is excellent. The article "Spiritualism a Delusion," by Allen White, is splendid and shows up spiritualism as it appears to people without "specs," people who have not gained the "inner right," etc. Spiritualism would be nice to believe in if it were only true. I wanted to believe in it real bad, but although I exposed myself frequently to departed spirits by sitting in circles, attending lectures, etc., the disease failed to take and no raps supposed to be made by hovering spirits ever were heard by me nor did any spirits, big or little, ever put in an appearance in any shape.

The article entitled "Funeral Foolishness," by Walter Collins, is full of meat. I have long had the same opinion as to the prevailing fashion of showing off at funerals; if people would only stop and consider that whatever money or time we spend on the dead in the shape of costly coffins, preachings, undertaker's wages, monuments, etc., is really of not a particle of benefit to the departed, and instead of (as some people seem to think) pleasing the dear departed we are only filling the pockets of some one who cares nothing for us nor for our loved one gone. How much better it would be to spend the money on the living ones around us who are in need and instead of wasting time fooling around burying grounds take more time to visit those above ground who are alive and would appreciate our company.

For my part, I want no one to go out of the way to visit my grave, nor do I care where I'm buried after death, if everybody only uses me

square while living, for if I have sincere friends they will think of me just as often in their homes, though miles lie between them and my bones, and to live in the thoughts of our friends is the only heaven we know of. Above all, I want no preaching gibberish around my remains for anybody with common sense can see that probably the preacher rather enjoys the business, for where else can he show his boiled shirt and "broad intellect" to such advantage as at funerals? I have long maintained that as we were born without the help of preachers, can get married without them, get sick and die without clerical aid, we certainly can also be buried without preachers. Cremation is all right near big cities, but of course here in the country, where there is plenty of room outdoors, burying the bodies will prevail for some time to come.

I also endorse fully what Mr. Collins says about looking at corpses. I, too, would much rather remember the dear ones as they looked and smiled in life; besides, a corpse never really looks natural. How much better it would be to show, instead of the corpse, an enlarged likeness of the deceased taken in life and health.

But enough of funerals, etc.; "let's rather talk about something good to eat," as the little boy said when requested by his parents to speak a piece before company.

The article by Parish B. Ladd, on how to take care of our health, especially how to treat the stomach and bowels, is chock full of common sense. This running to drug stores and doctors for every little pain is all nonsense. We all ought to be intelligent enough to be our own physicians, except in rare instances. When I think of the ignorant doctoring and dosing constantly going on in this world, I wonder that so many survive in spite of such fearful drawbacks. An old doctor once told me that ninety out of every hundred people who consult a doctor get better in spite of the medicine and not because of it, and would recover more speedily still if left entirely to nature and good care, avoiding as much as possible whatever caused the disorder.

Mrs. B. J. Campbell.

Westfield, Wis.

NIL DESPERANDUM.

BY IDA BALLOU.

YOU are all prepared to agree with me when I declare that we are ever and always our own Savior. The idea of a savior has ever arisen from the feeling of dependence everyone has in spiritual evolution towards higher and better things. We have felt the need for some one



IDA BALLOU.

to lift us from the black pit of despair where we fall when temporarily losing our mental balance. And yet this dependence even as it has arisen from our great need creates for us an ideal—a form of self-reliance. It seems to our superstitious selves to be quite a part—so we hail it as our master—give it a separate individuality and speak of it as our Savior. It is our Savior—surely—but not of that sort so apart from us that it judges us—as we could never judge ourselves.

I think it is innate in the human race to be optimistic. We could not be evolutionists if we were not. We could not progress an inch beyond to-day. Yes, we are optimistic—sanguine. The sanguine man always believes in himself and is successful.

If you get depressed and stay there, you might as well give up and save time in trying to avert what is sure to follow. NIL DESPERANDUM is a good motto.

It does not always "come home to me" quite as strongly as it does now—just how much is due to the sanguine temperament. Did I say a little bit ago that we are our own saviors? Well, that is true—but it is also true—that humanity has had individual saviors—people who by their strength and will have forced the nation onward, though at much cost to themselves. And they have always been sanguine. Sure of their success, and of their own importance—self-conscious, proud, believing in themselves, bound to win, and did and do win—though their life was given for the effort. So, no matter what may be your dominant idea, if you are to attain it, you feel quite sure that some day you will, and you unconsciously work for it—bend your energies towards it—if you were less sure of yourself you would never succeed.

It is paradoxical but true (truth is usually found in a paradox), that the most successful people are those who have failed most. If we

could see "a vision of the world and all the wonders yet to be," perhaps we would know better how the splendor was made possible, by the efforts put forth during past generations of those who fought, struggled, failed and died "unhonored and unsung."

Oh, these noble, unselfish, unknown people, "the power behind the throne," who have made possible our betterment!

In the great economy of nature there is nothing lost nor useless. Units are necessary for the great sum total—and every act and every thought amounts to something.

Of the good and evil there are in the world, important epochs are made. Were we never ill we could not appreciate the value of health—if there were no trouble or sin or grief—we would never appreciate the love and sympathy of others—or put forth those noble qualities ourselves—and often what seems the most grievous is yet the best—for in these seeds of trouble germinate Great Gifts.

We can never afford to lose faith in ourselves, no matter how great a cause we may feel for self-reproach. We must keep our vanity under all forms of discouragement. We would lose our grip if it were not for this form of self-confidence we feel—this love of self and pride in self. It is good that we have these qualities our grandmothers preached against. How much good has been done because of an innate egotism! It was said of General Zachary Taylor that he won the battle of Mexico "by sheer pluck and awkwardness." Reliable authority assures us that it was because he was too poor a soldier to be conscious of defeat and so continued fighting. His adversaries, astonished at his persistence, thought he had hidden resources and incontinently ran away. And thus Taylor captured Mexico.

The important thing is to keep on hoping. Imitate the bull-pup—some writer assures us; set your teeth and hang on.

Just in proportion as we recognize individual usefulness and personal omnipotence—we grow and the race grows towards "one far off divine event, to which the whole creation moves."

NEW EVIDENCE OF EVOLUTION.

BY A. A. SNOW.

IN the study of evolution the gradual change of animals and plants first by individual differences, little by little, until the differences amounted to enough to make varieties, and later, on the same principle, the varieties growing into species, appeared simple enough. Not only simple enough, but how could one, from any other way, account for the resemblance of one allied specie to another?



A. A. SNOW.

How, but on the hypothesis of a common parentage, could it be explained?

Nature started the work. We saw her at it. We see it finished. Now, on what ground have we to presume that something, not nature, finished it? Besides, what could that something, which is not nature, be? Why do we not get a glimpse of it, catch it at work once in a while? Why does it only do its work in some age other than the present? Why does it only work behind closed curtains? But, alas! echo answers, Why?

Thus reasoned Darwin.

Yes, it is all plain enough, for instance, that the dog family, consisting of the dog, wolf, jackal, hyena and fox, started in a litter that was suckled by one mother. And that the cat family, consisting of the cat, wild cat, puma, panther, lion, tiger, leopard, mountain lion, etc., had a common parentage.

But there are some features in nature that the evolution theory cannot show up so simply. There are great chasms to pass over. And the enemies of evolution have confidently said they can never be bridged.

Mr. Darwin treats on these difficulties in his *Origin of Species*, page 155. In which he admits there are a great many missing links. And evolution, being true, there must have been during past time thousands of intermediate forms that do not now exist. And, accordingly, since Darwin's day many of these missing links have been discovered. At one day it was thought a single toed animal like the horse could never have evolved from a five-toed animal; but since, it has been demonstrated by fossil remains that the horse has evolved from, first a five, then a three, to finally a single toed animal. But to my mind the

strongest living evidence I have ever seen, not of how radical changes can be made, but still better, that positively shows they have been made is presented in

THE MULE-HOOFED HOG.

I am sure that Darwin knew nothing of this hog. Furthermore, I do not see it mentioned in any cyclopedia or work of science of any kind. I never heard of any one besides myself refer to it as evidence of evolution. I do not know how to account for this silence except that it be that it is not generally known that such a hog exists. Suppose that there was no such living hog and that some one should find the fossil remains of one, would the scientific world pass it by unnoticed? Realizing the value of this animal in proving to the common people the truth of evolution, I determined to learn what I could of the history of this remarkable swine. I corresponded with the experiment stations in Arkansas and Oklahoma and besides the Telegram of Kansas City kindly published my queries in his paper, and I have obtained the following, mostly from T. S. Hutton, a live stock commission merchant of Kansas City: "There is one of these hogs in the Zoo at Washington, D. C. Thirty-five years ago they were very numerous and ranged in a wild state over the Cherokee Nation, Northern Arkansas, Southern Missouri and Northern Texas. The ordinary cloven-footed swine ranged over about the same territory and were both wild and domesticated. The mule-footed hogs are now becoming extinct and are mixing with the other hogs, with which they cross readily. When crossed they bring pigs with some feet mule and some cloven on the same animal, and sometimes all mule or all cloven. I understand they breed true when not crossed."

Mr. Hutton thinks they are a native of America. He says they are quite inferior to the other hogs, and they have long bristles, and sometimes have long yellow stripes like the ground squirrel. But since the hog is not known to be a native of America it is more probable that they have evolved from the cloven-footed hog since America was discovered. But that they have evolved is plain, for no one supposes that varieties, as such, were created. And it has been claimed by the learned opponents of evolution that animals and plants that will cross are to each other as varieties.

Now, if any of our readers can add anything to the history as given above, or can give any information for or against the American nativity of the hog, I would like to hear from them.

By Morphology something more may be learned of this hog. It may be ascertained by examining the bones entering the hoof whether the hoof was formed by the junction of the two cloven hoofs or by one of them having disappeared. I hope to be able to make such an examination next winter.

There is ample evidence to prove the evolution theory true, and it is now acknowledged by the scholars of the world.

The People's Universal Cyclopedia states that the horse has evolved just as I have stated in this article, and cyclopedias do not venture to state anything that is not a known fact. The Agricultural College of my State at Ames, is run at public expense and such schools do not aim to teach anything but known facts, yet it teaches evolution the same as other sciences. But there are millions of the common people who know nothing of evolution and if taught must be taught by the most simple and occular lessons. To become students of nature they must come to account for phenomena by natural laws. They are leaving school when they go elsewhere for the explanations. They cannot account for organisms by natural laws until they know evolution. One could not know how large trees reached their height did they know nothing about growth. Accounting for it they would be compelled to say it was brought about by supernatural power. The Psalmist says: "The fool has said in his heart there is no God." The Psalmist was right. The thinkers accounted for phenomena. Those that thought not, like the brutes, gave no cause.

Thomas Paine was a thinker and so believed in a supernatural God, the only source from which he could, in his day, account for all phenomena. And the common people of to-day, if they know not evolution would be fools not to believe in supernaturalism.

Bracewell, Iowa.

ABBY A. JUDSON.

BY WALTER C. KNOWLTON.

AT her home in Arlington, N. J., recently, a noble, unselfish woman passed from earth under most distressing circumstances. By the exploding of a lamp her clothes were set on fire, and she was fatally burned. Abby A. Judson, daughter of Adoniram Judson, pioneer mis-



WALTER C. KNOWLTON.

sionary to Burmah, was brought up a strict Baptist. Always liberal in her views, she became more liberal as she advanced in years, until she doubted the existence of heaven or hell, or any future life.

At this period of her life she was led to investigate the subject of Spiritualism. Being convinced of its truth and converted to its philosophy, she became a Liberal of Liberals.

She had discovered the rotten foundation on which the orthodox creed rests, she had proved to her own satisfaction at least that this life was continued after so-called death, and her friends could, under right conditions, communicate with her after passing beyond the veil.

The great happiness which came with these discoveries, and her unselfish desire to share her joy with others, led her, in spite of warnings from friends, to make known her views. With her natural love of truth, she could not "hide her light under a bushel."

Miss Judson's first book, "Why She Became a Spiritualist," made a sensation among her former church associates, and lost her many friends. Even her own brothers would not forgive her. In this work she took a firm stand for Spiritualism, and repudiated all belief in the infallibility of the Bible. She took the ground that the creation and fall of man was a myth, that the doctrine of the atonement being built on this myth was false. In short, she "burned all the bridges" between herself and orthodoxy.

On reading this book I was powerfully impressed by the evident truth and force of argument. I, also, was a Baptist. A glimmer of the light had already begun to dawn on my mind, and the old creed, which had about lost its hold, was now swept away, and the light came with almost blinding force, and reason now getting control, forced me to agree with

the author that the Bible, which I had been taught was the infallible word of God, was only the work of designing priests, and very faulty at that.

Miss Judson lived to witness a great advancement in liberal thought. It is getting to be so common now for ministers of all denominations to confess to heterodox views that it causes hardly a comment.

But with all the light of modern thought, cold-blooded bigotry still exists, as is attested by the actions of Miss Judson's two brothers, the Revs. Dr. Dana Boardman and Paul Judson. These men, who had held aloof from her while alive, now came forward and assumed control of the funeral arrangements, and refused to honor the last request of their sister, that a speaker of her own faith might officiate at the services, and insulted her memory by getting a Baptist minister to serve who could only censure or "damn with faint praise."

Miss Judson wrote several books and gave many lectures. The amount of her labors, both public and private, for the uplifting of humanity, will never be known. The vicissitudes of life often brought her adversity, but with a sweet spiritual nature she always had a spirit of forgiveness toward all who were responsible for her misfortunes.

With the passing of Abbie A. Judson the cause of Free Thought has lost a true defender. Though she has passed from sight, the good seed sown by her will bear fruit which will increase as the years roll on. To all who have felt the uplifting power of her noble life, her memory will ever be sweet.

Station A, Gardner, Mass.

EDITORIAL DEPARTMENT.

THE GULF BETWEEN SCIENCE AND RELIGION.

A RESOLUTION passed by the Brandenburg Synod of the Lutheran church, "expresses regret that so great a chasm exists between the scientific point of view to-day and the sound doctrine of Holy Scripture and of the Reformation," which, it is said, is doing great harm to students. Yes; it is very much to be regretted—by the church—that so great a chasm exists, because in the inability of the theologians to bridge it it is clearly seen that the alleged "sound doctrine of Holy Scripture and of the Reformation" is not sound at all. There is no intellectual chasm but what sound doctrine can bridge. Any ordinary student can see this. From our limited view, we do not think that any serious harm will come to students by becoming aware of a great truth—the fact that there is a great gulf between science and religion. The sooner every student realizes this, the sooner he will know that the "doctrine of Holy Scripture and of the Reformation," as it has been given to the world, is a great delusion. Like the waiting members of a besieged garrison, theologians have hoped that advancing science would give them some relief but as the latter advances the gulf grows wider and the chances of relief, less. The harm is being done to the alleged "sound doctrine of Holy Scripture and of the Reformation," not to students. "Why is it," says Prof. Ritsche, of the University of Bonn, that a constantly diminishing minority of educated men go to church? What is the cause of this breach between the thinking and feeling of the mass of people and the conventional ecclesiastical view of things? Why so widespread a depreciation of what the church offers?" The answer is easy, Professor; Science has taken possession of the minds of the educated and they see a great gulf between it and religion and this keeps them away from church; they are convinced that "the conventional ecclesiastical view of things" is not the right one and religion is depreciated accordingly. What is the remedy for religion? There is none; like the scribes of old, it speaks without authority and as science advances its power grows less. From the birth of science until now, the scribes and pharisees have tried to crucify it, but without avail; it is a real Savior of Mankind, from error, which cannot be put to death.

"GOD" OR HUMANITY, RELIGION OR MORALITY, WHICH?

AT the "New Religious Educational Association," recently organized in Chicago, Mr. Beard said:

"It is something to be wondered at that so many of the great leaders of religious and educational thought and activity should leave their work, in many cases of the utmost urgency, and come thousands of miles to give a half hour's or perhaps but five minutes' address." Such a zealous movement is no wonder at all; the move was a perfectly natural one. Religious teachers begin to see that a great move must be made or else they will soon have no people to teach. Sectarian, religious teachers begin to realize that they cannot do much individually, so they, like the business trusts, are driven to try to reach the people collectively. The object of this organization is to revive religious work in church, in the Sunday school, in the various young people's societies and in the home, by maintaining a family altar. It is clear to all observing people that all of these religious fires have gone out and that religious people have lost faith in the so-called means which, as it has been alleged, give life and vigor to all religious work. It is not religious work that the world needs; it needs good, sound, moral work outside of the home, the church, the Sunday school and young people's societies. Moral work is far superior to religious work, which consists of forms and ceremonies. When all religious forms and ceremonies are done away and true morality is practiced, every day and every hour, the world will be a great deal better. Religious observances are a detriment to the practice of morality, because by them the worshipper feels justified and is led to think that so long as God is adored his whole duty is done. An ounce of morality is worth more than a ton of religion. If all the time, money and individual effort, which is now spent in worshipping and trying to please a fanciful god, was used in doing good to real men, women and children, there would be more sense and reason manifest in the work. It would really be "something to be wondered at" if "so many religious teachers" would travel thousands of miles to devise a plan to start a moral reform to educate people to be moral, instead of religious.

The worship of a god is a gigantic hallucination that must be dispelled; it is a delusive adoration of a being who has no real existence and it is robbing mankind of the rightful homage which they should pay to one another. It is humanity that needs assistance, not "god;" and

when the world wakes up to this fact, men and women of a humanitarian character will travel thousands of miles from the east, west, north and south to organize to give the much needed movement a forcible and enthusiastic start. The religious worship of a god is similar to that which is practiced by the court women of the King of the Zulus, who when he is seated upon his throne, dance around him and sing, "Great is Cetshwayo; big as a mountain, strong as an elephant." It is the subjects that need adoration, not kings.

THE "NEGRO PROBLEM."

IT is difficult to get at the truth about the political worth of the negro to the nation. The North is inclined to exaggerate the progress which the black race has made since the Emancipation Proclamation of Lincoln, the South to underestimate it. The sectional controversy between the two great divisions of the country contributes to darken counsel instead of helping to solve the problem.

To be entitled to the privileges of civilization the negro does not have to be as good as the white man. On the other hand, the interests of the white man should not be imperilled by any artificial patronage extended to the negro.

The past has demonstrated that legislation can confer neither freedom nor equality upon a race whose mentality is considerable under par.

The negro will not be admitted into full fellowship, socially nor politically, until he shall deserve it. At present he does not deserve it, but in time he might. To impose negro rule upon any section of our country would be a retrogressive step; and yet a fair count of the votes will make them the dominant power in not a few of the Southern States.

In a moment of national enthusiasm the ballot was thrust into the hand of the negro just fresh from his chains, which is the only instance in history when a race was given the entree to civilization, with all the rights as a Christmas present, so to speak. But the negro suffers to-day from the folly of his friends. The philanthropists imagined they could surprise the "mills of the gods" which grind exceedingly slow, by stealing a march on the law of evolution, and so shuffled the negro into the ranks of the white man with a "presto change" performance. But after these many years the negro has no more than the mere vocabulary of

freedom. Even in the North his vote has no resistance to it, his politics no character.

What is to be done? It is easier to say what is not to be done. He should not be patted on the back with false compliments, nor used as a political football. He should be told that no other race in the world has received more from and returned less to civilization. But is the negro educatable? Unhesitatingly, yes. But education does less for him than for the foreign immigrant, because the humblest white immigrant when he comes to this country is admitted into white society, while the most favored even among the negroes is excluded from it. Another reason is that the negro as a race seems to have in his blood an element of superstition which makes him well nigh reason-proof.

The negro must realize that what was given to him may be taken away from him. The government of man will always swing back into the hands of the rank and wealth and intellect of the world, all the demagogues to the contrary.

M. M. M.

DONATION DAY—APRIL 12, 1903.—NO. 5.

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 four 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 month, that the receipts fall behind, and 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 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 fourth year of the twentieth century, 1904. 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.

ALL SORTS.

—Donation Day April 12.

--After being confined to our bed for some four weeks with nervous prostration we are glad to say we are now about as well as usual.

—Our editorial associates have done most of the work in getting out the present number, so we are free to say we think it one of the best that we have ever published.

—A Topeka minister recently prayed that the Mayor of that town might either be converted or killed, as the Lord might see fit. It is always well to give the Lord a choice in these matters.

—An old lady met some boys in a graveyard and she improved the occasion by saying: "You know, boys, it's only the body which lies in the ground. Now, what goes to heaven?" One of

the boys answered: "Is 'ead, mum."
—Exchange. Well, his head is as likely to go there as any other part of him.

—As we have now passed our seventy-fifth birthday and have been at work for the Liberal cause over forty years, we propose to take things a little easier in the future and let younger and abler men do a part of our work.

—"I hope you don't sell papers on Sunday."

"No, I don't; my brudder won't let me—"

"He's right, and—"

"'Cause I ain't big enough yet."—Chicago American.

—"Why did you refuse that soul admission?" asked the friend at the pearly gates.

"Oh, he used to be a shoe dealer," responded Peter, "and sold patent leathers guaranteed not to crack."—Chicago Daily News.

—"Do you know," said the Sunday school teacher, addressing a new pupil in the infant class, "that you have a soul?"

"Course I do," replied the little fellow, placing his hand over his heart. "I can feel it kick."—Chicago Daily News.

—The whale was unesay.

"I am afraid Jonah is not satisfied with his accomodations," it said.

"And what gave you that idea?" queried the octopus.

"Oh, I have inside information."

Thereupon the whale laughed and Jonah came up.—Chicago Daily News.

—J. H. Cheney, of West Baker, Vt., has been for many years an earnest and worthy Freethinker, and a good friend of this Magazine. We much regret to learn from his wife that he departed this life Jan. 1, 1903. In compliance with his request no "religious

services" were performed at his funeral. The I. O. O. F. officiated on that occasion. We extend our heartfelt sympathy to his widow and family.

—The London Lancet, one of the oldest and best medical publications in the world, has come out in a vigorous editorial, and opposed the uncleanly custom of kissing the Bible when being sworn as a witness in court, which for hundreds of years has been a part of English and Irish court procedure.

—"Children," said Aunt Mary, "you have a new little brother. He came this morning while you were asleep."

"Did he?" exclaimed the eldest. "Then I know who brought him."

"Who was it?" asked Aunt Mary.

"Why, the milkman, of course. I saw it on his cart, 'Families supplied daily.'"—Credit Lost.

—We are glad to learn from our most esteemed contributor to the pages of this Magazine, Judge Ladd, that he has been relieved from the "jaws of death" and has fully recovered his health and proposes to strike more hard blows at bigotry and superstition. There is no abler writer in this country, as our readers well know.

—"The trouble with you, Job," said one of his tormenters, "is that you can't see the grotesque features of your case. You have no sense of humor."

"No sense of humor," groaned Job, searching in vain for a place where he could scratch himself. "When my blood is full of it!"—Chicago Tribune.

—Professor J. W. Hudlow, of Washington, D. C., writes:

Allow me to say that I regard your Magazine as one of the best of its kind published, being very broad and liberal in its views. I have done more damage to orthodoxy with several of the Maga-

zines and some of the pamphlets which I receive from you than half a dozen ministers will be able to patch up in a long time.

—For centuries Judas Iscariot has been unmercifully handled by the Christians of all sects. At last, however, he has found a defender. Aaron Dwight Baldwin, a lawyer and a biblican student of some pretensions, has written a book, "The Gospel of Judas Iscariot," in which he presents Judas' side in a way that modifies considerably the common conception of Christ's ostracized disciple.

—Bloomington, Ill. March 4.—Rev. Arthur Wilson, pastor of the First Christian Church of this city, died to-day following an attack of congestion of the brain due to overexertion in conducting a revival meeting. He graduated from Eureka (Ill.) College five years ago, took a post-graduate course at the University of Chicago and had charge of pastorates at Lexington and Mattoon, Ill.

Why should the Lord take a preacher off for conducting a revival meeting? Surely "His ways are past finding out."

—"And the voltaic current," continued the lecturer, "was the discovery of Volta, and its development is a comparatively recent achievement of science."

A still, small individual hoisted himself to a chair in the rear of the hall.

"Hold on there, professor! What about the earlier discoveries of Noah?"

"I don't understand you, sir."

"Then brush up! Didn't Noah make the arc light on Mount Ararat?"—*Baltimore News.*

—Los Angeles, Cal., must be a regular hotbed of Free Thinkers. Franklin H. Heald, an old contributor to this Magazine, publishes a high class journal under the title of "Higher Science of the Motion of Matter," a magazine devoted to Science, Truth, In-

vestigation and matters of general interest. It is one of the brightest, most up-to-date exchanges that comes to our desk. If you send him 5c he will send you a sample copy. It is 10c a copy or \$1 a year. Address "Higher Science, 215 Stimson block, Los Angeles, Cal."

—According to a Philadelphia paper ice broke from under the brethren of Christ Church while baptism was in progress in the Delaware river opposite East Camden.

Half a hundred worshipers were precipitated waist deep in the cold water amid the cakes of ice. All were rescued.

The officiating clergymen carried axes as they led the baptismal party. Where they cut through the ice it was six inches thick.

The immersion had scarcely been completed when the ice broke.

Can the Lord be at outs with the Baptists?

—Clarence S. Darrow has our most sincere thanks for introducing into the Illinois Legislature a bill that provides that any person who shall keep or use any live pigeons, fowl, or other bird for the purpose of a target, or to be shot at, either for amusement or as a test of skill in marksmanship, and any person who shall shoot at any bird aforesaid, shall be punished by a fine of not less than \$3 nor more than \$200 for each offense. The bill provides that nothing in the act shall apply to the shooting of wild game in the wild state.

—John Newdick, of Kokomo, Ind., beat his wife because she refused to join him in family prayers the other night, and was fined \$30 and costs in the Mayor's court. Mrs. Newdick appeared in court with two blackened eyes. She testified that she was making bread at the time her husband insisted on conducting family worship and had her hands in the dough. She told him she could not join him just then, but was willing to do so at prop-

er times. Newdick gave her a severe drubbing, knocking her down several times.—Chicago Tribune.

—A. A. Snow of Bracewell, Iowa, sends us the following gospel information:

By turning to the following quotations it will be seen that this position was maintained by all of the early Christians: Matt. 10:23, Matt. 16:27, 28, Luke 9:26,27, 2 Tim. 4:1, 1 Peter 4:5. That the coming kingdom and coming judgment were identical see Mark 13:27-32, Matt. 24th and 25th chapters; also see 2 Peter 3:3-7, 1 Peter 4:7, 1 John 2:18, John 21:21, 22, Heb. 10:25-37, Jas. 5:7-9, Heb. 9:28, Rom. 10:18, Col. 1:23, 1 Peter 4:5, 2 Peter 2:1-4, Rev. 1:1, 2, Rev. 22:6, 7, 10, 12, 20, 1 Peter 1:20, Heb. 1:1, 2, 1 Peter 1:20, 1. Cor. 10:11.

—An Episcopal clergyman of Cincinnati was being shaved by a barber who was addicted to occasional sprees, says a writer in Saxby's Magazine. The razor manipulator cut the parson's face quite considerably.

"You see, Jackson, that comes from taking too much drink," said the man of God.

"Yes, sah," replied Jackson, "it makes de skin very tendah, sah. It do for a fuck."

This was a very neat, tonsorial, artistic boomerang and a cutting illustration of the New Testament injunction, "With what judgment ye judge ye shall be judged."

—George Seton, a London writer, has published a budget of anecdotes, one of which tells of a fashionable woman who appeared before Pope Leo in a very low-necked dress. His holiness disapproved of the costume so strongly that he sent a cardinal to remonstrate with the wearer. The messenger made this rather ambiguous explanation: "The Pope, my dear madam, is rather old-fashioned, you know, and dislikes seeing any lady in evening dress. I, on the other hand, who have spent six years

of my life as a missionary among the cannibals, am quite used to it."

—The Rev. J. M. Caldwell, 4356 Union avenue, pastor of the Union Avenue Methodist Episcopal Church, and a former presiding elder of the Rock River conference, together with Hermann Shlaak, 18 years old, was arrested yesterday afternoon by detectives of the Central police station. Dr. Caldwell and the Shlaak boy were found on the seventh floor of the Title and Trust building, 100 Washington street, by tenants of the building, who complained of them to the police. The charge against each is disorderly conduct. Both were taken to the Harrison street station.

It is a shame that this minister and boy should be arrested for going to a private place to engage in prayer.

—Waggsby—You've heard the story of the woman who could not read, but yet wanted to keep up appearances, and so borrowed a neighbor's beautifully bound copy of the Bible?

Naggsby—Yes—years ago.

Waggsby—And you know she brought the book back in a week or two?

Naggsby—Yes, yes, of course. And she said when she returned it: "It's just a splendid story and they got married at last."

Waggsby—No, she didn't. She said: "Simply charming! When is the dwamatization to appeah?"—Baltimore American.

—We clip the following from the Truth Seeker:

In a sermon by Jenkin Lloyd Jones of Chicago on "Nancy Hanks Lincoln" occur this passage concerning Mrs. Lincoln's famous son Abraham: "We have seen how the estates of his ancestors, while not insignificant, were untainted by claim of human chattels. He himself has told us that one reason why his parents left Kentucky was their antipathy to slavery. And Miss Tarbell has found evidence that in the old Lincoln home in Kentucky there were high debates over

the rights of man as set forth by Thomas Jefferson and Thomas Paine." Abraham Lincoln studied Thomas Paine more appreciatively and to better purpose than his present successor in the presidential chair.

—A clergyman undertook to preach to the inmates of an asylum for the feeble-minded. Trying to interest them, he told of the Hindoo mothers who threw their babies into the Ganges in order to appease the wrath of the gods. One of the lunatics, a bulldog-like chap, glared at the speaker so intently that the latter wondered if he really had succeeded in creating some interest. When he had finished, he approached the man who glared and, taking him by the hand, politely asked if the talk had been entertaining, adding:

"I noticed you regarded me very intently when I told of the mothers' throwing their infants into the river, and wondered what was in your thoughts at the time."

"I was wondering," replied the feeble-minded one, "why your mother didn't throw you in!"

There was method in that chap's madness.

—The Humanitarian Review for January had this to say of this Magazine:

Free Thought Magazine, whose motto is, Hospitable to all truth, and devoted to the exposing of ancient error by the light of modern science and criticism. Monthly, \$1 a year, 15c per copy. H. L. Green, editor and publisher, 213 E. Indiana street, Chicago. January number was almost wholly devoted to the memory of that greatest of American women, Elizabeth Cady Stanton—a fitting tribute. February number has as a frontispiece, a fine group of likenesses of its very able editorial writers, and the literary contents are excellent.

The Humanitarian Review is a new publication issued at Los Angeles, Cal. This is its motto:

"Modern science methods applied to the study of mind, ethics and religion." The price is 10 cents a number, \$1.00

a year. It is ably conducted and ought to have a large circulation. We hope each of our friends will send 10 cents for a sample copy.

—We learn from the Truth Seeker that Editor Harman, of Lucifer, has been falsely representing the views that Colonel Ingersoll held relating to laboring people. This reminds us of the adage of an ass kicking a dead lion. But then we suppose Harmon could never forget that Colonel Ingersoll said:

I regard marriage as the holiest institution among men. Without the fire-side there is no human advancement; without the family relations 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. —Ingersoll's lecture, "Liberty for Man, Woman and Child."

Ingersoll never uttered a grander sentiment than this. It should be a part of every Freethinker's creed.

—The Chicago Tribune, under the following headline, "Roosevelt Firm in Negro Policy," "Outcry over selections for Southern officers will not swerve him a hair's breadth;" "Declares he cannot consider color a bar against any man who is otherwise fitted." Under the above headings the Tribune publishes the President's letter, which contains the following paragraph:

I certainly cannot treat mere color as a permanent bar to holding office any more than I could so treat creed or birth-place—always provided that in other respects the applicant or incumbent is a worthy and well behaved American citizen. Just as little will I treat it as conferring a right to hold office. I have scant sympathy with the man of mere theory who refuses to face facts, but do

you not think that in the long run it is safer for everybody if we act on the motto, "all men up," rather than on that of "some men down?"

All honor to President Roosevelt for these brave words.

—A practical joker or a man of unsound mind made victims of four churches in Brooklyn last week, mailing to each pastor a check for \$5,000 drawn on the First National Bank of Brooklyn. Payment was refused on presentation. The four churches are the Jones Methodist Episcopal Church, the Rev. Otho F. Bartholow, pastor; Bushwick Reformed Church, the Rev. Edward Niles; the South Second Street Methodist Episcopal, the Rev. Frederick Saunders; and the Plymouth, the Rev. Newell Dwight Hillis, pastor.

All four pastors received their checks on Friday and informed their congregations of the good fortune that had befallen their churches at the Friday night prayer meeting.

At the Bushwick avenue church the meeting was turned into one of thanksgiving, and "Praise God, from whom all blessings flow," was sung.

All the checks were presented for payment on Saturday. All of them were returned to the depositors marked "No account." The checks were signed Robert Schneider, Jr.

These preachers are practicing more huge jokes than this every "Lord's day," promising their converts "Mansions in the skies" that they have no title to and no knowledge of.

—The proprietor of a 3d avenue store owns a little black kitten that cultivates a habit of squatting on its haunches, like a bear or a kangaroo, and then sparring with its forepaws as if it had taken lessons from a pugilist.

A gentleman took into the store the other evening an enormous black dog, half Newfoundland, half collie, fat, good-natured, and intelligent. The tiny black kitten, instead of bolting at once for shelter, retreated a few paces, sat

erect on its hind legs, and "put its fists" in an attitude of defiance. The contrast in size between the two was intensely amusing. It reminded one of Jack the Giant Killer preparing to demolish a giant.

Slowly and without a sign of excitability the huge dog walked as far as his chain would allow him, and gazed intently at the kitten and its odd posture. Then, as the comicality of the situation struck him, he turned his head and shoulders around to the spectators, and if animal ever laughed in the world that dog assuredly did so then and there. He neither barked nor growled, but indulged in a low chuckle, while eyes and mouth beamed with merriment.—New York Telegram.

—At a missionary meeting in Boston one of the speakers said: "The past twenty-five years had seen practically the making of a new world, and the coming quarter century would see still greater changes, and in those changes the man of religion would be the dominant factor." In the view of the speaker, Christianity had been the means of making the "new world," and by it would come "greater changes." There is nothing in the shape of brazen audacity that can be fairly compared with the defenders of Christianity. They have the only means of salvation, they are "the only people of God," and they are the sole causes of all the changes which occur, in their estimation, for the elevation of mankind, when it is as clear as day that they have not got a solitary dogma which they can logically defend in open court. That which was born in falsehood has to be maintained by falsehood. No "new world" nor great changes could come by the fettered dogmas of the Christian church. To Free Thought properly belongs the honor and glory of making a new world and by it greater changes will come which will force

Christians either to return to the ark of Rome, out of which they came, or to abandon the falsehoods upon which their superstitious system is built.

—A. B. Barrett, of Lonoke, Ark., writes under date of Feb. 19:

Dear Brother Green:

Though far South a cold wave is upon us; I am shut in, while all without is ice bound, a very rare occurrence here.

Am to-day re-reading and marking *The Free Thought Magazine* of this month—February. I have read every number for twelve years, and to my thinking the present one has not been excelled.

"Spiritualism a Delusion," by Geo. Allen White, is able, truthful, temperate, argumentative, convincing.

"Volney's Ruins of Empires," by Mrs. Henry, like all of her writings, is exceedingly interesting to a cultivated, refined, intelligent mind.

"The Love of God," by Sanborn, is calm, temperate, scholarly, reaching the marrow of his subject.

"The Task of the Missionary," by Means, is enough to make a horse laugh. True, besides.

"Funeral Foolishness," by Collins, is able, timely, deserving the most careful thought.

"Trust in Nature and Her Remedies," by Judge Ladd, is simply sense balled down. Worth to any family more than the cost of the Magazine for a year.

Last comes the editorial which to me is unusually interesting.

I have lately read Mrs. Eddy's 600 page book on "Christian Science" (a misnomer by the way). When I can spare the change will order M. M. Mangasarian's "Christian Science."

—Bishop J. R. Slaterry, of St. Joseph's seminary, at Baltimore, asserts that the Roman Catholic Church is losing ground in the United States at

an astounding rate and gave the following figures:

Roman Catholics in United States 1902, 10,976,757.

Roman Catholics in United States, 1890, 8,301,367.

Apparent increase of Roman Catholics in twelve years, 2,675,390.

Roman Catholic immigrants during same period, 2,705,184.

Loss on the face of the figures, without taking into account the natural increment from births and conversions, 29,784.

The figures are taken from the Catholic Directory, an official publication of the church, and the reports of the bureau of immigration. The figures for the immigration include the immigrants from Austria, Belgium, France, Italy, Poland (exclusive of Russian Poland), Portugal, Spain and Ireland, together with a conservative estimate for German Roman Catholics. The vast French-Canadian immigration, and the Roman Catholics from other countries, as, for instance England and Scotland, are also excluded. Therefore conservative Roman Catholics admit that any obvious errors are more than counterbalanced by the factors omitted from consideration.

Ecclesiastics here have talked over the situation, but beyond expressing astonishment at the situation, none would attempt to discuss the condition. —Chicago Tribune.

—Rev. R. A. White, of Chicago, one of our most popular clergymen, is very near to the kingdom of Free Thought. He discerns the signs of the times. He says in a late sermon:

What is evil? Who is the devil? asked Rev. R. A. White in his sermon at the Stewart Avenue Universalist Church. He said:

"Evil is whatever harms men. Evil is. If God is good, why is there evil? Why must men suffer This is the sphinx problem. The primitive man-distrusting

abstractions, sought to explain evil by assuming evil personalities. The Talmudists said there were 7,000,000 devils, that is beings who harmed men. Abrimam of the Persians, the horned and hoofed devil of the Christians are instances of the crude attempts men have made to explain evil. We now know these explanations to be childish. The devil is out of date. No sane man believes there is a devil. But evil and suffering is. The only devil is the devil with the 'd' omitted, that is evil.

"There is no theological hell of fire and eternal suffering. But there are hells enough. Hells where women are bought and sold under the stress of poverty by devils of lust. Hells where children are damned into misfortunes, deformity of body and soul in the interests of profit. Evil abides. But we need no longer to fight some horned and cloven footed devil of theology.

"The devil we need to fight is evil. The devil against which the modern church must needs fight is ignorance, greed, selfishness. How much time have the forces of modern Christianity wasted in theological discussions. How much over the problem of getting men out of this world into some harp-playing world of the theologic imagination. Let the modern church and ministry grow fearless enough to talk about the hells and heavens here in this world. Let them become interested in this world and let the next world take care of itself."

—Our noted and worthy editorial contributor, Helen Gardener, and her distinguished husband, Colonel Day, we judge from the following that we clip from the Fresno Republican are having a most enjoyable time and scattering the seeds of Free Thought in their journey around the world:

It has seldom been our good fortune to be so delightfully entertained as we were on last Monday afternoon when Mrs. John J. Seymour and her sister, Miss Howells, invited about fifty ladies to listen to a reading given by the distinguished author, Mrs. Helen Gardener Day. The affair was unique in its way, as of course we do not always have amongst us so noted a guest as Mrs.

Day, the author of "An Unofficial Patriot" and other works. The reading was from her book, "An Unofficial Patriot," which, as she said, was an incident in the unwritten history of our country before and during the Civil War. Her hero of the story, a minister of the gospel, was a Virginian who had conscientious scruples upon the subject of owning slaves, and made arrangements for their freedom. So lightly had the shackles of serfdom rested upon them, however, that they could not realize why they should be parted from their lifetime home, and lose the reflected dignity of their masters' family, to become that despised creature, a "free niggah." Their pathetic pleas and inimitable darky ways, so cleverly given by Mrs. Day, who is as fine an elocutionist and actress as she is a writer, brought forth our smiles and tears alternately. But the crowning part of all was the description of Abraham Lincoln. One could almost feel his presence; could see the rugged lines of his honest, kindly countenance; could almost hear the whetting of his jack-knife as he told the story of how he had promised to give it to any man he met who was homelier than himself, and the intense humor of the situation when he really found the man. It seemed all through the most clear-cut word picture we had ever heard.

—Dr. J. M. Peebles we have known for some sixty or more years. His parents and our parents were particular friends. We taught our first district school in his school district the winter of 1846 and 1847. We heard him preach his first or second sermon. He was for a number of years one of the brightest, ablest and most popular preachers in the Universalist denomination until he became too large to be held in bondage to any Christian creed, if that creed was called Liberal. He is one of those persons who carries a little heaven with him wherever he goes, and no one can meet him without feeling its benign influence. We do not take much stock in his Spiritualism, but hope it may prove true. As Colonel Ingersoll used to say, "We

ought to have another life to correct the mistakes we have made in this." We were much gratified to receive the following letter from our life-long friend, who is young at 82 years of age:

March 3, 1903.

My Dear Brother:

It gave me great sorrow to hear of your illness. I sincerely hope that you are better and on the up-hill grade. The weather has been very trying to me, young as I am—in my eighty-second year—but I am looking forward to the time in May and June when the roses will be in bloom. Be of good cheer, my brother, you have done a good and noble work in your life, and you have garnered in very many warm-hearted, royal-souled men and women, who hold you in dear remembrance. Surely, there is a heaven on earth, and, further, it is best for us all to make the best of life that now is, or as the old Methodists say, when they get real shouting hot, "We want a heaven now to go to heaven in hereafter." You are getting up a very excellent magazine. Very cordially yours,

J. M. PEEBLES.

Box 2341, Battle Creek, Mich.

—It would seem from the following that the negroes think President Roosevelt their friend:

New York, March 5.—(From Chicago Tribune.)—(Special.)—A mass meeting of negroes at the Bethel African Methodist Episcopal Church to-night to consider the crisis through which the negroes of the United States are now going passed resolutions favoring the continuance in office of President Roosevelt through a second term. His name was cheered and applauded at every opportunity. The meeting was opened by the

Rev. Dr. Henderson, pastor of the Bethel Church.

"The negroes' friend to-day," he said, "is that noble President and grand statesman, Theodore Roosevelt." The Rev. Dr. Proctor made prayer, in which he asked special blessing for "the philanthropist, statesman and hero in the White House who is fighting for the negroes the second battle for their political rights." There was instantly a loud and emphatic outburst. Shouts of "God bless him! God help him and his work! Let him go on, Lord!" were heard.

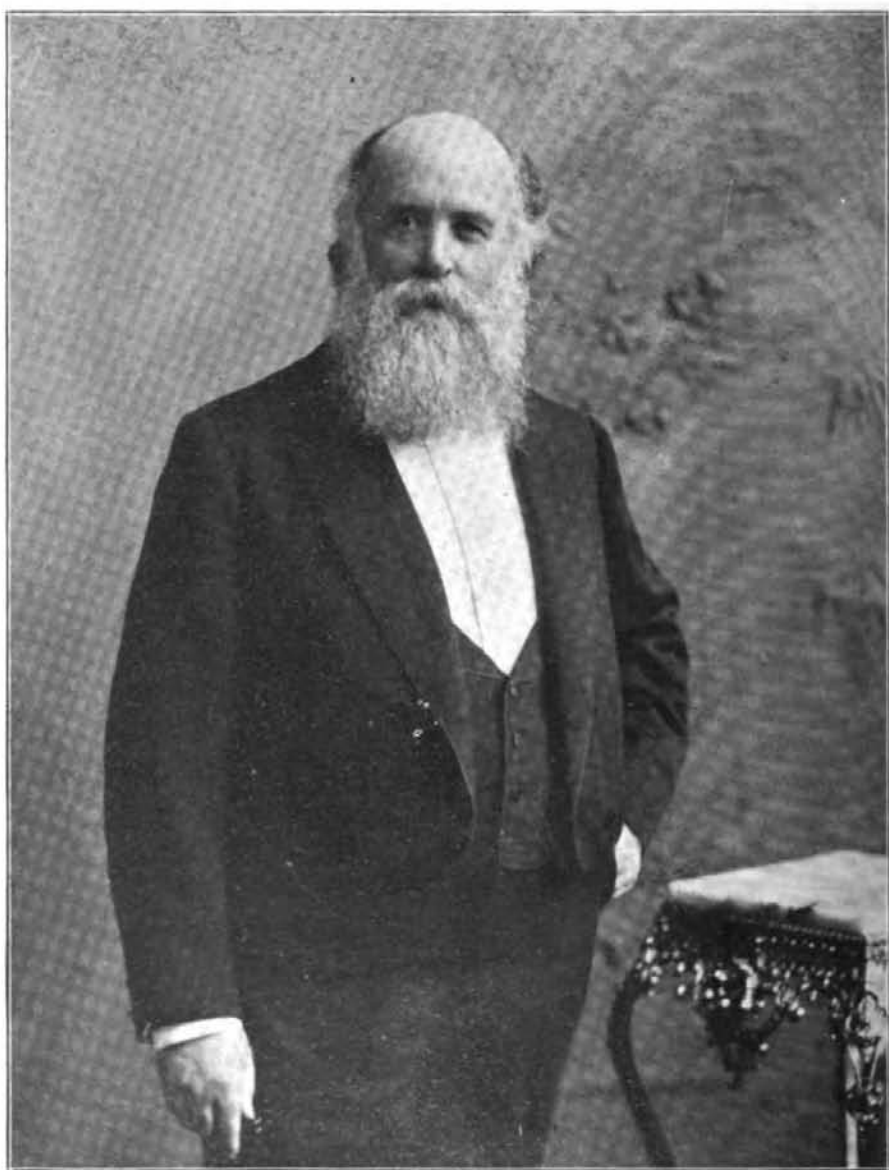
Bishop W. B. Derrick spoke nearly an hour. He went into a description of the fighting before Santiago which differs materially from that which has the indorsement of President Roosevelt. While the soldiers of the regular army were almost overwhelmed, he said, Col. Roosevelt gloriously led the rough riders to the verge of destruction and inglorious defeat until the negroes came to the rescue.

Bishop Derrick denounced Senator Tillman as an apostle of savagery and as one whose morals and mind retrograded to the standards of the dark ages. He continued:

"He prates of keeping the blood of the nation pure. Humph! There are 800,000 negroes in the country who would have to use a microscope as large as the sun to know whether they are more black or more white. Who did it? That's what I ask: 'Who did it?'"

There is food for thought in the last above paragraph for those who favor burning every negro at the stake who is suspected of being a little too free with white women. It shows that there is, and has been, more white "brutes" than black ones.

—PLEASE TAKE PARTICULAR NOTICE OF OUR SIXTEEN ADDITIONAL PAGES OF ADS. IN THIS NUMBER.



JOHN ALEXANDER DOWIE,
The Most Successful Preacher on the Earth.

(See pages 277-294.)

FREE THOUGHT MAGAZINE

MAY, 1903.

THE LIGHT OF OTHER DAYS.

BY JUDGE PARISH B. LADD.

TWENTY-FIVE centuries quietly sleep in eternity since from Olympus' lofty heights, Zeus and Jove, in tones of thunder, demanded filial reverence from the sons and daughters of Hellas.

Thirty-three centuries look back over the dead past since Jehovah-Elohim gave a code of laws to mythical Moses on the rugged heights of Mount Sinai.



PARISH B. LADD.

Twenty-three hundred years of reverential awe and devout piety adorn the pathway of the *beni Israel* since Ezra, from the ruins of Jerusalem, proclaimed to his people the laws of Jahveh.

Nineteen centuries repose in the lap of the dead past since the Grecian allegorical myth of a spurious sire was cradled in a manger at Bethlehem.

The bones of three hundred millions of human beings lie bleaching along the pathway of time in memorium of the terrible power of the priesthood.

The shadow of the long, dark night of a thousand years still lingers to remind the world that the bloody reign of Christianity is but slowly dying.

To-day all of the great highways of knowledge lead back to Athens—to the home of the Greek philosophers.

INTELLECTUAL LIFE OF GREECE.

The intellectual life of Greece near the close of the fifth century, before the common era (B. C. E.), had reached a point where the philoso-

phers deemed it safe to throw off the popular superstition, and under the guise of allegory force on the multitude a system wherein all that was good and pure was to take the place of crime and superstition. The old mythology was worn out, its claims had been shaken, a general disposition to doubt had set in; the philosophers, more especially the Sophists and Epicurians, their pupils and adherents, had learned to call everything in question; the assertions of the priests had ceased to be implicitly obeyed; even Olympian Jove had fallen into disrepute. The political field was rife with scandal; corruption was everywhere; bribes were of every-day occurrence. The old state of society had served its purpose; a new era had dawned; Anexagorus and Pythagorus lived not in vain. Socrates was in the field as a teacher; while he gave heed to the civil rulers, and tacitly supported the old systems of divinities, he opened the way to a better state of society by teaching that the old state of things rested on allegory. While the old gods were fading away, the revered memories of Zeus and Jove with the lesser divinities were left as heirlooms to the common people, who, with the philosophers, were to become the representatives of nature and natural law. Corrupt governments and selfish priests, with the use of the oracles, had ruined the morals of the people and opened the gates of Greece to the Persian invaders. The time had arrived for the petty states to cease their quarrels; a united front must be presented to the world—to the politician and the priesthood. In united Hellas there was strength; the old spirit of the Trojan war must be revived. Hellas stands to check further inroads from the east, Sparta at the head of the armies. Athens as the source of learning forgot their differences. To rear a great and good people more knowledge was required; knowledge must dictate to all Greece; the people must be educated, old superstitions must die that Greece may live; Athens must lead; such was the thought and tone of Greece. At this juncture Athens had become the center of the intellectual movement; called by Hippias, the Prytaneum, the wisdom of all Greece. The few old schools of philosophy had been isolated; the new system was being carried through the Grecian states; an interchange was beginning to take place; the different opinions and theories of the people from all parts were being brought together; the result was, old doctrines had to give place to more rational views; what was in the long past considered as real, was thrown in doubt; the divine interventions of the old gods was no longer believed; nature and natural laws were unchangeable; prayers were no longer thought to be efficacious. But

we must remember that these changes were principally among the more intelligent.

The philosophers were everywhere establishing schools to disseminate their own theories; even among the masses, the continued rain-drops eventually wore away the old beliefs, leaving little else than the shell, around which the more ignorant clung like the oyster to its bivalves. Olympus was still the home of Zeus and Jove, attended by lesser divinities; but the awful power of the gods was growing less and less. Greece was full of tragedians—men of the greatest learning—men who made their strength felt in their plays, as well as in their words. These men used their power to arouse ethical reflections, and to express the highest sentiments of the most learned. This tragic poetry, in time, gave rise to scientific speculations, of which Greece became so prolific in after years. Athens was the source, not only of speculations; but of the deepest thoughts, theories and reasonings never before dreamed of, or since, by any people. From Athens comes the foundation of most of our knowledge; she is the mother as well as the father of our Christian mythology. All, from the story of the immaculate conception to the resurrection, and so on to the end of the four gospels, was borrowed from pagan Greece. Not only this, but even the forms and ceremonies and church government come from the same source.

Aeschylus, Sophocles and Euripides gave to Greece the germs of tragic poetry. Aeschylus having taken part in defense of Greece against the Persian invasion, acquired the force of character which made him a leader, in which he was bold in his plans for reform. In this he had the support and the applause of the people. It is said, "The spirit of his tragedies was that of an untamed and boisterous mind moved by softer feelings, but spellbound by reverence for the gods." "Never was the Titan-like insolence of unbridled force, the wild fury of passion and frenzy, the crushing might of fate, the dread of divine vengeance, more thrillingly pointed than by Aeschylus." Zeus, with him, was the source of all light; what Zeus wills comes to pass, none can escape the will of heaven, of destiny, over which Zeus is powerless. Aeschylus in all his power could not rise above the din of the popular pulse. To him, "sickness lurks under the rudest health; the wave of fortune which bears man highest on its crest, breaks on a hidden reef." His unbridled words of vengeance are hurled on the heads of wrongdoers, while virtue and happiness descend to the third generation.

In his moral tragedian conflicts the bright Olympic Goddess is seen

to interpose for a stay of almighty wrath between the transgressor and the spirit of vengeance. In his play of Prometheus the jealousy of the gods melts into graciousness, even Zeus himself calls on the philosophers for aid.

Sophocles, following his predecessor, makes the gods the source of all that is good; but with him, the gods are allegorical representations of good. Not to have been born, with him, is the best, next to which is to die early in life. The highest wisdom is to control desires—do justice, be resigned to fate, for Zeus condemns the arrogant boaster.

Aeschylus, unlike Sophocles, brings the gods into the field of battle where Zeus and the Titans represent the powers of light and darkness by the portrayal of the daughters of night in conflict with the powers of Olympus.

Euripides, who lived four Olympiads after Aeschylus, marks a great change in the ethical tone of Greek life; he was a man of ideas, a profound thinker; he sees no morals in religion; the popular mind is tending in that direction; good works in the place of prayers was his motto; good and bad alike come from the gods; Euripides shelters his nonbelief behind the veil of conformity; he knows that the superstitions rest on legends—natural causes govern all men's actions. A sceptical tone runs through all his sayings. Criticism is disintegrating old theories; plain facts are called for. While, says he, Iphigeneia is preparing to sacrifice the captives in war, she exclaims: the goddess herself cannot require such sacrifices—for the story of the feast of Tantalus is but a fable; so the alleged miracle of the change of the course of the sun; so in the Troades, Hecuba does not believe in the story of the judgment of Paris, or that Aphrodite aided in carrying off Helen. Euripides declared that the prevailing stories about the gods and the prophets were all lies.

Tilthybius, still more outspoken, denied the very existence of gods, and maintained that chance guided all things. Hecuba, although inheriting the old beliefs, in her prayers asked whether Zeus really existed, and whether all does not come from nature. Hercules and Clytaemnestra deny the existence of the gods and demand to know who is Zeus. From some other philosophers comes the answer to this question, saying Zeus is but ether. Although to a limited extent Euripides seemed to hold on to the popular beliefs, his biographers tell us that his outward conformity to the popular superstition was but a cover for his unbelief. Death ended all, with him. Speaking from the teachings of Pythagorus, Anaxagorus and Archilaus, he says the spirit at death returns to its original ether.

Simonides doubled the existence of all gods; his disciple, Bacchylides, followed his teacher. To him, not to have been born was the best; he advocated contentment for the present, no care for the future, leave all to Zeus, who, like mortals, is not perfect.

Pindar, a different turn of mind, declares that Zeus is all in all; that from him come good and evil; that men and gods descend from the same source; change is our lot; joy and sorrow our fate; all should be contented with their lot. He entertained vague notions of future rewards and punishments where the good will eventually repose in the Elysium fields and the islands of the blessed, while others suffer in the deep down Tartarus.

Thucydides, as a historian, prefers to deal in solid facts. In his Pelopannesian war, he scouts all the stories of the interposition of the gods; but like many others of his, and of this time, he encourages religious teachings as the best way to govern all superstitious. With all this it is everywhere manifest in his writings that unbelief is his lot. To depend on oracles instead of reason, he says, is the folly of the masses. As a writer, he stands at the head of the greatest men of his time, or, we may say, of any time.

Aristophanes, as a poet, was in love with the good old times when people were honest, when all were true to the state, obedient to its rules and precepts. The heroes of Marathon were ever before his vision calling on their countrymen to defend Greece from her outward foes and internal dissensions; nor does he hesitate to lash the innovations which have dethroned time-honored institutions; he says, "Democracy has run riot with sycophants and demagogues—every place is full of them—democracy has a hundred heads full of vitality—the Athenian people, like a childish old man, are ever the victims of the most impudent of their flatterers—the young champions of Sparta are as debauched as the demagogues." With little hope, he calls for reform in religion, morals and politics; men are mostly immoral; women he brings on the stage to lash their licentiousness; calls on the people to go back to their old faith. He spares neither gods nor men, but places them on a common level, devoid of virtue. How much this picture calls to mind the state of things in our own country, where all virtue, honesty and integrity have taken wings and flown from the land of their birth. History is but repeating itself. Every office, here, is for sale to the one with the most money, while debauchery, licentiousness and crimes in all their most hideous features stalk unblushingly over this once fair land.

So impregnated was the air of Atic innovention that the most decided lovers of antiquity failed to stem the advancing tide of Free Thought.

Euclid, of Magara, the most profound thinker the world ever produced; his system was a compound of Eleatic and Socratic, the ethical in front. He maintained the existence of one Being, the Good, with various aspects, such as Wisdom, God, Reason, etc. His god was the personification of these aspects. Euclid and Zeno worked in the same field; but, to some extent, on different lines; the latter, following the old Stoics, declared revelation to be mere fiction; said there is no such thing as Providence; nature works by universal laws; the vital force which pervades the world is what the illiterate call God. "While Zeno was indulging in many doubts, Euclid was preparing his great work destined to challenge contradiction from the whole human race," which is to-day the standard of exact demonstration. The whole life of Euclid was one of demonstrated facts. In ethics, he "declared for the one good, of which," he says, "our highest conceptions are only different names for the same; whether we speak of god, of Intelligence, or of Reason, we always mean one and the same thing—the good.

STOICISM AND EPICURIANISM.

Stoicism makes virtue and goodness the end of life; knowledge the only means of attaining that end; while Epicurianism makes pleasure and happiness the end of life; knowledge the only means of reaching that end. In most other respects the two schools were the same. The stoic trinity consisted of Soul, Mind and Reason of the world, sometimes expressed as Breath, Ether, Fire. Destiny included all these. Their theory of the origin of our world was that atoms always existed; that from fire came vapor, which condensed and formed earth and water. In time these elements will become fire, i. e., God, out of which will evolve a new world; all nature moves in cycles. As a creator or first cause they speak of Destiny, Law, Providence, Nature, Zeus. That Destiny is generative Reason, all to end in Zeus. Their ethics consisted of a denial of all pleasure. The Stoics covered their contempt for the popular superstition behind the veil of allegory and limited approval.

Heraclitus declares that all things are god, who is the universe, the unity, the primary fire, the ether, the spirit of the world, the universal Reason, the general Law. That all other gods are but different manifestations of Zeus under different names. That part of Zeus which becomes air is Here; that which is vapor is Hades. The elementary fire is

Hephestus; that part which becomes water is Poseidon; that which becomes earth is Demeter, Hastea and Rhea; air is Athens; all merge into Zeus, who sometimes appears as Hermes, Dionysius, Hercules. Apollo, the begotten by Posidon, is the god of the waters. The pagan story of pulling Hephestus from heaven is but an allegorical representation of fire by lightning. Dionysus, the god of the vine, is emblematic of life. As in Hebrew mythology, the strength of the hair of Samson is but an allegorical picture of the powerful rays of the sun; its cutting off with the loss of strength is but the clouds obscuring his rays.

Epicurus, born at Samos 342 B. C. E. From this name comes the Epicurean philosophy. The doctrines of this great leader, as enlarged by the schools which followed in his wake, come nearer the real truth than anything we have from the Greek philosophers.

That philosophy maintains that all phenomena comes from natural causes without purpose; that all gods are myths; that atoms always existed, which are drawn together by attraction, the heavier fall to the center, the lighter to the surface; these falling bodies produce rotation. All this, the Epicurians maintain, is the result of mechanical causes, all stars are worlds, and they come into existence as did our earth. In time plants first appeared on our earth, followed by animals from the lowest to man. In all this the Epicurians but followed Anaximander, Parmenides, Anaxagoras, Diogenes and Democritus.

Thus we see that the Grecian philosophers 2,500 years ago were quite good evolutionists, nor did they fail to see that man came up through the animal world below him.

Anaxagoras, an Ionic philosopher, born at Clazomene 500 B. C. E., went to Athens and engaged in intellectual pursuits, where, during a period of thirty years, he taught Pericles, Euripides and Socrates. Being an Atheist, he offended the polytheists, who condemned him to death for impiety towards the gods; his sentence being commuted to banishment, he withdrew to Sampsacus on the Hellespont, where he died 428 B. C. E. Fragments, only, of his writings have reached our time. He speculated on the moon's light, on earthquakes, meteors, wind, sound, etc.; in which his theories were near the truth. His cosmogorical theories began with matter in atoms, out of which eternal intelligence produced the world, which he called Nous.

Pythagoras, the source of Grecian philosophy, the germ which in after years produced the numerous schools of Athens, was born, says Philolaus, in Samos about 582 B. C. E. If he left any writings they have

not come down to our time. All known of him comes from Philolas, who says Pythagoras traveled through Egypt, Phoenicia, Chaldea, where he consulted with the Magi, also among the Indians, the Jews, Druids, the Tracions. About 530 B. C. E. he settled in Crotona, where he founded a school called after him. Little is known of him; of that little we learn that he did not follow in the wake of the superstition of his time. Having incurred the hatred of the polytheists he fled from persecution.

Socrates, a son of Sophroniscus and Pharnarete, a midwife; born at Athens about 469 B. C. E. (died at 70 years of age), was proficient in geometry and astronomy, became a close student of the teachings of Anaxagoras. According to Plato, he was a pupil of Prodicus and successfully disputed with Protagoras, Georgias, Tippias and other sophists. Cicero says Socrates brought his philosophy from heaven for the common people. It is said that Euripides borrowed his best tragedies from Socrates. Notwithstanding his profound scholarship, the state refused to exempt him from military duty, where he served from 432 to 422 B. C. E., and he once held a place in the Senate of 500, where he waged war on the political corruption of his time. He wrote no books, nor did he maintain any regular school; his public teachings were confined to the streets and market places of Athens; but with all his knowledge and contempt for religion, he did not disdain to interpret the Delphic oracle. Xenophon and Plato differ as to the real merits of Socrates. In appearance he was careless, ugly and robust; his dress was the same summer and winter, always going barefooted. His contempt for the popular faith was never concealed, although he acquiesced in the notion of one god, who was the Reason of the world. So outspoken was he in his convictions that one Miletus charged him with being an enemy of the state and the gods; on these charges his contempt for authority brought conviction; being offered escape, he refused, saying that in death he was more honored than his accusers, or judges. The fatal hemlock was calmly and coolly pressed to his lips with his own hand. Thus died one of Athens' most profound thinkers, whose life was spent in teaching that true knowledge was the source of all virtue and happiness. No age since Socrates has produced a more profound philosopher.

Euclides, following his great master, became the founder of the Megaric or Eristic school. Antisthenes taught that virtue was the sole end of life, while Aristippus declared pleasure to be the goal.

Diogenes, born at Sinope in Pontus, 412 B. C. E., went to Athens in early life, where he became the pupil of Antisthenes. Diogenes, while a

man of genius and purity, was an eccentric; he wore little clothing, lived on the most common diet, slept on the ground in the open streets, finally fixing his bed at the temple of the gods. His aim was the good of all; what was proper to be done, he believed should be done in public; nor did he except anything from this rule; he was no friend to the popular belief, nor to the political corruption of his country. Once found at noon-day with a lantern in his hand, intensely looking on the ground, was asked what he was doing, to which he answered, "looking for an honest man." He was seized by pirates, carried to Crete, and sold as a slave to Xenides, who asked him his business; he answered, "I command men." Soon he ruled his master, who gave him his freedom and made him instructor of his children. Once the Macedonian king said to him, "I am Alexander the Great," to which came the reply, "I am Diogenes the Cynic." Alexander then asked him in what way he could serve him, to which Diogenes said, "You can stand out of my sunshine." This so dumfounded and pleased the great warrior that he said, "If I were not Alexander I would be Diogenes." Diogenes died at Corinth at the age of 90, 323 B. C. E.

Herodotus, the father of history, was born at Halicarnassus, between 490 and 480 B. C. E., between the first and second of the Persian invasions. After the final expulsion of the Persians, Herodotus, differing with the people of his town as to the form of government, left in disgust. He traveled over the east, over Egypt, the Aegean islands, Greece, Thebes, Macedonia, Thrace and over the regions south of the Black Sea. All else to the north was known as Sythia, the land of barbarians. He died after 407 B. C. E. While an honest writer, he, like Josephus, was altogether too credulous, often believing and writing as history the incredulous things told him.

Zeno (342 to 270), a native of Citium; at the age of 22 located in Athens, where he became a zealous supporter of the Cynics, after which he joined the school of the Megaric Stilpo. Having opened a school of his own, he taught ethics and Cynic philosophy, maintaining that knowledge was the foundation of all that was good and pure. His gods, like those of other Athenian philosophers, were to be found in the realms of fancy; but he deemed it prudent to tolerate all other opinions. Having offended none of the plebeian gods, beloved by all, he died by his own hand at an extreme old age.

While from Xenophon, Zeller and Plato we derive most of our knowledge of Socrates, we are largely indebted to Zeno for information concerning the other early Grecian philosophers.

Anaximander, born at Miletus 611, died 547 B. C. E., a Greek mathematician and philosopher, succeeding Thales at the head of the physical school of philosophy. He discovered the process for the determination of the solstices and equinoxes. His speculations on the world's phenomena, on the evolution of matter and force, claiming that all things moved in cycles, that our earth was born of the sun, formed the germs out of which comes our theories of to-day; he cut away the brush and we have followed his trail. Anaximander denied the very existence of all gods, claiming that all things come into being by natural causes; but in all this he studiously avoided giving offense to the popular superstition.

Anaximenes, 500 B. C. E., followed largely the teachings of Socrates; held that air always existed, out of which all else was formed. Like Anaximander, he recognized no gods, but deemed them useful for the control of the vulgar.

Plato, an Athenian philosopher, born 427 B. C. E. While most of his writings have come down to our time, they have not reached us in a pure form. Plato, being the real founder of Christianity, his writings offered a bait too tempting for the early Christian Fathers to allow them to reach us without many mutilations. When the early church sought to ingraft Neoplatonism on to Christianity, or perhaps we had better say when the Fathers absorbed Neoplatonism and called it Christianity, they interpolated, expunged and otherwise so remodeled the writings of Plato that we cannot always discern the true form, the forgery. Among the legends ascribed to Plato it is said he was a descendant of Codrus, the last King of Athens, who was the son of the god Poseidon, by Pericteone, his mother. Diogenes, quoting from Speusippus, says Apollo was the real father of Plato, born of the virgin wife of Ariston, and fed in infancy by bees. Aristotle tells us that Plato, when a mere child, astonished the philosophers with his learning; 389 B. C. E. he commenced to teach at Athens, where he had many disciples. While he formed an allegorical system of his own, in which he gave to the world a trinity, which the Christians a little later adopted as their own, he held largely to the theories of Socrates, his master; at times doubting everything. He symbolized knowledge by an image of a myth in a cave (hence Christ in the manger, or cave). "Most men," says he, "are prisoners in a subterranean cavern chained with their backs to the fire, looking at their shadows thrown on the wall, which they mistake for the real beings; coming out of this cave and looking at the sun is the beginning of true philosophy." So far did Plato consider himself above the common herd that he had in-

scribed above the door of his lecture room the words, "Let no one enter here who is ignorant of geometry." With him, that which is good is real, all else is imagination; this good, which the vulgar call god, is the source of all things; the Cosmos is the only begotten; the artificer, the creator being good, made the world like himself; but being material, a conflict grew up between it and the immaterial; the soul never had a beginning nor will it ever end. In this Plato but followed the Pythagorean theories of transmigration. That the teachings of Plato largely controlled the Alexandrian school is well attested in the writings of Philo. The evidence is overwhelming that the teachings of Plato slightly modified by Philo, furnished the foundation and most of the materials which made up primitive Christianity; little else than a change of names and dates was added.

Aristotle, a Macedonian, born 384 B. C. E. In early life a student of medicine, which was abandoned for a more enlarged knowledge on all branches of science, "where he attained a distinction without parallel in the history of the human race." In his eighteenth year (367 B. C. E.) he left Stagisa and settled in Athens, where he became the pupil of Plato, in whose school he stood at the head, even surpassing his teacher. Soon he became the most celebrated teacher of rhetoric, in which he rivaled Isocrates, who stood at the head of all others. Aristotle then entered on the study and practice of law, where his great genius found a field worthy of his masterly ability. On the death of Plato, Aristotle went to Atarnus, owing partly to a love for his native country, then on the verge of war with Greece, where he lived with Hermeias, the tyrant, until his death, when he married the niece of that despot, and with her fled to Lesbos Mitylene, where he became the favorite of Philip, who employed him to instruct his son Alexander. With his royal protege Aristotle remained until 334, when Alexander entered on his campaign for the conquest of Asia. At the age of 50 he opened a school called The Lyceum, where he continued to teach until the death of Alexander. The tragic end of this great warrior caused a reverse in the situation, when Athens again obtained the ascendancy. Aristotle being a friend of Macedon, was accused of impiety by the Athenians; to save his life he fled to Chalcis, where he died at the age of 62.

The numerous writings left by Aristotle have been so mutilated that it has never been satisfactorily determined where the line of his true writings end, or where the spurious come in. At all events he was the antipodes of Plato—a true philosopher, a materialist, contradistinguished

from Plato, an idealist. It is said of the two men, Plato the poet, always an artist; Aristotle a profound thinker along the line of material things, a master of logic, in which he often attacked Plato's visionary theories by the use of syllogism. To some extent he was a biologist, in which his ideas were not far from the truth. His book on the soul is purely a biological treatise on the vital principle of plants and animals, reaching the highest point in man. In his works on politics he urges the greatest freedom from restraint.

CONCLUSION.

These old Greeks were thinkers; unlike us, they had no past history to aid them; they took nature as their guide and speculated on probabilities; some of their deductions have never been improved on. While we boast of our intelligence, we must remember that the germs of much of our knowledge come from Greece. Athens not only has been, but still is, our instructor; we are just beginning to learn that there was an age of reason 2,500 years before our time. Grecian thought is now being read as never before. In astronomy and in our business relations, we are not much in advance of the old Chaldeans 8,000 years ago. Where, oh, where, are the once great and powerful religious systems of Egypt, Chaldea-Babylonia, India, and Scandinavia, which for thousands of years swayed the destinies of the world, all accepted as of divine origin and as immortal truths? Wrapped in their several mantles of error and falsehood, all to one common grave have gone down.

Olympus, so long the guiding star of the sons and daughters of Hellos, is no longer the home of Zeus and Jove. Hades and the more dreadful Tartarus live only in the memory of the dead past.

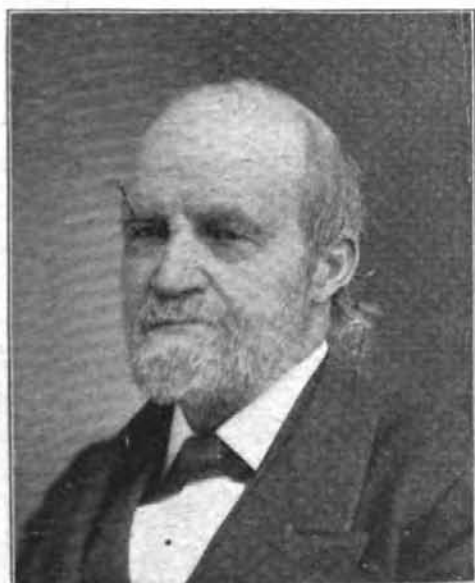
Mount Sinai and Horeb have been deserted by the terrible Jehovah (Ihvh), while the onve vivid footprints of the mangan myth are fast fading from view.

"Even gods must yield, religions take their turn,
'Twas Jove's, 'tis Mahomet's, and other creeds will rise
With other years, till man shall learn
Vainly his incense soars, his victim bleeds,
Poor child of doubt and death, whose hope is built on reeds."

THE FREE THINKERS OF FRANCE.

BY C. B. WAITE.

AT the close of the last Free-thought Congress held in Paris, there was formed a National Association of the Freethinkers of France. The executive committee decided to offer the honorary presidency to M. Marcelin Berthelot, to whom they addressed the following letter:



C. B. WAITE.

"Paris, Dec. 21, 1902.

"Dear and Honored Sir: In the name of the National Association of Freethinkers of France, we come to ask you to consent to accept the honorary presidency of this Association.

"What name among the greatest of contemporary thought could better symbolize the plentitude of philosophic and scientific reason, entirely freed from all dogmas, and from every material or moral compulsion?

"Our Association has, as a fundamental law 'the protection of liberty of thought against all religions and all dogmatisms of whatever sort, and the assurance of free in-

vestigation of truth by methods of reason only.' This definition has appeared to us to conform so entirely to your work, that we unanimously thought of you when the question arose as to choosing an authorized representative in the presence of Europe and of the entire world.

"We would like to propagate most thoroughly among the masses the high truths which have illuminated your glorious career. We would wish that in every village and in every community, the secular teachers both male and female could freely give instruction to the children of the nation, showing how science unveils, little by little, the universal mystery; how, to the patient eyes of reason every darkness ends in the light of morning.

"Our association is, above all, a work of tolerance and of liberty. It is not constituted for attack, but for defense. It wishes to defend the sacred patrimony of rationalistic France; that is to say, the grand traditions of our literature and of our philosophy, against the disquieting and renewed attacks of superstition and of clericalism, at the close of the nineteenth century. It makes an appeal to whoever thinks freely; that is,

to whoever does not pretend to have attained to the absolute truth ; to whoever does not bend the knee before a human or pretended divine infallibility.

"The practical work of the National Association of Freethinkers of France can be summed up in a single sentence : It wishes to establish secular citizenship.

"In so far as religious beliefs do not interfere with the politics of the State, the Association will make it its duty to respect them, whether in individuals or in associations recognized by the Republic. But it will resolutely combat all intermeddling of theocratic power, and in particular of the Roman church, in the internal or external affairs of France.

"Finally, the Association will take part in the grand international assembly of free thought, to be held in Rome, in 1904.

"What glory to the Association, what honor for France, if the name of Berthelot, applauded by nations the most distant, and by minds the most diverse, shall become the rallying word for French free thought—the word which shall clear the horizon and remove all uncertainty.

In the name of the liberal traditions of our country, those of Rabelais and of Montaigne, of Descartes and of Moliere, of the Encyclopedia and the Revolution, also of Hugo and Renan, we do not doubt that the appeal of new generations will be heard and granted by the sage and the citizen whom an international jubilee gathering has designated as the highest witness of the free reason of the age.

"Be pleased to receive, esteemed sir, the homage of our devotion and of our veneration.

"Ferdinand Buisson, Henry Berenger, Victor Charbonnel, Gustave Tery."

THE ANSWER.

To this letter Monsieur Barthelot replied as follows:

Paris, January 3.

"My Dear Friend: I have read with lively interest the appeal which you have addressed to me in the name of the National Association of Freethinkers of France, and I am deeply moved by the proposition you have made me.

"It is not necessary to say to you that I sympathize completely with the partisans of free thought. The sentiments expressed in your Trocadero speech are my own. The declarations contained in the address signed by yourselves and your friends under date of December 31, appear to me to correspond to the principles of a democracy conscious of their rights and of their duties.

"As for myself, I should not hesitate to insist upon such measures as would be fully in accord with the ideas which should inspire us. Free thought should, in reality, be free thought.

"There will be found, no doubt, among us, some spirits who will be disposed to retort upon the clericals in the language of Veuillot, who once

said to us: 'I claim liberty from you in the name of your principles, but I refuse it to you in the name of mine.' It would not be necessary that an independent association should be carried away in that manner. The fiery spirits succeed in leading others. We must never permit ourselves to deny our own principles. Let us as our by-laws say, fight against all dogmatisms and all intolerance, with the firm resolution never to give ourselves up to a new dogmatism or to a new intolerance.

"In this spirit, which I am sure is that of the National Association of Freethinkers, and without pretending to depart from that modesty which is becoming to us all, I accept the honorary presidency which is offered to me, too happy if my name can be perhaps of some utility for the defense of principles to which my entire life is consecrated.

"Accept assurance of my sentiments of regard.

"M. Berthelot."

"Le Temps," of January 9, which publishes this correspondence, contains an editorial concerning it, which reads as follows:

M. BERTHELOT AND FREE THOUGHT.

'There has just been founded a 'National Association of Freethinkers of France.' This title will be sufficient to attract to the new Association the sympathies of those who think the abuse of thought and the excess of liberty are not exactly the evils from which the modern world suffers most.

"To tell the truth, the list of members of the executive committee is not precisely such as might be desired. There are found among them less of thinkers and of lovers of liberty than of politicians of the extreme left, in whose life philosophical meditations occupy a place very feeble, and whose program is exactly the negation of liberalism.

"But fortunately this less favorable impression is effaced by the first important act of the Association, which is entirely correct, and must be approved without reserve. This act consists of offering the honorary presidency to M. Berthelot, the illustrious savant, who is one of the glories of our country, and whose entire life has been devoted to free investigation of scientific truth. If there is a person of this age whose name may be considered a representative of the cause of free thought, assuredly it is M. Berthelot. The National Association could not have chosen a patronage more adapted to its title or one which would, in fact, confer upon itself more honor.

"M. Berthelot has accepted, and the founders of the Association have certainly cause for rejoicing. The spectator, sympathetic but impartial, who wishes only the good of the new Association, but who would preserve liberty even against Freethinkers, will congratulate himself not less sincerely upon the acceptance of M. Berthelot. For there is nothing more instructive than the two letters exchanged on this occasion between

the delegates of the Association and the eminent Perpetual Secretary of the Academy of Sciences.

"These delegates, signers of the letter offering the honorary presidency, were four in number: MM. Ferdinand Buisson, Henry Berenger, Victor Charbonnel, Gustave Tery. But the letter appears to have been directed to M. Ferdinand Buisson only. At all events, M. Ferdinand Buisson is the only one of the four signers with whose ideas this letter corresponds with absolute exactness. One there reads that the National Association is an arm of tolerance and of liberty; that 'in so far as religious beliefs do not interfere with the politics of the State, the Association will make it its duty to respect them, whether in individuals or in associations recognized by the Republic.' This language is excellent, but it does not entirely conform with that habitually made use of by certain friends of M. Buisson, in their speeches and in their writings.

"The answer of M. Berthelot points out, in the most luminous manner, this capital distinction. The great savant puts the Association on its guard against every deviation 'from the ideas which should inspire it.' He repels every inclination to retort against the clericals, with the famous words of Veuillot: 'I claim liberty from you in the name of your principles, but I refuse it to you in the name of mine.' M. Berthelot does not wish that liberty should be refused even to Veuillot. He repudiates the fundamental sophism of jacobinism, according to which there should not be liberty against liberty, hence not liberty for the enemies of liberty; that is to say, not liberty for any one who does not think as we do.

M. Berthelot wishes liberty for the whole world. 'We must never permit ourselves to deny our own principles,' says he. 'Let us, as our by-laws say, fight against all dogmatisms and all intolerance, with the firm resolution never to give ourselves up to a new dogmatism or a new intolerance.' This is exactly what has not ceased to be repeated, even here. But it is exactly the contrary of what a good number of the members of the new Association have been accustomed to declare.

"M. Berthelot says to M. Ferdinand Buisson: 'The sentiments expressed in your Trocadero speech are my own.' Let it be borne in mind that we have had also, the pleasure of praising this speech of M. Buisson. But at that same meeting at the Trocadero, another speech was made which was the negation of the preceding one. Several journals, notably the Signal, made criticisms upon it which we were obliged to indorse. Of this speech, so characteristic of M. Berenger, the entire letter of M. Berthelot is a condemnation. There are, to sum the matter up, two ways of understanding free thought. The one, which is that of the jacobins, consists in making upon religion bitter attacks, as fanatical and as intolerant as any religion ever was. The other conception is, to free thought from all restraint; that is to say, to assure to all the world without exception, the liberty to think. This conception is that of the

Declaration of Rights of 1789; it is that of the liberal republicans; it is that of M. Berthelot, and it is our own."

The foregoing correspondence and editorial are of great importance. They indicate that France is fast becoming, if it is not already, a nation of Freethinkers. In what other country of Europe, or we might say, of the world, would a man holding the high position of M. Berthelot, come forward and identify himself so boldly and unequivocally with such an association? Let us rejoice that in one country at least, even now, in the language of M. Buisson, "the darkness ends in the light of morning."

GLADSTONE'S PLACE IN HISTORY.

BY JOSEPHINE K. HENRY.

AS the leading figures in the history of nations pass from the stage of action, their capability and service appear in their true light and they are accorded their proper places in history. William E. Gladstone, the greatest exponent of the Christian religion of the nineteenth century, and the most prominent political figure of England during the Victorian era, has played his part in the affairs of the British Empire and he will be placed in his rightful niche in the "Temple of Fame."



JOSEPHINE K. HENRY.

Ingersoll, the arch Rationalist, and Gladstone, the arch Religionist of the nineteenth century, have now entered this pantheon, and future generations will decide what place each shall be accorded. The world has already decided who was the victor in the mental combat of these two intellectual titans, but the life work and service of each to humanity, will decide their place in history.

Praise and denunciation have been used unsparingly in judging both these men, but facts, which sooner or later

always come to light, will guide the world's decision as to which was the grandest character and most majestic figure.

Gladstone's regime was a long and glorious one, yet the symmetry of his religious and his political career was marred by sharp angles.

The "Grand Old Man" was not consistent in his religious life, and he was an enigma in statecraft.

In the mighty upheavals, social, religious and political, and in international relations of the latter half of the last century, Gladstone's acts do not square with his religion, and he stands as a political anomaly, and skilled tactician.

When the political portrait of the world's most prominent Christian is painted by his chosen biographer, John Morley, the Agnostic, it will be a unique figure.

Mr. Gladstone's work as a statesman, orator and literateur displays great capacity and versatility of mind, undimmed and unwearied up to the edge of four score years and ten, and for this reason, too, he is a conspicuous figure among the leaders of men.

His magnetic and charming personality won for him his most splendid victories, though his political generalship exhibits the most sudden changes of conviction, the strangest shiftings and reversals of overflowing enthusiasms on record. Mr. Morley will find a fruitful theme to delineate the great Englishman as a champion of Liberty, a devout and enthusiastic Churchman, an advocate of Home Rule for Ireland, as a financier, orator, controversialist, and writer. To those who accept without question the mottoes on political banners, Mr. Gladstone stands out as a champion of liberty, notwithstanding the fact that his early impassioned and eloquent speeches in Parliament were in defence of slavery as scripturally, morally and politically right, Gladstone's father was a slave-holder, and the son's courage and eloquence secured a higher rate of compensation for the father's liberated slaves than was paid to others, and this money paid for liberated slaves constitutes part of the fortune of the Gladstone family.

When the fiftieth anniversary of the abolition of slavery from British soil was celebrated, Mr. Gladstone was conspicuous by his absence. He was also a sympathizer and defender of the slave oligarchy in the United States during the war between the sections.

In the pathetic struggle of the Soudanese for liberty Mr. Gladstone with oratorical ardor exclaimed in a speech: "The Soudanese are struggling, and rightly struggling, to be free," yet with peculiar inconsistency exercising his power as Premier of England, he sent the British armies to kill them for so doing. The ministry of which Gladstone was the head employed the brave and intrepid Gordon to protect and save the English interests in Soudan, and then left the gallant Gordon to his fate in the trap into which the Gladstonian policy thrust him.

Mr. Gladstone in his political campaign advocated manhood suffrage with a zeal worthy of the measure, yet by his votes in Parliament he refused the franchise to the farm laborer, and denied to English women the human right of a voice in the laws that governed and taxed them, yet he solicited and accepted the services of English women to keep the Liberal Party in power.

Here we have the political inconsistency of England's champion of liberty calling on political outcasts, to help him into power, to maintain a policy that placed beyond the pale of human rights the most law-abiding half of the people of his country.

These votes refusing the franchise to farm laborers and women were cast while the echo of his own words, "the suffrage is the right of all who are our own flesh and blood," were reverberating in the Parliamentary hall.

Mr. Gladstone's religion taught him that women should be kept in silence and subjection, yet at the public demonstration in honor of his golden wedding, the ablest defender of the Christian religion of his time publicly announced that "if he had achieved anything in his life, it was due to the dear woman who had given him fifty years of unclouded happiness."

The motto of the Liberal Party in England was "the masses against the classes," and Mr. Gladstone was its leader, yet he refused to proclaim that the House of Lords was a warty old excrescence on the body politic that should be plucked out by the roots from English civilization.

Mr. G. W. E. Russell, a young member of Parliament, who was a favorite of Mr. Gladstone, wrote an authorized life of the Premier in 1891. In it he says, "Even the House of Lords, which has so often mutilated and delayed great measures on which Mr. Gladstone had set his heart, still has a definite place in his respect, if not in his affection. Indeed he attaches to the possession of rank, and what it brings with it, an exaggerated importance. In all the petty details of life, in his habits, his tastes, his manners, his way of living, his social prejudices, he is the stiffest of conservatives."

All this, and yet the "champion of the masses against the classes." Could inconsistency be more glaring?

And what of Home Rule for Ireland? Upon this great question Mr. Gladstone assumed all positions from the most ultra coercionist to the most rabid Home Ruler, yet in his measures for the relief of the people of Ireland, he adroitly avoided hurting the landed interests.

When Mr. Gladstone brought in his "Land Bill" in 1881, Mr. Parnell in Parliament denounced the measure "as dishonest and unscrupu-

lous," and characterized its author as "the greatest coercionist, and the most unrivaled slanderer of the Irish nation."

On October 10th, 1881, John Dillon said of the author of the Land Bill, "His reputation for honesty in politics is a false reputation, and is based upon his power of skilfully misrepresenting facts." Three days after these words were spoken Parnell and Dillon found themselves in jail, where they were kept five months without a trial.

Before the "conviction of Home Rule" seized the English Premier he said in a speech, "It is idle to talk of law, or liberty, or religion, or civilization, if these gentlemen are to carry through the chaotic schemes they have devised. It would not be safe for the Liberal Party to enter upon the consideration of the principles of a measure in respect to which, at every step of its progress, it would be in the power of a party coming from Ireland to say, 'Unless you do this, and unless you do that, we will turn you out.'"

Here is an example of Gladstonian political conviction which shaped itself to join the winning side. In the next Parliament the Irish Party held the balance of power, and the English people beheld the most wonderful political somersault in their history, that of Mr. Gladstone, the coercionist, announcing his conversion to the principle of Home Rule. This step split his party, turned his friends to foes, filled England with warring factions, and forced the Premier to retire from public life under a cloud.

Mr. Gladstone advocated with vigor the disestablishment of the Irish Church, yet, when the earnest appeal was made to him to apply the disestablishment principle to the Church of England, he refused; and at that very time being Premier (1869) he appointed his son Stephen to the family living of Hawarden with a salary of \$15,760 a year, which he still holds.

After all this, when the Nonconformist vote was needed to keep him in power, he invited the Nonconformist leaders to breakfast, and told them in his speech that "the Nonconformists are the backbone of England."

Mr. Gladstone, the most prominent Christian statesman of the last century, proclaimed himself an humble follower of the "Prince of Peace," and a hater and disbeliever in war, yet English history shows that he was more than any other man in England responsible for the useless and brutal Crimean war.

The treaty with Russia was the only thing England got for that

bloody struggle, and this treaty was afterwards torn up by Mr. Gladstone in token of British friendship for Russia.

During Mr. Gladstone's Premiership there were ten wars between the Crimean war and 1884.

The world echoed with applause for Gladstone when he raised his voice in behalf of Greece and Armenia.

The great English Premier failed to discover that the cause of these atrocities was the encroaching, grasping, tyrannical spirit of Christian nations which invades foreign lands, and lays an iron hand on the consciences and customs of peaceable nations, and under the "banner of the Cross" forces them at the point of the sword to resign all that is dear to them, and pay tribute to a religion they cannot understand. If Oriental missionaries should intrude themselves into Christian lands as the Christians have done among other nations, they would be exterminated with more ferocity by Christians than the Armenian and Chinese horrors.

The four Premierships of Mr. Gladstone so shaped conditions in the British Empire that the Boer war was a legacy from his regime to the English people.

There is no proof that Mr. Gladstone's statesmanship was of the highest order, but an astute politician, and one of the most versatile and magnetic men of his century he certainly was.

He always traveled beaten roads, he cut no new paths. Who can point to a single Gladstonian policy that is a lever to the onward progress of civilization?

Mr. Gladstone once said of Bismarck, "The iron chancellor is a very big man, no doubt, but very unscrupulous," and Tennyson said of the great Englishman, "I love Mr. Gladstone, but I hate his political methods and policy."

Mr. Gladstone's religion was of the medieval type, wholly unsuited to his time and position. The cherishing of tradition and dogma was as natural to his mind as the apprehension and seizure of facts were to the minds of Darwin or Ingersoll.

Mr. Gladstone's historical eulogy of Christianity is but an echo of the stale platitudes of its professional apologists. His theology was obsolete. In his "Impregnable Rock" he says, "The story of the fall of man is to my mind in accord with a grand and comprehensive philosophy."

While the great Englishmen of his time were treading the majestic highway of science, and extorting from Nature her secrets; while the English Church chose a Darwinian Archbishop of Canterbury, Mr. Glad-

stone was stone blind to scientific facts that have revolutionized the thought of the world, and remained a stanch defender of the "Faith delivered to the saints," and he labored unceasingly to reunite the Anglican Church to Roman Catholicism. We do not impute to Mr. Gladstone any sinister motive in his religious policy, but believe him sincere, and guided by an Abrahamic faith, all of which proves that religiously he belonged to the seventeenth rather than to the nineteenth century. He was one of the last shadows of the night of superstition, fleeing before the dawn of a new dispensation.

Men lived in Gladstone's time who were hardly known, and that only to be despised.

It can be safely left to future generations to recognize the services of the scientists to the human race, and to accord to them, and to Mr. Gladstone, their rightful places in history.

Versailles, Kentucky.

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LITERARY DEPARTMENT

LIFE.

BY REUBEN HARVEY MITCHELL.



REUBEN HARVEY MITCHELL.

S TERN life of earth, so sad, so
fond, so fair!

To which we cling, for which we toil
and strive

Through danger's pass, with pain and
fear and care;

Fate's lavish hand tossed on the rolling
tide.

The trembling moment restless speeds
afar

Upon the dark and surging seas of
time.

Here boundless power in conscious
form, and sway

O'er changing world—creation's light
and worth—

From deathless nature constant rises forth
As shining stars of night; to her returns
As lengthening shadows go; while naught reveals
Why time and space create these living beams.

Yet love o'er life supreme in mind doth dwell,
And beauty fair gives life a sacred cheer,
And music charms with sweet and softened tone,
And friend lives truth, the pure in heart sincere.
O Life, our own, our being's only selves,
With sojourn brief, thou bidst a glad farewell!

TEACHING OF CHINA'S FOUNDER OF RELIGION.*

BY THOMAS WHITNEY.

[From the Des Moines Daily Capital]

WHAT is the true purpose of life?"

This is a question which has been asked by mankind since the dawn of creation, and at no time with greater earnestness and intensity than at the present. No more important or momentous question can engage the thought and mind of men than this, to know the object for which he is created—to know the object for which he is living. In all ages the views of the world upon this subject have been widely divergent—some claiming the object of existence to be one purpose, some another. That this should be so is not strange. It is an old truism that where there are many men there are many minds. And more especially is this the case regarding subjects requiring culture and development in their solution. But the solving of this question is not beyond the range of man's capacities. It can be arrived at in the same manner as we arrive at other knowledge—through deduction and experiment, or experience—through the powers and faculties with which man is endowed. It is not necessary to go outside of these means to discover an answer to this inquiry. The Creator never created a want that he did not at the same time make provision for. There is but one road to knowledge and that through the one just cited. Nature is our mother. It is impossible for us to go beyond nature. Science is but the discovery of nature's laws and teachings—art but a copy of nature. The great discoveries which have been made in the world have been made in this way, and in this way only. Copernicus, Newton, Kepler, Galileo, Watt, Edison and others being but students in the laboratory of nature. Inspiration it is claimed, by some, is an impartor of knowledge. By some it is claimed that the Creator, in

*Editor Free Thought Magazine:

Find an article enclosed entitled "Teaching of China's Founder of Religion." The article, as you will note, was published in the wideawake and well circulated journal, The Des Moines Daily Capital. You do not need be told that the author of the said article, Mr. Thomas Whitney, is one of the most sincere and scholarly men in the whole rank and file of the world's vast body of Liberals.

Before closing my remarks I will just mention that this article, on its publication in The Des Moines Capital, was sent to the President of Yale. The learned gentleman not only read the article but likewise took up his pen and sent Mr. Whitney an appreciative line fulfilling the unwritten law which binds one scholar to another. He also obeyed the impulse which compels an officer in one army to salute an officer in the ranks of his foes.

I believe The Free Thought Magazine cannot do a better thing for its readers than to copy the whole of this article. Sincerely,

Marie H. Garrison.

a by-gone age, held communication with the children of men, through certain individuals, regarding this question of the object of life, but regarding no other question. But in this theory only the believers in the superstitious, the miraculous and the mystical place credence in this day and age. That such could not have been the case—that inspiration in any other than a natural way—in a way natural to all mankind, in all times and in all ages, could not have taken place and is impossible, it is only necessary to show that inspiration (according to the usual acceptation of the term) does not exist to-day, and if not to-day, then at no other day. That the Creator never communicated with mankind in any past age, through any other method, or in any other manner than that in which He communicates with mankind to-day is an axiom as true as any mathematical axiom. Nature never varies. Nature does not play fast and loose. Nature does not work in one way to-day and in another to-morrow. Heat burns and water freezes in all ages and in all climes, alike. The universe and all that is in it is governed by unerring, undeviating, inexorable law—the same in the spiritual as in the physical world. It is only through law that nature or nature's Creator speaks.

The correct solution of this problem must be exactly logical, and square with every other truth in the universe. It is by this test that its truthfulness must be proven, as unerringly as the truthfulness of the Copernican theory of our solar system. The truth of this latter theory is demonstrated, as all know, by eclipses which occur within the fraction of a second of the time calculated for their appearance, even though calculated hundreds or even thousands of years in advance. In like manner must the true theory of the purpose of life be proven. The latter is a demonstration of a spiritual truth, while the former is one of a physical nature; each, however, must be as inerrant and convincing as the other. Prior to the discovery of the Copernican theory, for thousands of years, the views of the world respecting the position of our earth in the universe were widely divergent, the same as they are today upon the subject of the theory of existence. Very many believed this earth to be a flat plane, supported upon the backs of men or upon the backs of animals; that it was stationary in space, the sun revolving around it. But upon the advent of the Copernican discovery all ignorance upon this point was dispelled. And so it will be in regard to the true theory of life as the world becomes enlightened and we grow in knowledge and intelligence.

There are several hundred religious beliefs in the world, all claiming to be the conservators or expounders of the true theory of man's existence, yet there are scarcely any two which agree. As a consequent the human family is divided into numerous divisions of faiths upon this point, the more prominent among which are the Christian, Mohammedan, Buddhist, Brahminical and Confucian—each, save the latter, possessing its Bible, which is worshipped respectively by all as containing the Voice of God to man. In the course of time, in past ages, great characters have appeared upon the world's stage, in the person of Christ, a Mohammed, a

Buddha or a Confucius—master minds around whom the masses, blindly or otherwise, rally, bow down before, worship and deify. To which division they attach themselves depends upon the country in which they reside and the education they have received. How readily these divisions are formed is illustrated in the case of the Mormon movement in this country, which like the others has its inspired Bible or Word of God to man. The basic principle of this faith is Polygamy—the debasement of woman, and the destruction of what should be the most sacred spot upon earth, the Home, and yet there are not wanting adherents, in this enlightened age, without number, to rally around the standard of a Brigham Young, or of his successors, and bow down and worship this Mormon Bible. Space forbids the consideration of more than two of these faiths. the Christain and the pagan, or Confucian. The Christain view of the problem of life is this: Man, by nature, is utterly lost, doomed by his Creator to everlasting misery and ruin. There is but one way in which he can regain his lost condition, avert the doom and escape punishment in another world, and that is through a belief in Jesus Christ and the observance of certain ordinances—such as the observance of Sunday as a day of rest—faithful attendance upon what is called divine worship upon Sunday—the sprinkling of water, or baptism, and the observance of what is called the Lord's Supper. This being the case, it will be seen, in a few words, that according to this theory man is simply living upon this earth to do penance to escape punishment in a world to come. The theory of the Christain faith is as follows: In the beginning man was created perfect. After his creation God set before him the tree of knowledge of good and evil and commanded him not to eat of the fruit thereof. Man disobeyed and ate of the forbidden fruit and through this act of disobedience fell from his first estate, thereby incurring God's anger and bringing sin and misery into the world, not only upon the first created, but upon the entire human race, to all eternity. "All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever." Mankind, according to this theory, remained in this condition for 4,000 years, until God, "out of his mere good pleasure," "moved by feelings of compassion and mercy towards man in his lost condition, and to satisfy what is termed divine justice, sent his only begotten son into the world, in the person of Jesus Christ, to die that we might live, that whosoever believeth on Him might have everlasting life." This is what is called the "Doctrine of the Atonement," or "Redemption," as well as the doctrine of "Original Sin." It will be seen, therefore, that Christianity is founded upon the theory of God's anger.

But can this theory be true? Is it logical? Is it not the theory of Perfect Wisdom being moved to anger not only inconsistent with known truth, and illogical, but an absolute impossibility?

In seeking for an answer to this question we must assume the Creator to be perfect in wisdom, omniscience and power, otherwise it were idle

to consider the Creator's relations to man, or man's relations to his Creator; and if we assume God to be omniscient we must assume that He foresaw man's future before He created him, and if He created him with this knowledge before him—created him knowing he would disobey, where then the cause of anger upon the Creator's part, were such a thing possible? Anger presupposes disappointment—presupposes the occurrence of events, or results, contrary to expectancy or plan. But in this case there was nothing in the nature of disappointment. Man simply acted strictly in accord with the Creator's foreknowledge. If we assume that man is a free moral agent and therefore alone responsible, we call in question the Creator's wisdom, for the reason that being omniscient He planned the creation of man knowing he would disobey, and with the power to have created him otherwise had He so willed. Does not the ascription of such theory to the Creator militate against His good name? If He set the tree of good and evil before man knowing he would disobey and doom a race to endless perdition, when He had the power to avert it, would not such action upon the part of the Creator reflect upon His integrity? And is such reflection conceivable?

And then again is it conceivable that God would have waited 4,000 years before providing a way of escape—before providing a way in which man could regain his lost condition? Would not justice have proffered this "act of mercy" at the outset, at the time when man first "lost his estate?" Would such waiting have been just to that portion of mankind who lived and died within this period? Would not action of this nature show fickleness or caprice upon the part of the Creator as well as a disregard for the welfare of billions upon billions of His creatures? This is the theory of the Christian view of the purpose of life. Is not such theory emotional, appealing to man's feelings and emotions rather than to his intellectual or spiritual nature? Is not its keynote selfishness, the attempting to secure a way by which we can escape punishment? Does it not hold out reward as an incentive to do right? Is there anything in such theory tending to inspire man to higher, nobler or more elevating views or ends? Is not this a low view of life and unworthy of man? Should we not hold loftier views of the Creator? Can it be possible that a mere insect (in the scale of creation) upon the surface of this little planet can thwart the plans of the great Architect of the mighty cosmos of creation which we see around, about and above us—of which this little planet, and all that there is upon it, is but a speck, in comparison? Having considered the Christian theory let us now consider the Pagan.

Two thousand five hundred years ago there lived in the Orient a man named Confucius. He taught that perfection of being is the true purpose of life; that man is created to develop physically, mentally and spiritually, in accordance with the laws of his nature, each essential to the other, but the spiritual the crowning manifestation of all. To develop perfect manhood he taught is the object of man's creation, and not the appeasing of an angry God, or the doing of penance to secure salvation

from punishment. His idea was that this world is created grand and beautiful and that man is created to enjoy it, and live happily in it, and not to spend his existence in living a doleful life in gloom, sorrow and a state of cringing fear, that he may avert the wrath of an angry God. This was the thought and teaching of Confucius 500 years before the advent of Christianity, and when the family of man, according to the Christian faith, "was in an utterly lost condition, doomed by its Maker to endless misery and torment, and subject to the pains and miseries of Hell forever." Whether there is a life after this Confucius could not know. The hereafter he considered a secret locked from finite mortals, and one which no being who ever had lived, or who ever would live, had been able to, or would be able, to unlock. He knew nothing of the theory of an "Angry God." He could not conceive of passion being an attribute of perfect wisdom. He knew nothing of the doctrine of "Original Sin." He considered all theories of this nature the vagaries or imaginings of diseased minds—of too low a character to be held in connection with the Infinite.

Confucius considered man to be endowed with marvelous powers and capacities, making him little other than a veritable god upon this earth—that by nature he is constituted such, but that through ignorance he has drifted wide of the mark. Virtue he considered the foundation of the moral universe—without it he considered man's spiritual nature could not unfold and that with it there is no limit to its unfolding; that in this element man's spiritual nature unfolds as naturally as the blossom from the bud—that in it man draws inspiration from the Infinite as naturally as the flower draws fragrance and color from the dew and the sunshine, or the earth moisture from the clouds. Virtue he defined "to be able to practice five things everywhere under the Heavens—gravity, generosity of soul, sincerity, kindness and earnestness;" and another of his definitions was this: "Have no depraved thoughts." To be one with the Infinite—to be one with all nature, Confucius considered, in no ascetic or mystic sense, to be man's highest estate—the grandest boon of which a human being can be possessed. There was nothing of the miraculous or supernatural about this to him, it was as natural as the development of the plant from the seed, or the oak from the acorn. The miraculous and supernatural he could not conceive of and had no place for. To him these were a contradiction of terms, implying not only unwisdom upon the part of the Creator in planning, but a reflection upon the integrity of His laws, as well as a reflection upon His own being. He could not set the say-so of any individual, or of any number of individuals, in any clime or age, against the integrity of the Creator. While he did not think perfection could ever be reached by the finite, his idea was that man should ever strive to attain to it. Perfection he ascribed to the Infinite alone. While pleasure is to be derived from the gratification of the senses, happiness, according to Confucius' views, can only be attained through man's bringing himself into harmony with the laws of his being. This attainment he considered the highest enjoyment of life—the

summum bonum of human existence, the thing to be prized above all else. Happiness he considered a result and not an end—a corollary, so to speak, which naturally follows the pursuit of the end. Happiness, in his view, was that state of mind which naturally results or flows from true living. When our feelings have been stirred, and they all act in their due degree, then do we experience a state of happiness, he says. While he could neither grasp nor comprehend infinity, yet he felt from the perfect wisdom which he saw manifest everywhere throughout the universe that there must be a supreme, impersonal power or being governing in all things. To this power or being he felt “profoundly reverent and humbly submissive.” Prayer to him was idle declamation, for the reason that everything in the universe is governed by unerring, undeviating, inexorable law. Sincerity, faithfulness and truthfulness he considered the foundation stones in the building of character. He could listen to nothing which bore the air of insincerity. The rule of practice for one’s life, he said, should be this: “What you do not like when done to yourself, do not do to others.” This was uttered 500 years before the Christian era. Injury, he said, should be recompensed by justice and not by kindness. Greatness of being Confucius considered the only true greatness—to be a great statesman, or a great warrior, or a great orator, or a great artist, or a great merchant, without being a great man, was not his idea of the highest type of greatness. The highest type of greatness, in his estimation, was the great man. He believed every act in life carried with it its own compensation, no less inevitably in the spiritual than in the physical world; that it was as impossible for man to bruise his spiritual nature, through acts of injustice or wrong doing, without producing a scar, as it was for him to bruise his physical nature without producing the same result. Confucius’ idea was that sin carried with it its own retribution, inherently, in man’s nature, and that such a thing as atonement, by or through another, as well as the theory of salvation, was not only uncalled for, but inconceivable. He did not consider this life probationary, that its purpose or object is preparation upon this plane of existence for life upon another, of which no human being could know aught, but that it is in striving after perfection. He considered man to be a free moral agent and that it was optional with him to save his life or lose it, but that in neither case could he escape the consequences of his own acts, be they good or bad; that the choice rested with the individual alone either to cultivate his nature into perfect manhood, resulting in happiness, or to cultivate it in the opposite direction, resulting in misery and unhappiness. To Confucius no more pitiable or deplorable object existed nor one more deserving of real commiseration, than that of the human being with the human almost entirely obliterated, through the over-indulgence of the animal appetites or passions or through grasping greed in the acquisition of worldly possessions. In the pursuit of the purpose of life as above, he did not consider man would debase his nature, for the reason the one is antipodal to the other. While he could not comprehend in-

finity, he could have no conception of a personal God. He knew nothing of churches, in which latter, human beings meet together to listen to exhortations upon subjects about which no finite being can possess the slightest knowledge. He aimed to view all subjects from the standpoint of the eternal, and not from that of the transient, the emotional or the accidental. In his view the poor had the same opportunity for the attainment of the true purpose of life as the rich. Poverty and riches were to his mind mere accidents of existence. The hod carrier and the millionaire were both upon the same footing, in his estimation, so far as the pursuit of the true end of being is concerned. The poor he did not consider were to be rewarded in some other world for being poor in this. Poverty he considered neither a credit nor a discredit. He considered it of the greatest importance that man should have correct views respecting the objects of life; that he should have a clear conception of the purpose of existence and then live up to that purpose. He never wasted time in speculation over subjects of which neither he nor any other human being could know anything, such as the nature of the infinite, the origin of man, his destiny, etc. The grand character in Confucius' estimation was that man, who while reverently attentive to all of the duties of life, kept constantly in view of the object of his being and made this the Pole Star of his existence, one whose life-work consisted in doing justly, loving mercy and walking uprightly—one who lived not for self alone, but for the uplifting and elevation of his fellow-man as well.

In conclusion, Confucius considered that the pursuit of life, as herein set forth, carried within it, to the consciousness of every human being who might pursue it, evidence of its own inerrancy and truthfulness—as conclusive as the Copernican theory of the Solar system—in the unfolding and enlarging of man's higher nature and in producing a serenity and tranquility of mind (which is happiness) which nothing else can supply. This theory he considered squared with every other truth in the universe.
—Thomas Whitney.

DOWIE'S COMING INVASION OF NEW YORK.

[From the Literary Digest]

THE announcement that John Alexander Dowie, the famous faith-cure apostle of Zion City, Ill., is planning a peaceful invasion of the City of New York next October, with a large company of his followers, is the subject of comment both serious and flippant in the metropolitan newspapers. Harpers' Weekly describes the main features of the proposed crusade in the following language:

"John Alexander Dowie is likely to prove an interesting visitor to this town. He is an organizer and abounds in method and foresight. He has ample means to do things in a large way. His plan is to bring 2,000 of his followers here and give his kind of religion a careful and comprehensive introduction to the people of Manhattan. Every family on this island is to be visited, every dwelling supplied with Dowieite tracts, every soul as far as possible invited to the Dowieite meetings. These meetings are to be held daily in Madison Square Garden, which has been hired for fifteen days. Special trains have been engaged to bring the Dowie multitude here, and lodgings are being engaged for their occupation. Dowie is rich. He is in business and makes money. He has founded a town which has grown in less than two years from a population of 400 to 8,000. The Dowieites do not smoke or drink, nor employ doctors, and they all give a tenth of their income to the church. They are busy now practicing the music of their crusade and studying the maps of Manhattan. Dowie frankly discloses his belief that in him the prophet Elijah lives again for the third time on earth. He is a remarkable citizen, and will doubtless carry out his plans."

"If Mr. Dowie could only convert and carry off the hosts of Tammany," observes the Brooklyn Standard Union, "he would indeed deserve to have his name handed down to posterity as the monumental reformer of the twentieth century and New York's greatest benefactor." The Brooklyn Eagle adds:

"There will be a good deal of curiosity to watch his progress in New York, which is confessed a hard town for new religions, although it gives its time and its money with enthusiasm to new shows so long as they are entertaining. Fanatics who have made a stir in small communities have often been swallowed up here, and have left us in disgust. A few years ago Schlatter, a natural healer, who had cut a wide swath in the Colorado mountains, came here, and lasted perhaps a week. Last year Sandford, the 'Holy Ghost and Us' leader, departed in disgust after he had baptized his first group of converts in the chilling waters of the bay. But Dowie is of different stuff."

The New York Sun says :

"It is not improbable, but rather it may be assumed that the demonstration of Dowie will make something of a stir in New York, though that he will have here even a shadow of the extraordinary success he has won in Chicago is not to be expected. New York will receive the 'Restoration Host' civilly, and Dowie will be sure to have crowds at his meetings in Madison Square Garden ; but this cosmopolitan community is not a promising field for the cultivation of religious novelties. Of the church-going population, two-thirds is Roman Catholic, and therefore far removed from the reach of Dowie's influence ; but there are here 636,000 people without any religious attachment, according to the statistics of the Church Federation, and among these he may hope to gain recruits."

How Mr. Dowie himself regards his campaign may be judged from the following extract from a recent editorial in his weekly organ, *Leaves of Healing* (Chicago) :

"The amazing scale of the Excursion of Zion Restoration Host, and the fact that we have taken the Madison Square Garden Auditorium, which seats 16,000 people, and all the rooms connected therewith, has made a profound impression.

"The general interest, which we have known for years that thousands in the East have felt in us and our Mission, has found very remarkable expression in New York City. . . .

"We know that the enemy is strong, but God is stronger.

"We know that the hosts against us are numerous, but we know that all the Hosts of Heaven are with us.

"The chariots are swinging low at the command of Jehovah-Sabaoth, Jehovah, God of Hosts.

"We are glad that thousands will accompany us from Zion City, at the end of the many months of toil that lie before us, going forth to reap with us in God's great Harvest Field at the time of the harvest. . . .

"The first great Requisite for success is that every good soldier shall seek Divine Purity in Spirit, Soul, and Body.

"If we are to endure hardship as good soldiers of Jesus the Christ, whilst upon this great work in Restoration in New York, every one must remember that for the time being all 'Entanglements' from the Business Affairs of this life, as far as possible, must be laid aside ; for, as the Apostle Paul wrote :

"No Soldier on Service entangleth himself in the affairs of this life ;

That he may please him who enrolled him as a Soldier.

And if also a man contend in the games,

He is not crowned, except he have contended lawfully."

"It is of the utmost importance that every member of the Legions of Zion Restoration Host shall set aside, if it be possible, the whole of the Fifteen Days for this First Great Operation in which the Host is to engage in New York.

"Like Soldiers who are also Citizens, who lay aside the duties of

life that they may go into the Camps and drill and learn how to fight successfully, so Zion Restoration Host must prepare, and then, leaving home and friends and all, they must mobilize, as it were, rapidly into one Great Unit with One Heart and One Mind in the greatest City of this Continent.

"We have many plans concerning the operations of the Host beyond this Mission in New York, and there is a desire upon the part of some of us to visit Philadelphia after the New York mission.

"We do not feel it well at this time to decide between the rival claims of several large cities.

"We are somewhat inclined, if it can be arranged satisfactorily, to give one or two weeks either to Boston or Philadelphia, or divide our time between them."

The fame of Zion City has reached even to Europe; and in *La Revue* (Paris), M. L. de Norvins gives a picture of Dowie and his religion as they appear to a Frenchman. He points out how susceptible Americans are to new religious movements, and passes in review the various religions, such as Mormonism, Christian Science, etc., that have thriven in this country. "John Alexander Dowie," he says, "was called upon to choose between methods of his predecessors. He would not have made the choice that he did unless he had found a hitherto unworked field and one which is assuredly the most American that could be developed." We quote further:

"With remarkable sagacity, he seized the psychological moment to appear in the United States as both the Barnum and the Pierpont Morgan of religion. It was an idea of undoubted genius to have chosen as aids to religion the great factors of American life—commerce, industry, and financial speculation, that tripod on which the whole Union rests. A commercial, industrial prophet who was a man of affairs, an organizer of enterprises paying fabulous dividends—such a one could serve the glory of God and solidify his temple in a thoroughly up-to-date Yankee style. Is it not a master-stroke of Americanism that a man who proclaims himself the direct representative of God on earth should be accepted as such not only because of his pretended Messianic qualities, but also because he is the man who understands better than any one else the fluctuation of values, as well as the heights and depths of the human soul?

"God has confided—such is the creed of Dowie—to a man called Dowie not only the mission of watching over the souls of the faithful, but over their money as well, their savings, and the manner in which they use them, so that the new vicar of the Most High is at once the guide of purses and of consciences. This guide is invested with autocratic powers, and like an autocrat he enjoys the splendor and the pomp and wealth of a sovereign."—Translation made for *The Literary Digest*.

LETTER FROM A METHODIST PREACHER TO MRS. HENRY.

REV. D. D. COVERSTONE.

Pleasant Lake, Ind., March 13, 1903.

Mrs. Josephine K. Henry:

RESPECTED MADAM: I read your article in the March number of The Free Thought Magazine on "From Anglican Ritualism to Romanism," and am so impressed with the truth which it contains that I take pleasure in sending you a note of congratulation. Your information



REV. D. D. COVERSTONE.

concerning "the Church Education Bill" in England was new to me, but I can see how Ritualism and Romanism could join hands to get control of education. Rome always wanted to rule the state and she always ruined when she did rule. She is the same old Beast of Revelations, that she was in the dark ages. "The High Methodist Church," with a priestly rector, is news to me, but not out of credence. It is to be seen that the historic drift of Episcopacy is towards Romanism. "The Bishop is father to the Pope." Rev. John Wesley was not in favor of Episcopacy. Bishop Asbury and Dr. Coke, who organized the Methodist Church in America, adopted the old English Episcopacy, at the protest of John Wesley. At their first General Conference in America in 1789, there was much objection to the "Life Tenure" of office, for the bishop. Also against his unlimited power. But after three days' debate, rigid Episcopacy was adopted. So we are seeing the outcome. Now take up the books of Acts and follow the history of the New Testament Church and see where all this high classed ritualism comes in. The Baptism of the Holy Ghost at Pentecost was not used to boost the robed priests of that day but to start a new order that reaches the common people. The conversion of Saul (Paul) was another great blow to ritualism. The legislature of the Apostle in council at Jerusalem (Acts 15, 29), has no ritualism in it whatsoever. The formation, ritualism, aristocracy, monarchy, and all church legislation is the work of men. At the council at Jerusalem, the Apostles were guided by what God had done,

When men legislate for the church they are guided by what the leaders want. The trouble in the church is to keep the government in the hands of the people. Christ was the unsafe man to aristocracy in his day. "Christ tasted death for every man." There is a vast difference between taking in the last man, or ignoring over nine-tenths of the society, in legislation. The church may lead us into the "Dark Ages." It once did so, but there won't be force enough in unbelief in the Bible to stop it, if the church does head that way. Man's nature is to reverence a Supreme Being, as his nature is to propagate his own species. All the believers in "Free Thought" give excuses (reason why they don't believe the Bible), and an excuse is always an evidence of neglected duty. Romanism is on one extreme, and Infidelity on the other. Neither can elevate the people. Life's a great battle, to live is to the best good for time and eternity. Respectfully yours, in Christ,

J. D. Coverstone, Methodist Preacher.

MR. ROBERTSON REPLIES TO MR. MADDOCK.

To the Editor of Free Thought Magazine:

I BEG to acknowledge Mr. Maddock's courtesy in replying to my request that he should examine the text "For the kingdom of God is within you" (Luke 17: 21), and say whether or not he was satisfied it was correct.

In his reply he says: "I am perfectly satisfied with that statement accredited to Jesus, as recorded in the New Testament;" to which he adds: "and I understand it this way: viz., 'The place where the Ruler of the Universe reigns, is within you,' etc."

True, Mr. Maddock may be perfectly satisfied with the statement contained in the text quoted, because as he says, the idea corresponds with the conclusions of the new Science of Monism: a science to the promotion of which he is specially devoted; just as the men who translated the text in that form, and the bulk of the clergy since then, have found it convenient as justifying their appeals to the sentimental emotionalism of their followers, and who speak quite as glibly and with as much assurance about people being in the kingdom of God.

Deep feeling or strong emotion are honorable, when the result of profound conviction, but when conviction is the result of feeling, mere emotionalism, it is neither reliable nor honorable.

I am not sure that Mr. Maddock has given the care he might have done to the investigation of this particular text, for I am satisfied had he done so he would have discovered that what Jesus really did say, as understood by his auditors, was, "God's Royal Majesty is among you," just as we have the royal Majesty of Great Britain among us in Canada, in the person of Lord Minto.

Some render the passage thus: "The King is among you," or "God's

anointed one is in your midst," referring to himself as "the Messiah," "the Christ."

The Greek term "Basileia," is very often used to designate the individual representing the power, authority or dignity of any given kingdom; the text thus rendered needs no explanation, whereas as rendered in the accepted version, it is absolutely incapable of certain or intelligent explanation, but leaves room for everyone to interpret it to suit his own convenience or interest.

I observe the revised New Testament supplies a marginal note to the text, which substitutes "in the midst of you," for "within you" both are equally incomprehensible and suggestive of the need of authoritative interpretation, which will always be found to suit the exigencies of ecclesiasticism.

With your kind permission I will, on a future occasion, try to answer Mr. Maddock's contention that Christianity is responsible for what is designated in church parlance, "the atonement or substitutionary work of Jesus."

With thanks to Huld L. Potter Loomis for her excellent and very timely article on "religious legislation," yours sincerely,

Wm. W. Robertson.

2440 Notre Dame Street, Montreal, Canada.

BOGUS ASTRONOMY.

BY JAMES A. GREENHILL.

THROUGH the kindness of Brother E.D. Northrup, of Ellicottville, N. Y., I am in possession of a copy of the *Illustrated Buffalo Express*, of date March 1st, in which appears extracts taken from what might be called a remarkable article said to have been written by Dr. Alfred Russell



JAMES A. GREENHILL.

Wallace. The article is remarkable in being the production of a so-called learned man, who does not seem to have as yet laid aside the square earth with a post under each corner theory. To him our earth seems to be the greatest work of some wonderful constructionist, set in the center of the Universe. Some cannot seem to rise above the teaching, that this globe upon which we live—though infinitesimally small by comparison—is the masterpiece of workmanship of the great architect of the Universe, and that we its inhabitants are of so much importance that the whole economy of Heaven and Hell had to be upset to save our little souls. From reading the article mentioned, one would be led to judge the Doctor belonged to that

class. Its perusal reminds me that several years ago we were treated to the publication of a pamphlet under the name of *Cellular Cosmogony*. *Koreshean Astronomy*; or the *Earth a Concave Sphere*. And it is doubtful whether ever such a remarkable conglomeration of nonsense was put inside of covers since the printing press was in use. But this Koreshean nonsense is a small affair as compared to that of Doctor Wallace. Teed, the Koreshean, puts the whole outfit inside of a globe 8,000 miles in diameter, inclosed in a shell of about 100 miles in thickness, and outside of that nothing. Our place being on the inner surface of the shell. Dr. Wallace says the stellar universe is limited, but he admits a larger circumference than Koreshe. And he claims that all this has been verified by the discoveries in modern astronomy. Now, though both are learned men, we see their theories conflict. Koreshe says the earth upon which we live is a hollow sphere having a diameter of 8,000 miles. Sun, Moon, Planets, Stars, all inside. That's easy. While Dr. Wallace says the Stellar Universe is of immense though limited extent, with our earth at or near the center. He does not seem to be exactly sure just how near the center,

probably a few thousands of miles make little difference. The probability is, if the Doctor could be transported to Neptune, it would appear to him that he was as near the center of the Universe as he is on the earth. He had to imagine a limit before he could imagine a center, as a center implies boundary; without a limit there could be no center. If the Doctor were to take an ocean voyage, and when out of sight of land, would take his stand on the deck of the vessel on a clear, starry night, he would see himself apparently in the center of a large circle bounded by the horizon an equal distance away at all points, the whole under the canopy of a beautiful blue dome, studded with innumerable hosts of brilliant gems, all having the appearance of being a like distance from him. And if it were possible for him to continue the same experience for a whole lifetime—although the earth were carrying him millions of miles in space, and the vessel carrying him thousands of miles on the globe's surface—he would never seem to get away from the center of the circle, nor any nearer to the heavenly hosts.

In view of the immensity of the subject, nothing but egotism in puny man could ever cause him to imagine he was of any account in the Universe.

When I was a boy I was taught that "in six days God made the heavens and the earth." Adam, Eve, all the beasts and "the stars also." I was told Moses wrote that. But now I sometimes wonder how he knew. It could not have been Adam who told him—even supposing they had met at a seance. He could not have known to a certainty. For though we are told he was there, he could not have known there was a star in existence until he was four years and four months old; and then he would have to be over seven years old before he knew there was another, so that he could not have known they were as old as himself. And he was dead before the light from half the stars that we see had time to reach the earth: that is, if the account be true that they were made on the same week that Adam was created.

The nearest star to our day star is twenty-five billions of miles distant. It is known as Alpha Centauri. It is not visible from the earth unless south of 30 degrees north latitude. Light traveling, flying, rushing through space at the remarkable speed of 146,400 miles in a second of time, requires four years and 128 days to cross the abyss. The next nearest is 61 Cygni, visible from any part of the earth north of the equator, and so distant that light requires over seven years to reach from it to our sun. These, our sun's two nearest neighbors, are double suns. The telescope shows many stars to be double; two suns in one system, revolving around each other. Castor, of the Twins, a star of the first magnitude, is a double. Some are triple, others are quadruple. But nowhere inside of billions upon billions of miles, is there any appearance of a White Throne.

Dr. Wallace seems to conclude that our earth is the only globe upon which life could exist; that the conditions required to produce and sustain

life are inadequate upon any planet aside from our earth. He does not seem to think that not only possibly, but probably, there may be kinds or qualities of life of which we have no conception, in keeping with different environments, inclosed in forms differing from any we know of, both as to size and shape. It might be difficult to find astronomical data that would agree with his philosophy. All the writers that I have consulted so far seem to think that in our system there is nothing known that would prevent life from having existence on some of the planets; not necessarily such organisms as we see around us here, but life in keeping with their respective conditions. And among the millions of systems apart from ours, it is just possible there may be inhabitants on some of the globes similar to ourselves, enjoying a state of civilization far in advance of ours. While other races may be far enough ahead of us as to have reached the point where priests, kings and war are unknown, and "Man to man the world o'er, shall Brothers be for a' that." Neither is there any good reason to doubt that inhabitants similar to us may exist on our neighbor and sister planet Mars, where the same parent sun can provide for their wants, as he does for ours. And although our satellite has been looked upon by many for years past, as a burned up body, incapable of sustaining life, we now find that some are modifying their views in that regard. It is true that when the moon occults a star, there is no flickering of the star's rays, which would be likely to appear were it to contact atmosphere similar to ours. But we must take into account that the mountains on the moon are very high, and there may be atmosphere, though very attenuated there, and much more dense in the valleys; and it is always the tops that come first in contact with the star. There is, however, no appearance of water, and without air and water we can have no conception of any life. Still I notice that Flammarion the French Astronomer considers any one would be somewhat reckless in assertion who would say that no life existed on the moon. In that, his views are somewhat at variance with those of Dr. Wallace, who seems to think our earth is the only globe that is in a condition to sustain life. But seeing there are so many other worlds in existence, it seems a narrow view to take of the Universe, that would lead one to conclude there could not be conditions, different if necessary, and perhaps much better than we are aware of. I have heard a remark that seems quite pertinent, that it would be difficult, from a fish's point of view, to understand how there could be life unless submerged in water. The probability is, we are all a little fishy in our opinions, especially the other fellow. It would be a grand trait in us all if we could divest ourselves of prejudice, and try to get right down to the bedrock of fact, no matter whether it coincided with our preconceived views or not. And if we discover ourselves in error, throw error away, accept the truth, and govern ourselves accordingly.

Clinton, Iowa.

OBITUARY AND FUNERAL SERVICE.

BY JOHN MADDOCK.

AFTER a long and tedious illness, one of our subscribers, Mr. J. F. Macomber, of Minneapolis, died of pneumonia on the morning of March 11th, aged 72 years. He was strictly honest in business and just as honest in the expression of the ideas which he entertained in regard to the matters of science and religion. He was a sturdy foe of superstition and regardless of the interests of his business, he took advantage of every opportunity to enlighten the minds of those who patronized him. In his intellectual march he passed from Methodism to Universalism, thence to Spiritualism, thence to Materialism, where he remained until his death. At his request, Mr. John Maddock conducted the funeral service before a well filled house of friends and relatives who had assembled to pay their last respects and to bid farewell to him who had labored among them so long. A secular funeral service in accordance with the new science of Monism was used and the following is a brief synopsis of what was said:

Out of the great and prolific womb of Nature our deceased friend and brother was evolved; back he goes into it to be dissolved. As human architects and builders can demolish the works of their brains and hands and reproduce them so that they can be recognized as fac similies of what they were only better in form, as the chemist can dissolve and create beautiful, sparkling crystals at will; and as founders and machinists can take old machines and machinery and melt them and mold and fashion machines and machinery of a superior kind, so the subtle artificer, which we know resides in matter, can reorganize and re-evolve our deceased friend and brother again. Though we return to dust, this does not prove, that we shall never live again as men.

What from the atoms was evolved before, by evolution can be born again. Hope, therefore, that we shall meet our loved ones again, is reinforced by the fact that the dynamic force of the universe is perfectly able to again combine, endow and evolve any form or all forms which has or have ever appeared. We therefore leave the remains of our deceased friend and brother in the keeping of the power whose wonderful works, as manifestations of both good and evil, are everywhere revealed in Nature, hoping that behind the cloud of seeming indifference to human pain and sorrow, there lives a power which will yet disclose its true character of goodness as the great and wonderful process of evolution goes on. As a fountain cannot rise higher than its source, so good men and women cannot express themselves any nobler than the power which evolved them.

By the new science of Monism, man's relation to the universe is radically changed. He was not made and mentally pivoted so that he

could willingly conform to any creed which any specific teacher might present to him. He was made just as differentiated as we find him; he has had to express himself in his beliefs, just as he was mentally combined and endowed, his environment assisting. Our deceased friend and brother had a specified individuality of his own; and in the absence of a correct standard of truth, his ideas in regard to the universal system of things were just as sacred as those of any one else, whether Christain, layman, priest, bishop, cardinal or pope. Unbelief in unverified theological dogmas will cast a man outside of the pale of a church, but there is no power on earth that can thrust him outside of the great universal All. He is always within the Kingdom of the Infinite, where change is always going on, where things are continually being fashioned this way and that. Under the teachings of the various religions of the world, man was put here to work out his own salvation and his final destiny is to be in accordance with his belief and works. The new science of Monism emphatically denies this superstition and dogmatically declares, that it is with the works of Nature as it is with those of man; the builder of a house must keep on with his work if he wants a house built. The dynamic force in Nature cannot have a fully developed moral and intellectual man unless it keeps on with its work. Man is not responsible for his origin, career or destiny any more than is a house, a locomotive or an automobile—he can be only what he was made to be. The final destiny of every man, woman and child is in the grip of a subtle principle which resides in matter, which has a plan of its own and which is working out that plan in its own inexorable way; and it is the supreme faith of the speaker that justice will be done to all mankind and that the great and painful drama of life and death will end perfectly satisfactory to all; and although the belief of our deceased friend and brother differed from that of every other person, yet his destiny will be as well provided for as that of the greatest canonized saint that ever lived.

If belief in any particular theological dogma saves, only a few can be saved. If character saves, the number will still be small; but as the moral and intellectual development of man depends upon the subtle principle which resides in matter, there is a lively hope for the full and free deliverance of the whole human race. The light of science is gradually dispelling the dark clouds of superstition, but let us not forget that to many minds it has a fitting place; it has a use or it would not be. Let sweet charity deal gently with all who are locked up in its strong embrace, for locked up they are.

EDITORIAL DEPARTMENT.

A LETTER THAT MRS. HENRY DID NOT REPLY TO.

Editor Free Thought Magazine:

THROUGH the kindness of my friend and townswoman Mrs. Josephine K. Henry, it has been my privilege to read several numbers of your magazine. Its articles are always interesting, and I would add, profitable, only I do not wish to too greatly "strain the blankets of veracity." Some time since in a note to Mrs. Henry, thanking her for her courtesy in sending me your magazine together with other literature from "emancipated" sources, I ventured to ask her a few questions. I know Mrs. Henry to be the soul of courtesy, and was ready to drop seed-thought into even such barren places as my own brain. Had she not been over busy thinking how she would contract herself (I speak seriously, I yield to none in admiration of Mrs. Henry), so as to wear the mantle of Mrs. Stanton, which her fellow "emancipationists" would thrust upon her, without bursting the seams. I am sure she would have replied. But since she did not I bring my question or questions, to you. Since they are such as every editor of a Free Thought magazine would have answered satisfactorily to himself, else he would not be such editor at all.

Laying aside controversy as to the reasonableness, or lack of reasonableness, in a belief in the divinity of the Christian Religion, I wish to know what good end is to be obtained by making propaganda against it? Its ethics, as I get them, from the four gospels, or even from pulpit expositions, are certainly reasonably good guides for the actions of mankind, whatsoever be their source. If my neighbor's life accords with them what is it to me whether he be impelled thereto by a supposed divine command or an innate sense of right? If his innate sense of right is sufficient, well and good. If it be strengthened by a belief in divine command let him by all means have that also, if he is virtually constituted so as to obtain it. Shall he, think you, derive more strength to love his neighbor as himself, from the vacuity of Agnosticism, than from a divine command so to do, with be damned if you don't, rewarded if you do, superadded? Surely there are no known traits of human nature from which the Free Thinker with wildest ratocination, could conclude that he would. Then why be a propagandist against such belief? If belief in the immaculate conception and its necessary corollaries adds urgency to man's desire to do unto others as he would have them do unto him, why lessen this urgency to add to the empty acuity of his logical faculty? I once asked an infidel who was paying a church subscription, why he did so. "Young man," he said, "if my neighbors believe there is a God who

will catch them and damn them if they steal my pigs or roasting-ears, don't you think those pigs and roasting-ears will be more safe than if my only dependence was on the sheriff and constable." I am not urging the Christian religion for those who have sufficient moral equipoise to do right for its own sake. I am not trying to figure out what would be best for man if he were what he should be, and not what he is. I am only trying to show the evil of a propagandism against a system that in my observation does protect our pigs and roasting-ears, does make man act more nearly right than he otherwise would, and does add to the amenities of life in this old world, in behalf of an Agnosticism which, however logical, is as jejune as the relaxed palm of a dead miser's hand. For myself I agree heartily with the ex-husband of the "Widow Bedot," when he said: "Betsy, we are all poor critters," and desire not to enter the lists of propagandism against any faith, whether it be true or false, so long as it solaces the afflictions or strengthens the wobbly feet of mankind.

S. M. Worthington.

THE EDITOR'S REPLY.

It is very evident that our critic does not understand the proper relation of Free Thought to the intellectual world and that he does not pay close attention to what is printed in *The Free Thought Magazine*. We do not militate against the ethics of "the gospels," which teach that one person should be good to another; we are engaged in the destruction of SUPERSTITIONS in "the gospels," which have been (and are yet) followed by Christians more than the ethics. If Christians obeyed the ethics of "the gospels" we would not be judged an infidel. The good to be obtained by the destruction of the Christian religion is manifold. First, the destruction of a false system of belief which is not based upon the ethics of "the gospels," but upon the lying assumption that all unbelievers in Christianity are infidel to truth.

Second, the destruction of the infamous belief that unbelief in a fabulous saviour, not mentioned in the ethical part of "the gospels," will consign the unbeliever to everlasting punishment.

Third, the destruction of vicious, Christian theologies which have been deduced from a book written by ignorant, vicious men, and which has been ignorantly called by Christians the very word of God.

Fourth, the destruction of Christian sectarianism which has been a pernicious cause of hate and violent persecution between man and man ever since it was born; and which has had the audacious presumption to exalt itself above every other religion in the world, usurping the right to rule both church and State.

Fifth, the destruction of the senseless theory that belief is superior to good moral character, when it is evident to all unprejudiced minds that the former has been a cause of much strife and bitterness and the latter, eminently conducive to "peace and good will among men."

Sixth, the destruction of the false Christian theory that believers in Christ are the only "children of the living God," in the face of the fact that there can be found people, under all shades of belief, who are just as worthy of being sons and daughters of a royal household as they are.

Seventh, the destruction of Christian supernaturalism, which is an extravagant insanity for which there is not the slightest actual evidence in Nature.

Finally, the destruction of the prevalent delusion, among Christians, that the Christian religion is the only true one and that it will finally, like Aaron's serpent in the Bible fable, swallow up the rest. This is the specific work of Free Thought and how well it has been done, and is being done, can be clearly seen in the inability of "the lost sheep of the house of Israel" to find logical support in their now barren pasture—their "infallible Word of God," out of which Freethinkers have pulled most all the weeds.

No good Freethinker, to our knowledge, has ever militated against the ETHICS of "the four gospels," which teach all mankind to be good to one another. As a rule, all good Freethinkers have endorsed them and have tried more assiduously than the Christians to carry them out. The Christian ethical line was drawn, in the main, to love one another, even as "the publicans and sinners" were wont to do; and that sectarian love seldom went beyond the confines of one Christian sect and never was exercised in acknowledging that people who differed from them were brethren—and that sectarian love remains to this day, only not quite so limited. The ethics of "the four gospels" assume that good should be done to all men, regardless of belief, and so does the sublime ethical principle of good Freethinkers, which was so briefly and so beautifully expressed by Thomas Paine: "The world is my country; to do good my religion." Christian propaganda is in the interest of narrow, selfish, sectarianism; that of Free Thought is for the wide and unselfish benefit of all mankind; and we think that this good end is a good reason enough for the good work which we are doing. The morals of Christians are forced by dogmas which create fear or by promises of rewards which coax them to be good; while those of good Freethinkers are natural, for the sake of making the world better; they do not expect any reward.

As a rule, there is no moral vacuity in Agnosticism. Agnostics generally compare well with Christians in leading moral lives, which shows a much nobler, moral character, because they are not fearfully influenced by the command of a god nor by the the fear of future punishment, or by a promise of reward.

We have great respect for good people of all classes and conditions and we want to lead them out of the selfish bonds of sectarianism into the glorious liberty of Free Thought. This is the good end we have in view; but we agree with the logic of the "infidel" mentioned by our critic, that "pigs and roasting ears" will be safer by keeping some people under the fear of the Christian hell and damnation, because they are not fit to have the liberty of Free Thought. We disagree, though, that pigs and roasting ears are safer under such fear than under the surveillance of constables and sheriffs. We know by what we have seen and read that thieves will take their chances of meeting a god who will damn them, but they will take none if a constable or a sheriff happens to be around. This argues better material environments in the place of preachers of future punishments; by such means more pigs and roasting ears will be saved for their rightful owners.

We agree with the sympathetic sentiment embodied in the doxology of our critic:

We know that such beliefs
Are anodynes for griefs;
And we would not force a mind
That's religiously inclined,
To leave the creed that fits it
For one that rudely hits it.
We know that minds are changing;
That other thoughts are ranging;
That washerwoman's notions
Are not the manly potions,
Which loftier minds will take;
So we other mixtures make;
Fit for other people's needs,
Who refuse the Christian creeds;
Hence the end is just as good,
Though it's only in the bud.
It may yet turn out more grand

Than the Christian's promised land;
 So we give a chance for truth
 To enlighten aged and youth;
 For there is no other way
 And right here we mean to stay.
 We are sure we're in our place.
 For in evolution's race
 A way must be left open
 Or the truth cannot be spoken:
 And we claim our critic ought
 To support our bold Free Thought.
 It will help the world along
 More than washerwoman's song.

Our critic seems to think that the progress of the world ought to stop for the sake of pure sentimentalism and that our magazine is circulated among the washerwoman type. Freethinkers, as a rule, are intellectual people and it is their specific work to pioneer in the wilderness of rank superstition, and to clear the way, we hope, for a brighter day when all superstitious creeds are gone and every one will obey the ethics of "the four gospels," which, when cleanly brought to the front, are nothing more than the teaching of the so-called notorious infidel—Thomas Paine.

THE NEW MOVEMENT FOR CHRISTIAN UNITY.

I N one of our dailies we found the following: "The Twentieth Century Gospel Campaign is now in progress in all the principal cities of the country, as a result of recent efforts toward interdenominational co-operation. The object is to express the fundamental unity of Protestant Christians. Its motto is 'In essentials, unity; in nonessentials, liberty; in all things charity.' The essentials are the inspiration of the Bible, the divinity of Christ, sacrificial atonement, regeneration by holy spirit and justification by faith. In Atlanta and one or two other places the Unitarians and Universalists have found it impossible to accept this as common ground." There is no intellectual way open for Christian unity. There is nothing in the whole range of Christian theological dogmas for Christians to unite upon. Christian unity can be maintained in two ways, only. First, by fear of excommunication as in the church of Rome; and, second, in the way prescribed by the leaders of the new movement for unity,

namely: "In essentials, unity; in nonessentials, liberty; in all things charity." This practically puts all Christians upon a similar basis as that of Freethinkers—we agree to disagree and forces a full confession out of them, which Freethinkers have always held, that no divine revelation was ever preached by the Christian Church and that all of its dogmas are based upon superstition and superstition only. Freethinkers need no better corroboration of their protest against Christianity as a divine revelation, given once for all, than this movement for Christian unity. The Christian Church would not have to either rule its adherents by fear of excommunication or by making a rule to agree to disagree if it could produce the divine revelation which it has claimed was committed to it to preach. The Christian unity maintained by the Roman Catholic wing is not an intellectual one, neither is that which is now proposed by Protestants; both are convenient makeshifts in the absence of the necessary "divine" documents. In the new movement for Christian unity, Freethinkers are receiving a natural revelation that their protests against Christianity are well founded and that Christians are as sheep which have no shepherd. Verily, verily, we say unto them, do not judge Freethinkers as "infidels" any more, but rather give them due credit for the good work which they have done in the destruction of superstition. To the Unitarians and Universalists, we say: "Come ye out from among them and be ye separate" and cut loose from "the unclean thing" and come unto us "and make your abode with us," for it is very evident to us that according to the proposed basis of Christian unity, you have no part or lot with the Christians who still hold fast to ancient, superstitious dogmas and who refuse to fellowship only with those who will subscribe to their unsupported beliefs. In our humble opinion, we think that human unity is far more needful than Christian agreement upon wornout superstitious dogmas. We think that if all the people in the world would unite to work for the bodily welfare of one another, much greater good would be done. It is the material benefit which a man receives that makes his mind rich and which makes him live in peace with his fellow men. Contentions to preserve the lives of senseless theological dogmas have made millions of people mourn, but manly strife to do good to all men regardless of belief will make millions rejoice. This is the unity which is most needed.

JOHN ALEXANDER DOWIE.

OUR readers may be a little surprised when they open this Magazine and see John Alexander Dowie's likeness as the frontispiece—may think we have joined the Dowieites. But Freethinkers should deal fairly with everyone. We have had a little correspondence with the noted prophet Elijah, and found him to be a gentleman, which can't be said of many of the old style Christians. When we read what the Literary Digest had to say of him, we decided to publish it in the Magazine, as we thought it would be interesting to our readers, and as that noted journal published his likeness we decided that we would do so, and we wrote to him for a "cut" to use, and in the letter said some true things in relation to the Dowieites. To our letter his General Associate Editor replied as follows:

Chicago, March 27, 1903.

Mr. H. L. Green, Editor Free Thought Magazine, 213 East Indiana Street, Chicago, Illinois:

My Dear Sir: Your letter to Rev. John Alex. Dowie, dated March 23d, has been referred to me for reply.

I send you under separate cover a cut of the General Overseer, which you requested.

In accordance with your request, I have also placed your Magazine upon the exchange list of Leaves of Healing.

Dr. Dowie has read with appreciation the kind words which you wrote concerning him in your letter, and wishes me to thank you for them, and to assure you that we have none but the kindest feelings to all, no matter how widely they may differ from us in opinion. We are always able to appreciate true courtesy, irrespective of theological belief or unbelief.

Thanking you for your kind interest, I am, yours very truly,

Arthur W. Newcomb,
General Associate Editor.

This letter proves what we have said, that the prophet is a gentleman, and who can say he is not the original Elijah, come to the earth for the third time? He says he is and he ought to know. There is not an iota of proof of the existence of the Bible Elijah, and yet every old-fashioned Christian believes in him. We think he made one mistake, and that was, in not claiming that he was Jesus Christ come for the second time, as he promised to do. But then, if he had done so he might have found it difficult to explain his former saying, "Sell all that you have and give it to

the poor," but then he could have said he had learned something since he was here the first time.

We are sure that the Dowie Religion is an improvement on the orthodox kind, for the Dowieites use no strong drink or any tobacco, and all return to their homes in their new city at an early hour. They have no use for doctors or drug stores, and it is a good thing to learn from them, if people can live and be healthy without these people and institutions. Then the Dowieites are the only Christians that believe and preach the Bible doctrine as how to treat the sick, and in regard to miracles. The orthodox churches find fault with Dowie for laying up so much treasure on earth, but who ever knew an orthodox minister who would not leave his present flock and let them all go to hell if he got the offer of a higher salary in some other place. We are sure Dowie is doing good. He is causing people to think on these things.

THE "NEGRO PROBLEM" AGAIN.

LAST month we published an editorial on the "Negro Problem," by "M. M. M." As Mrs. Garrison in the following article takes another view of that subject, we give it place in our editorial pages, with our full endorsement.—Editor.

A NEGRO POINTER.

BY MARIE H. GARRISON.

One may be pardoned for remarking that the air is black just now with the negro question. The present developments cause the mind's eye to wander back over the past, and right here let me state that it is worth while for either young or old to read the most able monograph of John R. Spears, which came out about a year ago under the title of "The American Slave Trade." It is a tale of horrors, and all true.

From before 1750 till after our great Civil War the black children of "Our Father in Heaven" were subjected to such foul wrongs and such outrageous cruelty as to make the flesh creep, and the "creepy feeling" is not lessened when one has the facts laid before him proving that all this wrong was perpetrated under the eye and with the sanction of the professed followers of Jesus.

On every page of John R. Spears' book is a pointer for the philosopher, yet it is not from the Spears book that I have taken the pointer of pointers, but from a small pamphlet giving the "Sayings in Congress" of the Hon. Owen Lovejoy, who was both a Congressman and a minister

of the gospel, and, what is more to his credit, he was the trusted friend of Abraham Lincoln.

In 1860 Mr. Lovejoy, in addressing Congress, said: "The principle of enslaving human beings because they are inferior, is this: If a man is a cripple, trip him up; if old and weak and bowed by the weight of years, strike him, for he cannot strike back; if idiotic, take advantage of him; and if a child, deceive him.

"This doctrine would justify angels in enslaving men; archangels in turn would be justified in subjugating those who are inferior in intellect and position; and ultimately it would transform Jehovah into an infinite Juggernaut, rolling the huge wheels of his omnipotence, axle-deep, amid the crushed and mangled, and bleeding bodies of human beings, on the ground that he was infinitely superior, and they were an inferior race."

Noble words, those, of Owen Lovejoy. How strong, how logical. The amazing thing is that the man who could think such thoughts and speak such words concerning African slavery was still so crippled in reason as to fail to apply the same logic to accepted position of the Church toward God, and of humanity toward the creed-bound ministry who were the real slave-holders of the world.

Mr. Lovejoy's biographer assures us that Mr. L. was a Calvinist and that he believed in eternal punishment. Well, with that speech of 1860 before us we do considerable thinking. Compared with an infinite being, all creatures, even the most cruel of slave-owners and the most brutal of "nigger-drivers" would be small and crippled and idiotic and generally helpless. The worst human being does not live long enough to commit evils meriting eternal punishment. Eternal punishment! just think of it. Not a hundred years, nor five hundred, but everlasting. Surely this eternal-damnation dogma does turn "Jehovah into an infinite Juggernaut rolling the huge wheels of his omnipotence, axle-deep, amid the groaning and broiling and sizzling and parched and agonizing lost souls" in the eternal hell which is still believed in by priests and people.

Not only amid the souls in hell is the car of the Juggernaut rolling but among the living people on earth. The earthly part of the story is true; we know that through their imaginations the blacks and whites alike are sweating in shackles of fear and humiliation. Did Owen Lovejoy really fail to see this condition, or did he fear the time would not sanction a declaration of such a conclusion? He was a child of circumstances; noble in his human ideals, and we must always give him his due as a liberator of the black people from one form of slavery. As to the

slavery of the creeds and superstition generally, it is a question as to which race, the black, or white, is the most in bondage.

In the April issue of this Magazine I note the editorial of "M. M. M.," who says: "The negro as a race seems to have in his blood an element of superstition which makes him well-nigh reason-proof." Those words are true for to-day, but give the negro the same centuries of education that has been given the white races and he will be far ahead of them in his religious ideals, because there is more love in him, more milk of human kindness, a stronger bond to all that is human.

I do not believe such a book as the Jewish-Christian Bible could ever have originated among the colored people of Africa. To be sure, the negroes in our country were drilled to revere the Bible; we all revere portions of it as a record of human suffering, of captivity, and longings for freedom. The negro's heart is never in tune with the rigid observances of the church. It is not natural for him to believe in hard and damning theories.

If left to himself alone, the curses of Jehovah would be wiped out by loving kindness.

Does not Paul Lawrence Dunbar say:

"I am no priest of crooks or creeds,
For human wants and human needs
Are more to me than prophet's deeds;
And human tears and human cares
Affect me more than human prayers.

* * * * *

Take up your arms; come out with me;
Let heaven alone; humanity
Needs more and heaven less from thee.
With pity for mankind look round,
Help them to rise and heaven is found."

Now there's the African's religion in a nut-shell.

I trust I may be pardoned if I make something of a transposition of the lines of "M. M. M.," by saying: "The negro, as a race, seems to have in his blood an element of human kindness which makes him well-nigh creed-proof; dogma-proof."

GOOD FRIDAY PROCLAMATION.

Hartford, March 25.—Governor Chamberlain has issued a proclamation appointing Friday, April 10, as a day of fasting and prayer. The proclamation follows:

State of Connecticut—By his Excellency, Abiram Chamberlain, Governor
—A Proclamation.

In harmony with established custom, I hereby appoint Friday, the 10th day of April next, as a day of fasting, penitence and prayer.

And I further request that all the people of this commonwealth, in their homes and various places of worship, do confess their faults and entreat the forgiveness and favor of Almighty God, who promises in His holy word that the nations who observe these duties "shall understand the loving kindness of the Lord."

Given under my hand and the seal of the State, this
24th day of March, in the year of our Lord one thousand
(Seal.) nine hundred and three, and of the independence of the
United States the one hundred and twenty-seventh.
Abiram Chamberlain.

By His Excellency's Command,
Charles G. R. Vinal, Secretary.

Commenting on the above proclamation, taken from the New Haven (Conn.) Union, we are not surprised that matters have reached just that point in State recognition of religious observances.

Thanksgiving proclamations with gubernatorial suggestions to fasting and prayer, were bad enough, but the Connecticut Governor "goes it one better" by recommending the confession of sin and penitence, for the same, in addition to fasting and prayer.

Why he did not order a celebration of mass can only be explained by presuming that he was fearful that the people of his State might rebel at an attempt to force the entire Romish ceremony down their throat in a lump, and it must therefore be administered by degrees.

But if the good people of the old "nutmeg" State can swallow that proclamation without making a wry face over it, it will be pretty good evidence that the hypnotic influence which Rome exercises over American affairs has been operated successfully in Connecticut, and her people stand badly in need of an honest watchman upon her high towers to cry out an alarm in order that they may be aroused to the dangers which threaten them before it becomes too late.

G. B. W.

ALL SORTS.

—Deacon Johnson—Does yo' believe in infant damnation, Brudder Jackson?

Bother Jackson—Deedy, no. Dey'll pick up cuss' words enough widout being sworn at by deyr parents.

—Five hundred of our subscribers have not yet renewed their subscriptions for this year. Dear friends, please attend to it at once, and save us the trouble and expense of notifying you.

—David Resliff, of North Yakima, Washington, writes: "I think Judge Ladd's articles are immense; also Mr. D. K. Tenney's; and I hope they will continue to contribute to the pages of the Magazine.

—The Minister's Wife—I'm afraid Mr. Skinflint does not realize that the Lord loves a cheerful giver.

The Minister—Oh, I don't know. The less he gives, the more cheerfully he gives it.—Statesman (Calcutta).

—Tommy Figgjam—What makes people call the Rev. Longwyde "doctor?" What did he ever cure anybody of?

Paw Figgjam—He's cured many a person of a supposedly hopeless case of insomnia.—Baltimore American.

—The Truth Seeker calls F. P. Quinn, of Chicago, a liar. We haven't the pleasure of Mr. Quinn's acquaintance, but if what he said about Colonel Ingersoll, as reported in Lucifer, is a true report, then every honest man will agree with the Truth Seeker as to the veracity of the said Quinn.

—The Supreme Court of Nebraska has made a good record by giving Father Murphy, the excommunicated priest, possession of his church, which was taken from him by his bishop,

who is waiting a reply from Rome. This is an important case of law vs. church rule. The Supreme Court of Rome is yet to be heard from.

—According to the church-going census taken by the London News, in fifteen out of twenty-eight boroughs of London, only one in five attend church. The least attendance was among the poor; and the largest, among the middle class. This argues that the poor do not like to be seen in their shabby clothes, and that the middle class like to show their fine toggery.

—Less than one hundred of our subscribers sent in a "donation day" contribution. The other twenty-five hundred can each send in theirs now and make glad the old editor, who has for over twenty years been struggling from month to month to keep the Magazine alive. Shall it be permitted to die after all these years? It looks a little that way now, we regret to say.

—There is no saying how the average small boy sometimes regards religious truth. A London paper records that the son of a well-known bishop, being asked to explain the meaning of the parable of the grain of mustard seed, replied: "It means that a little religion goes a long way, and those who have least of it here will be highest in the kingdom of heaven."—Leslie's Weekly.

—At the sitting of the cardinals in the Vatican, the question of the canonization of Joan of Arc was discussed. It is thought that her canonization will be made and that better relations between France and the Vatican will be the result. This does not speak well for the people of France. If such a thing as that will please them they

must be well under the bonds of superstition.

—The Truth Seeker of New York improves with age. There is no better weekly Free Thought journal published anywhere at the present time than the Truth Seeker. It publishes often a sermon by that most liberal preacher, Rev. Dr. Savage, and also the able lectures of Dr. J. R. Roberts, of Kansas City. Those of our readers who do not take it we advise to send for a sample copy. Direct "The Truth Seeker," 28th place, New York City.

—Adam was naming the animals. The pterodactyl slipped into the line and came forward again.

"Here!" exclaimed Adam; "didn't I name you once?"

"Yes, sir," answered the pterodactyl. "I merely wished to ask you how to pronounce my name."

"Go look in the dictionary," replied Adam. "I'm busy enough telling the Smiths, Smithes and Smythes how to spell their names without being bothered by you."

—Truth is tough. It will not break like a bubble, at a touch; nay, you may kick it about all day, like a football, and it will be round and full at evening.

All the truths which Freethinkers have arrayed against superstition stand the same "yesterday, to-day, and they will stand forever; and all the falsehoods which the alleged church of truth has hurled against them will remain, also. They can be refuted and shown to be lies, but lies they will remain.

—Maj. Gen. A. R. Chaffee told the members of the District Social Union at the Hotel Savoy last night that he had never met an intelligent Chinaman who expressed any desire to embrace the Christian religion.

General Chaffee can find plenty of intelligent people in every nation who do not want to embrace Christianity; in fact, the most intelligent people

never did believe in it. As intelligence increases, Christianity declines. Every dissent from Christian dogmas proves this statement. Intelligence is the "lord high executioner" of Christianity.

—A friend sends us the following problem, and with it an offer to pay for the first ten persons who solve it the Free Thought Magazine for one year, or to any person they may name. The problem is as follows; the money is in our hands:

A farmer had on his farm a barn 20x20 feet square. He also had a rope and a calf. The rope was 80 feet long, or just long enough to reach once around the barn. One end of the rope he fastened to one of the corners of the barn, and at the other end he fastened the calf. The solution to the problem is to tell how many square feet in surface the calf has to graze over.

—In a recent missionary meeting Dr. Randolph said:

There is certainly more probability that Christians will be judged for not taking the Gospel to the heathen than that the heathen will be judged for not following a light they have never seen, for not believing a Gospel they have never heard.

If there is to be a day of judgment we think that Christians will more likely be judged for trying to make "the heathen" believe that they were divinely commissioned to preach the only gospel to every creature, which is not adapted to every creature.

—The advantage of scientific knowledge was illustrated the other day in one of the northern towns, when a group of workmen were discussing the names of great scientists.

The name of Darwin cropped up, when one of the company, less learned than the rest, said: "Darwen, I kna that place. A've been there mony a toime."

"Get out, you fool," said another. "We're not talkin' about the place called

Darwin, but the man. Haven't ye niver heerd o' Darwin? why, if it hadn't been for Darwin we should all hev been chatterin' monkeys, and not gentlemen like we are."

—In a recent sermon Professor D. L. Sharp, of Boston University, said: "No woman who wears a sea gull or a song bird on her hat can ever get to heaven." Easter bonnets, without being trimmed with birds, he said, are "an honor to God and a benediction to the soul." We would like to know how he got the information that God can be honored by a feminine display of frills and feathers. But then the ecclesiastical view of God is that of a big man, anyway, and its preachers reason from their own whims back to God: like themselves, they make him punish all who do not agree with him. The liberal man is superior to both them and their God, because he would condone the faults of men and make them proof against error.

—England is getting ready for the absolute separation of church and state. The church discipline bill which passed in the House of Commons by a majority of one, proposes to take from the bishops their present power of vetoing the bringing of an action against a clergyman charged with the violation of a church law, according to the thirty-nine articles of the prayer book. The debate on the bill was one of the most exciting in the history of Parliament. Sir William Harcourt said that if laymen were not given their rights, in things ecclesiastical as well as civil, the church had better be disestablished. The doom of the church and her priestly power is sealed. Reason outweighs her childish threats of church ex-communication and eternal damnation.

—When one reads the list of works on the "Index Librorum Prohibitorum" of the Church of Rome, a revised edition of which was issued in 1900, the domi-

nant emotion is wonder that there are so many truly learned and cultivated men in that Church. For, not to mention Protestant theologians and reformers, we find on the list such writers as Victor Hugo, Dumas, Balzac, Sterne, Montaigne, Montesquieu, Locke, Spinoza, Berkeley, Comte, Descartes, Cousin, John Stuart Mill, Kant, Goldsmith, Hume, Hallam, Gibbon, Draper, Maurice, Brunsen and others of like renown. Lasserre's exquisite translation of the Gospels into French was at first blessed and then banned by the Pope.—Christian Work and Evangelist.

The Pope's bulls against Freethinkers puts us in mind of the little dog which barked at the moon. The moon kept on rising and shining, and so does Free Thought.

—Bishop Huntington, of the Episcopal diocese of New York, severely criticised ministers who "gain popularity by easing men's consciences about punishment for their sins in the hereafter." The English translators, he said, wrote hell, because the Lord's word meant hell, and that for the sinner he could see but one of two things, retribution or annihilation." The bishop has an eye to business; he knows that the church is supported by fear more than by love. The great question now before the whole world is, What is the Lord's word? It begins to look as though the Christian dogmas of devils, hell, retribution and annihilation came out of the ignorant and vicious minds of men who saw "as through a glass, darkly."

A minister raises the question, "Why do not the angels come to visit us?" Because there are no angels to come. There is no heaven from which they can come. The science of astronomy has spoiled all the stories of visiting angels and forever consigned them to the now enlarged category of the fabulous.

—Rabbi Hirsch, of Chicago, says of Sunday school literature: "There is not a single line in this trash that

rings true to the life or character of the child. In these books all sorts of impossibilities are calmly assumed, and God is dragged into them in the role of a brutal and bungling policeman. There are no words in the Anglo-Saxon tongue that would adequately characterize their stupidity. Beware of this literature. Label it 'Poison,' put the sign of the skull and the cross bones on it, and lock it up, for it is worse than carbolic acid. The Sunday school books are worse than any dime novel! Their theology is damnable, and their morality is below the freezing point. Even if they were not liable to these objections, they should be condemned for their literary style, for they contain so much bad grammar and baby talk that they are a cruel infliction on the child. The best I can say for this literature is, that it is not quite so bad as the ten cent detective story sold to the children at the candy shops. Indeed, no literature on earth is worse than the dime novel—except the Sunday school story."

—During the past few months Rev. Caroline Bartlett Crane has been trying to arouse public sentiment against the terribly unsanitary condition of the slaughter houses of her own city, a knowledge of which she "stumbled upon," as it were, in the course of studies and investigations in connection with her Domestic Science work. She naturally concludes that Kalamazoo is not an exception to the general rule, and this has led her to undertake to secure State legislation for the regulation of slaughter houses and the careful inspection by State commissioners of all meats put upon the market. She spoke upon the subject Jan. 15 before the State conference of health officers held in the new medical building of the University of Michigan; and as a result a resolution was passed favoring State legislation against the evil, and Mrs. Crane was appointed to go before the Legislature at Lansing and present this matter and other measures recommended by the conference, among them a State sanitarium

for consumptives.—The Interchange Ann Arbor, Mich.

Mrs. Crane is a true preacher of the religion of Humanity. Ingersoll once said if he lived in Kalamazoo he would join her church. And Geo. Jacob Holyoake was admitted a member of her church by letter on his own application.

—New Orleans, La., March 22.—Special.)—The local council of women here has decided to give over all plans to entertain the national council of women if there are to be any negro delegates admitted.

One of the affiliated societies is made up of colored women, and its president is Mrs. Josephine S. Yates of Jefferson City, Mo. She has sent her proxy to Mrs. Sylvania F. Williams, a highly educated colored woman of this city.

Mrs. Williams declares she knows the sentiment here and does not intend to obtrude, and has advised Mrs. Yates to remain away.

The New Orleans women intend to entertain the national council if no colored women take part in the proceedings.

This "local council of women" are probably all "good Christians;" they will likely refuse to remain in heaven if a colored woman is admitted there, however good and intelligent she may be. It looks now as if President Lincoln and General Grant were too lenient with these people. Their hatred of the negro is as great, or greater, than it was before the war. It looks now as if the work of ridding this nation of slavery was not, after all the blood and treasure spent, only partly done, and might, in the future, have to be undertaken again.

—We were pained to read in the "Comments" in Higher Science the following:

"Our readers have responded nobly," says the World, "to our appeal for drinking fountains for dumb animals. In a few days scores of these fountains will be in use."

In a few days more they will be so filthy that anyone but a Christian would

be ashamed to pass them. What a pity that these old busybodies do not stay at home and look after the health and morals of their own daughters, instead of running after dogs on the streets, thus encouraging hydropobia and the reproduction and protection of the most filthy and disgusting of all animals.

The dog is the most truthful and faithful friend that man has. He will stand by his master and protect him when all his human friends leave him. The people who have established the drinking fountains deserve great praise and we would not have believed that any Freethinker would withhold it; only those people who claim, as some Christians do, that as they have no souls they are not worthy of our love and care. We cannot yet believe that Mr. Heald, the editor of *Higher Science*, is the author of that false and cruel statement. Let us hear from you, Mr. Heald.

—Christen Hoy has this to say on the doctrine of immortality in the *Sunday Record-Herald*, of Chicago:

The poor and unfortunate are told that they will have their reward in the next world; they are made to understand that it will be as it was with Lazarus and Dives, that they who are poor and unfortunate now in the next life shall rest in heaven and there witness the tortures of those who now are fortunate. I do not say that this is expressly taught, but I do say that many poor and ignorant people understand the parable cited in such a revengeful way.

But the effect this teaching of a future life has on the poor is not of as much consequence as the effect it has on the well-to-do. They take the poverty and misery of their unfortunate brothers to be the dispensation of Providence and rest assured that Providence will compensate for misery in this world with so much the more happiness in the next; hence they do nothing or next to nothing to alleviate poverty or to find its causes and then remove them. If we who do not believe in a future life seek to destroy that belief in others, it is not to deprive them of any consolation that may be found in such belief, but it is be-

cause we want to impress on people that they are only sure of this life they now have, and that if they do not make the best possible use of this life they may never have the chance to rectify their mistake.

—I hope you will think this "Sky Pilot's Kit of Tools" worthy a place in your "All Sorts." A good laugh is a good thing. I hope it is not too radical for you.

I. P.

A SKY PILOT'S KIT OF TOOLS.

A spiritual bath tub, fountain of blood, a dead Lamb, a holy ghost, a sword of the spirit, a spiritual ark, an invisible Saviour, a god that was immortal and died on Calvary, a chunk of salvation, a collection (most important) hat, a few crowns of glory, white robes, ethereal mansions, a Halleluiah Cataplasma, a devil, a few imps, a lake of fire, a purgatory (a sort of county goal where souls are kept waiting while the priest fleeces their friends), altars, temples, melancholy grimaces, ridiculous attitudes, festivals, trinkets, baubles, a cross, holy water, wine, bells, holy oil, women's dresses (made clown fashion for priests), holy books, smoke, candles and candlesticks, painted windows, salvers, pictures, tablets, male choristers dressed as women, organ, deacons, apostles, disciples, and especially a lot of "dear sisters" who will furnish the sky pilot with an abundance of sycophantic smiles, fried chicken, fried oysters, lobster salad, ice cream, strawberry shortcake and plenty of golden eagles. When a sky pilot is equipped with this outfit he can act as a successful insurance agent against loss by hell fire; and guarantee a fine mansion, as a real estate agent, in the celestial regions.

—Kokomo, Ind., March 30.—Miss Carrie Styer, a society girl of this place, is waging war single-handed against the thirty-four saloons of Kokomo.

In the past three weeks she has put thirteen of them out of business, and is now after the others.

The fight began a month ago, when Miss Styer, who had headed a "slumming" tour among the saloons, lost her position as a cashier at a clothing house at the demand of the saloons.

Since then she has been making a

house-to-house canvass, securing the signatures of voters to a blanket remonstrance under the Nicholson law. At the current sitting of the commissioner's court Miss Styer put all the thirteen applicants of the Third Ward out of business.

Miss Styer has remonstrances almost ready for use against all other applicants for licenses and will likely close every drinking place in town. She is a sister of ex-County Treasurer Charles Styer, and has the backing of the churches and the civic federation.—The New Voice.

We wish there was a Miss Styer in every town. We are glad the churches are backing her. When the churches will quit their foolish work of trying to save people from an imaginary hell in some far-off future world, that no one knows anything about, and puts in all their work saving people from the hells in this world, they will do great good.

—Dr. Driver's sermon yesterday morning in the People's Church pulpit was on "What Shall Be Done with the Saloon?" In speaking of the futility of high license as a temperance measure, he said:

"If a man pays an immense license he must do an immense business. If Mr. Saloonkeeper has to double his license he must also double his sales. If, in order to pay \$500 license, he has to rob the wife of her husband, then, in order to pay \$1,000 license he must also rob her of her sons. If, in order to pay \$500 license, he has to embrate the widow's sons, then, in order to pay \$1,000 license, he must somehow debauch and destroy her daughters, too.

"Double the license and the business must be doubled. Quadruple the license and the business must be quadrupled. Octuple the license and the business must be octupled. High license but quickens the wits, intensifies the energies, and multiplies the slimy, murderous arms of the terrible saloon octopus, the horrible saloon devil fish.

"The only way to regulate slavery was to utterly blot it out of existence. And the only way to regulate the saloon is to utterly blot it out of existence. And, since it is infinitely more lawless, more

filthy, more degrading, more blasphemous, more soul-destroying, more perverse and destructive of all that is good than slavery ever was, why not begin the battle royal at once, and finish the work?"

We perfectly agree with the above. The two greatest evils that exist are intemperance and religious superstition, and until humanity is rid of both we can have no civilization worthy the name. The first destroys the body, the second paralyzes the mind. No one can think rationally who is full of superstition or whisky. The priest and the rumrunner are the two greatest hindrances to human advancement.

—The Twentieth Century Gospel Legislation committee composed of prominent ministers and laymen of the different evangelical denominations has issued an appeal to the ministers and Christian public asking that a day be kept as a day of humiliation and prayer. Various topics are enumerated, for which at the present time, the appeal says, there is pressing call for prayer. The first one on the list is "For a return to absolute faith in the Bible, as the inspired, authoritative word of God, and as furnishing the churches their only credentials and messages; and for an immediate revival of earnest and systematic study of that word in order to learn what God would have us do in the present conditions."

"The present conditions" is what bothers both the Protestant and Roman Catholic Christian church. The foundation of the former is the Bible and that of the latter is the church, which means the "infallible Pope" and his learned coterie of priests, bishops, archbishops and cardinals. "The present conditions" means the rapid spread of unbelief in both church and book. To gain a new faith in the Bible the Protestants resort to prayer and to get new strength the leaders in the Catholic church turn to searching the Scriptures. This is a pitiable plight to be in for these two great defenders of the only church of "the living God." If the Bible is true, searching the Scrip-

tures and prayer ought to enable both wings of Christendom to get well fixed to meet "the present conditions," for the good book says, "Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you." If either wing succeeds in meeting "the present conditions" the present dogmas will have to be repudiated and Free-thinkers will be safe, anyhow, because they have nothing to lose; and if truth is found, they will gain that much.

—Dr. Wetmore, of Buffalo, N. Y., sends us the following items:

The March number of your most valuable Magazine arrived this p. m. and after having read that excellent article from the pen of that old freethought "war horse," Judge Ladd, and Mrs. Henry's ecclesiastical drive, I noticed your annual donation drive, and immediately wrote my cheque for five dollars (\$5).

Once on a time I think you wrote me that my subscription was paid up to 1907. So I will continue to remit something on your donation day as long as I live—unless I have a few more land-slides—from which I am recovering nicely.

To my dear old friend, H. L. Green, aged 75 years.

From S. W. Wetmore, M. D., aged 71 years.

INSOMNIA.

When we were young and in our prime,

We never thought of wakefulness;

O! how we slept, oft "overtime,"

Ensnared in dreams of blissfulness.

But now our senile hairs are white,

And age has wrinkled e'en our eyes;

And yet they twinkle all the night

Like stars in southern cloudless skies.

A semi-conscious dreamful state,

Warps the normal mental powers.

Gnomes, spooks and sprites perambulate.

And e'en a sage holds hours and hours.

We lie awake, yet think we dream

Of life and duty in the past,

Have no remorse, nor strive to screen

Life's errors—though I stand aghast.

Ah! OUR Insomnia's not disease,

Unlike the debauchee who raves,

Cerebral cells yield by degrees

To senile-waste, that life enslaves.

There'll come a time, no doubt, 'tis said,

When all will take that dreamless rest.

Forsooth, 'twill be when we are dead;

The valiant soldiers with the best.

—Buffalo, N. Y., March 12, E. M. 303.

A. D. 1903.

—Speaking before the Methodist social union of New York City recently, Maj. Gen. Chaffee declared that the Chinese did not welcome the Christian missionaries. "I took occasion to meet many of the most prominent Chinamen while in Pekin," said he, "and I talked to many of the better class. These included officials. I must say that I did not meet a single intelligent Chinaman who expressed a desire to embrace the Christian religion. The masses, too, are against Christianity; but the missionaries are hopeful and no doubt courageous." Gen. Chaffee said that the missionaries did not for the most part speak the language of the natives, and declared that missionary work could not be effective unless the missionaries spoke the language of the people they sought to enlighten. The general declared that he believed there was a better field for missionaries in the Philippines. The Buffalo Commercial admits "that thousands of valuable lives have been sacrificed, and vast sums of money spent, in the effort to Christianize a vast population, most of which is not only indifferent, but bitterly hostile. They have their own beliefs and institutions, which have come down to them from time immemorial, and they resent the intrusion of foreigners who seek to convert them to a faith of which their ancestors knew nothing. Nevertheless, the work will go bravely on. The true missionary spirit knows no defeat or discouragement."—Public Opinion.

Neither do thieves and robbers know defeat or discouragement, so long as their nefarious business pays. General Chaffee says he does not meet a single Chinaman that desires the Christian religion. Why should they, when they have a better religion of their own. It is a great wonder to us that every Chinaman does not turn "Boxer" and all join and sweep these pests from their country. They would if the American army and navy was not

ready to back the missionaries. It will not always be so. Thanks to science and Free Thought, the people are getting their eyes open and begin to understand this fraudulent, inhuman and deceptive business.

—Think Christ Has Come.—A special cablegram from St. Petersburg states that a most interesting and harmless sect has sprung up within the last three years in Semyonka and the eastern provinces of Siberia on the Mongolian frontier, attracting thousands of members. As related in the Chicago Chronicle, Semyonka was a desert some years ago. A few Buddhist nomads wandered there. Then came a few liberated convicts, then some Kirghiz and Tartars, and they formed a settlement. The Russians plowed, built huts, sank wells, wove cloth. People began to gather.

A Buddhist priest came along and started to make converts. He preached about the soul coming back to earth and entering the bodies of babies. The Russians got hold of a New Testament and read about the birth in Bethlehem. They and the Buddhists met regularly every evening and discussed these matters.

One night in December, 1901, a beautiful young girl became the mother of a boy. A rumor got abroad that Christ was come again. It spread like wildfire all along the frontier. The Russians said it was Christ, the Mongols that it was Buddha. The girl could give no explanation.

Crowds came in pilgrimages. The girl was placed on a throne and covered with rich Chinese brocades with the babe in her arms. Buddhists and Russians knelt before her. Mother and child were radiant. The crops flourished, the cattle multiplied, sickness vanished from the settlement.

The new faith spread rapidly. Offerings and pilgrimages were of daily occurrence, and every day the girl and her child sat there in shimmering brocade with a crown on her hair and background of gold and silver and gleaming lights.

A year passed and the fame of the strange events traveled as far as St. Petersburg to the Czar's ears. No such sect must be permitted, he said, and the police gathered from the adjacent towns and told the girl and her baby to depart.

They did so and nobody knows what has become of them. The "temple" has been closed and the disciples are sitting in mourning, but there are 20,000 of them and they believe that a day will soon come when another mother and child will return to rule the earth.

The New Testament story of Christ may have had a similar origin. We are getting numerous hints, by things which occur in this age, of how several Bible stories originated.

—Under the head of "A World-Wide Movement," in regard to evangelical union, the Church Standard says:

On the foreign field this movement is one of the blessed signs of coming victory and the triumph of the Cross. Within a year or two past, in Japan, missionaries affiliated with some thirty denominations have worked together in an evangelistic campaign from one end of the empire to the other. In the Philippines, in India, Ceylon and China the same spirit of unity is revealing itself in practical co-operation that manifests to the heathen world that believers are one body.

To our "infidel" mind the marshaling of Christian sectarian forces is a sign of the coming final victory of Free Thought. The Christian sects are somewhat like the ancient Caledonian tribes which had been warring one against the other, but upon the approach of the Romans they said: "Let us lay aside our animosities and join hands to fight the Romans." Hard pressed by Free Thought, and by an imperative demand of "the heathen" to agree among themselves before coming to them with their alleged gospel, the Christians feel obliged to make a vigorous move to hold their ground. But the movement of the federation of hands and evangelical effort will not save their fast decaying false system from defeat. The only thing that can help them, now, is to produce their alleged divine revelation, which they have claimed so long to possess. Our columns are open to any Christian who will produce it. This federation

"disclaims any thought of authority. It simply appeals for the unity that shall bring the entire household of faith into such relations of co-operation and counsel that the Church of Christ as a whole may do its appointed work, and hasten the day when every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

By the way the Christian system is decaying and by the way people are leaving it like rats leave a sinking ship. It does not appear to us that every tongue will ever "confess that Jesus Christ is Lord." He cannot be Lord of all any more than Buddha, Confucius or Mohammed. He can be Lord of the Christians; that is all—if they so elect.

--Mr. J. T. Patch, of Boise, Idaho, under the title, "Liberals Should Organize," has written to us as follows. His suggestions should be heeded:

Throughout this entire country there is great liberality in all matters of religion, yet no authoritative method of expressing it; the conviction is almost universal, that the religious sentiment has no particular value unless expressed through some church, or organized body; in fact, it seems to be a conceded proposition, that any religious sentiment expressed outside of a church is not religion at all; and the churches emphasize the conviction that liberal people who do not belong to any church, must have no religion; a thing so unreasonable and impossible could receive no sanction excepting for the sectarian spirit, for which the church stands responsible; and could not long be maintained if the principles of true religion were understood.

The church assumes authority in all matters of religion, and the outside world acquiesces, ignoring the fact that many of the grandest characters and the most devoted people of the world are outside of the church; it is also true that nearly all the great reformers of the world were either outside of the church or advocated principles which the church condemned; such is the history of the Christian world and must remain true of

the future, for the reason that the church does not and cannot supply their spiritual wants; another fact is also true that people who are not recognized as religious on uniting with some church, are at once recognized as religious, for the sole reason of identifying themselves with some religious organization.

Thousands of the membership of our churches are unable to give an intelligent definition of what religion is, or define the tenets of the organization to which they belong, but whenever they learn what their church teaches they are ready to defend it with absolutely no convictions of their own; this attitude of things continues unrebuked or an effort of correction; while no one else objects the church will not, but continue this inconsistent and untruthful construction of her mission. The liberal world have their convictions, which are religious as absolutely as anything taught by the churches, but being unorganized, and having no authoritative method of expression, their influence remains weak and scattered, there seems to be nothing methodical or certain; while the church stands as a unit defending her existence as a business enterprise.

The Liberals are too indifferent in matters of religion, it would be the source of greatest satisfaction if the liberals had some organized method of satisfying their social and religious wants. As it now stands many attend other churches whose teachings they do not believe and make contributions for their support; the social life which the church offers being the inducement; the liberals can have all this, and the educational and progressive teaching which the whole world needs, this can only be accomplished by organization; there is such an abundance of liberal material the wonder is, why organization has not already become universal.

It is the duty of liberals to enter into this matter of organization with spirit and determination. Liberal ideas in government find expression in organized politics with equal enthusiasm of the old party organizations; in religion the old parties, Roman Catholic and Protestant, are thoroughly organized, they are methodical and systematic in building up societies in every town and community, and in educating men to do this kind of work;

It is about time the liberals began to take lessons.

—New York, March 24.—Rev. Dr. Lyman Abbott somewhat startled his hearers at a Methodist ministers' meeting by propounding some of those religious theories that he has elaborated in his book. "The Theology of an Evolutionist."

The Bible, according to Dr. Abbott, is a record of human religious experiences. "I have respect for the old theology," he said, "but to-day I cannot doubt that the change from the old to the new method of thinking in religion is important, radical and revolutionary."

"There is no longer a belief in what was once called the 'carpenter theory of God's creation of the world,' the belief that the earth was turned out as in a lathe.

"The Bible is not a book in which fifty or sixty writers tell what religion is, but it is a record of their religious experiences, a record of their consciousness of God. They were human, they were imperfect men, those who wrote the Bible. They stumbled as we stumble."

And so we Freethinkers can joyfully sing:

O, 'tis pleasant, 'tis reviving
To our minds to hear each day,
Joyful news from far arriving.
How fair science wins its way.

Truths of nature high and glorious;
See them now on every hand;
They at last will be victorious,
Through Freethought, in every land.

What has made "the newer religious thought," of which Dr. Abbott speaks? Effective Free Thought, which has driven the theologians of superstition from religious base to base until there is little or no religious ground for them to stand upon. Dr. Abbott is now a half-way Evolutionist, still holding on to the Christian name; but he will have to give up one or the other, because evolution destroys the Christian probation theory, root, trunk and branch.

Ho! my comrades, see the signal
Waving far and nigh!

Dogmas which have no foundation
Now begin to die!

Fierce and long has been the conflict,
But we need not fear:
Evolution's evolving
Cheer, my comrades, cheer!!!

O chorus:
Hold the fort, for we are winning;
Reason signals still!
Whack away at superstition—
"Bet your life" we will!!!

—Under the title, "Foundation of a Lay Church," the editor of the Open Court submits the following:

What is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation; but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life: we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion or dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights, too.

People stay at home on Sunday, because that environment suits them best. Nursery stories and nursery rhymes do not fit them any more; they have progressed faster than the preachers. "The ox knoweth his owner and the ass his master's crib," because they get their fodder from him, but the stay-at-homes do not know the church any more, because there is no mind food there for them. The magazine, now, gives people all the intellectual fodder that they need, at a trifling cost, and Sunday at home or in the green fields gives them plenty of leisure to ponder over anything they may choose in regard to the "ultimate questions of life" or any other one which suits them. It is about all that a man can do to ponder over the things which concern this life—how to live so as to make the least friction for his brother. This, we think, should be the chief concern of every man, woman and child; then this world will be much better. The churches have ceased to be the guides of intelligent people, because they have been found to be blind guides which have led the people into a ditch. The intelligent ones have scrambled out and it will be a long time before they will permit themselves to be so led again. A lay church might be a very good thing in order to teach the youth and adults good, sound, moral and political common sense, and to afford a help-giving environment to all who need moral and intellectual assistance, for it is a fact that good surroundings do have good effects upon those who are disposed to avail themselves of them. We second the motion of Dr. Carus for a suitable environment for all who want to be made good and intelligent.

—That Free Thought is a very necessary factor in intellectual progress cannot truthfully be denied. In regard to Professor Huxley's discussion with Bishop Wayce, concerning the

Garerene pig story, the Church Standard says:

Prof. Huxley was amply justified in saying that the conception of demoniacal possession is fundamental for the authors of the Gospels. In the miracle at Gadara our Lord is represented as having spoken and acted in a manner which not only implied His own belief in demoniacal possession, but made Him a teacher of its reality as a fact;

And the Standard further says:

If demoniacal possession was a delusion, and our Lord did not know it to be so, then He was ignorant of one of the spiritual facts of the universe; if, on the contrary, He did know it, He is not merely "open to the charge of allowing people to continue in great and harmful error," as Dr. Carpenter expresses it; the charge is, and must be, that by speech and action He taught His chosen disciples to believe in the reality of a phenomenon which He knew to be false! With such a dilemma plainly written all over a story which is told by every one of the three synoptics, Dr. Carpenter finds nothing better than this to say: "What was the measure or limit of His acquaintance with matters outside the sphere of His mission does not in the least concern us." Certainly not; but it does nearly concern us to know whether He was densely ignorant of a truth lying within the spiritual realities of the world He came to save. Dr. Carpenter continues: "It is as one with a specific mission that He comes. The only question of importance is about the way in which He fulfilled it." Precisely so; and if He fulfilled it falsely or ignorantly, then there is no ground left for faith in Him. * * * Our speculations concerning how much He knew or did not know of other matters is surely irrelevant and profitless. Our "speculations" are of no importance at all, and they are not in question here. The question is whether a story told by every one of the synoptics is true or false. If that story is not true, the united testimony of these writers on any subject is not trustworthy. If it is true, then the fact of demoniacal possession was not only asserted but visibly demonstrated by our Lord Himself. According to Dr. Carpenter's view, that story belongs to "the accepted version of the Gospel current

in the early Christian society." To reject it is to deprive the Gospel narrative, even in its simplest terms, of all title to belief; to accept it, and deny the central fact of it, is to make Christ Himself a teacher of untruth.

The Church Standard is perfectly logical and we give it credit for its honesty in dealing with this important question—a question which thoroughly sets forth the justification of Free Thought.

The Church Standard still further says in regard to Bible criticism:

The Bishop of Ripon's Introduction to the Temple Bible is not an "introduction" to the study of the Bible in any sense of that word, nor does it give a simple and intelligible outline of the generally accepted results of recent criticism. As an attempt to cover up or explain away the difficulties of belief which criticism has created, it is painfully unsatisfactory. We have no fear of biblical criticism, none whatever. We say again, as we have said often before, that the only remedy of rash and erroneous criticism is better and profounder and more patient criticism. We say so, however, without the least pretense that the most moderate of the alleged results of recent criticism do not involve very serious and painful difficulties. We are unable to share the triumphant belief—of

the critics—that their work has made the Bible more precious than ever. We confidently await a better time; but until the clearer day shall dawn, nothing is more certain to increase the number of those who are "troubled and perplexed" than an apologetic of evasions which "purposely" eliminates the Scriptural foundation of the Christian religion.

While we do not wish to further wound those in the Christian ranks who are "troubled and perplexed," we feel confident in saying that no "clearer day shall dawn" for the verification of Christianity. Its whole verbal foundation is just as fabulous as the Gadarene pig story; and as biblical criticism goes on, one dogma after another will be brought to grief until all are gone. Much stress is laid on "Scriptural basis" by Christians. They seem to forget that Christians made that basis themselves. It would be just as logical for Mohammedans to talk about Koran basis. Free Thought demands something corroborative of the "Scriptural basis." We are glad that we have lived to see the day when a church organ is honest enough to justify Free Thought and to see that the tongue which wagged "infidelity" is infidel itself.



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GENESIS TO REVELATION.

WHAT do we know of the sources and authorship of the books and other writings of the Bible? By Judge Parish B. Ladd, of Alameda, California.

The examination of the evidence bearing on this question will constitute the theme of my discussion in this article.



JUDGE PARISH B. LADD.

However laborious the task, I intend to cover the entire series from Genesis to Revelation.

Such an article, however brief, will, at all times, be convenient as a textbook of reference to a subject of the most vital interest, not only to the Hebrews and Christians, but to all scholars.

The evidence to be used herein will be largely drawn from what is known as the Higher Criticism, which all know, or should know, is distinguished from the lower criticism—an inquiry into the translations of the biblical writings; while the Higher Criticism

goes to the very existence of these writings—to their authorship, times when, and places where written. The Higher Criticism, as we know, took its rise with Ferdinand C. Baur, the founder, president and distinguished leader of the Tübingen School of Theology in Germany; he was born at Croustadt, June 21, 1792. A more profound scholar Europe never had. When he published his criticisms on the books of the Bible the Christian world was thrown into spasms. The entire faculty of that school followed in the wake of their president. So thoroughly convincing

were the arguments and deductions of this great man that, say the late writers, the leading clergymen and scholars of, not only Germany, but of England and France, accepted, as true, his deductions (see Ency. Brit.). But it must not be understood that with the professors of that school, all of whom to start with, were Christians, the investigations stopped; for from that time to the present the Higher Criticism has, from time to time, had most valuable accessions to its ranks, never more numerous than now.

It is sometimes said by clergymen of limited knowledge, whose wishes control their thoughts, or who speak from the prompting of selfish motives, that the works of the Higher Critics are dying out. Never were men more mistaken, or wilfully in the wrong. It is because of the fact that the most of our authority comes from this source that I have thus spoken of the Higher Criticism.

In order to make the subject-matter of this article clearly understood, we must know something of the early Hebrews, their location and language; especially the language used in their scriptures. When and from whence the morn of Israel? As to this matter I can only say the birth of Israel is in doubt. This question, coupled with Moses and the Exodus, I treated to some extent in a former article in the August number (1899) of the Free Thought Magazine, to which reference is hereby made. For all purposes here, suffice it to say that from a very early date much of Syria and Padan Aram to the north and east, were inhabited by a class of people known as Semites; they existed in tribes and worshipped one *deus primus*—our great solar orb—under different names. Their language or dialect differed among the different tribes. Hebrew and Aramic were used by the early Hebrews, which, at a later date, became the written language of the Old Testament.

A brief statement of the source of the languages used by the Hebrews becomes a necessity as a foundation for a better understanding of what is to follow. We are told by numerous writers that the Hebrew language is traceable back to Arabia, where it was used in common by a people designated Shemites, speaking Shemitic. All nature to them was life; hence Felix Arabia; they had the past and future tenses—no present, masculine and feminine, but no neuter gender. Their written language was consonantal. But as no written language can be made manifest without vowels, the reader was left to supply them. The result was, that the meaning of the consonantal characters had to be orally taught and

committed to memory. In later times, with the Hebrews, this task was assumed by the Levitical priesthood, where a few of its more prominent leaders become the custodians of all of the Hebrew writings; consequently of nearly all knowledge among that people. By the use of this knowledge the Levitical priesthood controlled all of the Hebrew tribes; to hold this power they formed, or established, a political hierarchy, commenced to write up and make rules for the guidance and government, not only of themselves, but for all their people. These rules and laws, as with all other priests, as a matter of policy, came from the gods, i. e., in this case from Jehovah-Elohim; coming from on high, they were sacred; hence the sacred or inspired Hebrew Bible.

Just what spoken language was used by the Hebrews before the captivity is uncertain. In Padan Aram, Northern Syria and the high lands of Mesopotamia it was Aramaic. It necessarily follows that the Hebrew tribes, who lived in those lands, spoke Aramaic, while the tribes in Palestine used the dialect of Canaan, which differed little, if any, from that of Phoenicia, called Hebrew by the Israelites. This view of the matter is supported by the weight of authority. At an early date there seems to have been a blending of the Hebrew and Aramaic.

Many writers assert that the Hebrew Canaanite dialect ceased to be the common spoken language from the time of the captivity, 586 B. C. E., when the Chaldee Aramaic superseded it with the common people, while the Canaanite became the language of the learned. The earliest monumental Hebrew writings appearing on the coins of the Maccabees, 143 B. C. E., were, it is said, derived from the Phoenician alphabet.

The name, or word Hebrew, according to some writers, comes from Heber, eber, an adjective. The Septuagint renders it, Abraham the crosser, meaning emigrant. Origen says the word comes from crossing the river towards Canaan. After the blending of the northern and southern tribes, Aramaic gradually encroached on the Phoenician or Canaan dialect, finally superseding Hebrew as a spoken language, leaving Hebrew, as modified by that of Canaan, the sacred language of the priests. It is claimed that the Hebrew square characters come from the east, probably from Arabia; they were first found on the Moabite and Phoenician inscriptions about 900 B. C. E. In the old Semitic, and later with the Hebrews, the consonants alone were used, where *Ihvh*, or *Ihyh*, was used to represent Jehovah. The writers tell us, what we all know, that no language can be spoken or understood without the use of vowel sounds,

which did not exist in the early Hebrew. The most ancient Hebrew, as it appears on the Siloam inscriptions, agrees with the Moabite. As to the Massoretic system of points, their authors and times are unknown. The consonantal text extended to the early part of the second century Common Era, when a system was devised for the insertion of vowel points, mere dots, which had to be explained and taught to become useful; but as this opened the door to the Hebrews in general, it was begrudgingly and slowly given out; first a few points only, in time more, until the system was completed about 500 C. E. From this time back for about a thousand years, all of the Hebrew writings were purely consonantal, understood by only a few of the higher priesthood, who, in filling in the vowels made the Hebrew Bible to suit themselves.

The Rabbis in this case were no exception to the priesthood in all ages, whose selfish interest lies in keeping the great masses in ignorance.

I have deemed it necessary to say this much about the language, in order the better to understand the authenticity and times of the several Old Testament books.

Ezra.—As Ezra figures so extensively in the Hebrew books and other writings, we must know something of him, his time and place in history. This name comes from the Chaldee Ezer, or Esdrus. In Neh. 12: 12, the name is Ezariah. Ezra belongs to the time of the captivity, i. e., the exile from Jerusalem. During the reign of Jehoiakim, 586 B. C. E., it is said Nebuchadnezzar captured Jerusalem, and carried off to Babylon its priests and other leaders. Twenty years thereafter, the Jews having revolted, the city was besieged a second time, captured, totally destroyed, and all its people carried into captivity. But what about Nebuchadnezzar? We now have it from the highest authority, Prof. Delitzsch, the German Assyriologist, that Nebuchadnezzar was none other than a Babylonian myth. After a captivity of seventy years from the first siege, by some one; fifty from the second and final destruction, Cyrus, being on the throne, issued an edict, permitting such of the Jews, who so desired, to return to Jerusalem. From the destruction of Jerusalem, 586 B. C. E., to Ezra's return from Babylon, 457, we have 129 years, showing that Ezra was born in Babylon probably about the middle of the period of the exile, so he could have known nothing of the Jewish archives at Jerusalem, among which all of the Hebrew writings were kept. At the second siege, 566 B. C. E., all of these writings were burned with the destruction of the city.

Starting at this date, 566 B. C. E., we find the Hebrews possessed no writings, or, if any, we have no evidence of it. Whether they had any writings before this time we do not know, although Mr. Renan and some others assert that the Hebrew scribes commenced to write up the history of that people as early as the time of Solomon and David, some 800 years B. C. E.; but as no such writings have come down to our time, all is mere guesswork, for Mr. Renan and others who make these assertions rest their pretended knowledge on the biblical text, as we now have it, which being written by persons unknown, hundreds of years after the time of the alleged events recited therein, is unhistorical under all rules adopted by the civilized world for the ascertainment of truth. If Solomon and David lived and the Hebrew tribes were consolidated under their reign, according to tradition, accurate details are never preserved by such evidence, so the numerous exploits of those men, which first existed only in oral tradition, finally finding their way into the Old Testament, must be regarded as non-historical. From all the evidence we have on the subject, it may be safely said the world possesses no Hebrew writings made before the Babylonian captivity, 586 B. C. E. All the Hebrew writings now extant have been made since 586 B. C. E. By reading the Old Testament we know that the Hebrews pretend to carry history back some six thousand years, to, as they say, the creation of the world. Even discarding such absurd claims, and allowing that people to go back to the time of the alleged Moses, some 1,320 years B. C. E., we shall find their claims equally unsupported by history.

The biblical story of the creation of the world, of Adam and Eve, etc., of the flood and many other things, we now know, from the unearthed Babylonian writings, to have been taken from old Chaldean legends. The story of Moses and the Exodus, which has so long been looked on by Hebrews and Christians as of divine origin, has no foundation in fact whatever. The most advanced thinkers and scholars of to-day, including many rabbis, unhesitatingly assert that Moses was a myth; the Exodus a romance.

Let us now return to Ezra and see what the writers have to say of him. All agree that the first known of him was at Babylon during the reign of Artaxerxes. The probabilities are that he was born at Babylon, otherwise the fifty or seventy years of captivity would make him too old a man for active work on his return to Jerusalem. In any event, whether born there or taken there when young, he could have no knowledge of

the contents of the writings destroyed at Jerusalem. All he learned concerning the Jews and their supposed early writings, could only have come from oral tradition through his people at Babylon. So it may here be said that all of the biblical, or other writings ascribed to Ezra, are non-historical, resting on mere hearsay, except such as were made concerning current events at the time of writing. During the first hundred years after the edict of Cyrus, the lowest of the low, attended by some Levite priests, slowly wended their way back to Jerusalem. It is said Ezra returned 457, and Nehemiah 445 B. C. E. In 444 Ezra and Nehemiah collected, at the ruins of Jerusalem, such of their people as could be gathered up, and read to them the so-called laws of Moses, if not the whole of the Pentateuch, as it then existed. These are the documents which, it is beliezed, Ezra and his scribes wrote at Babylon. If we regard the book of Esdrus 2: 14, as authority, "that Ezra himself, aided by five other persons, wrote these books in the space of forty days," we shall have settled the authorship of the five books ascribed to Moses, who, it is claimed, took his people out of Egypt about 1320 B. C. E. Ezra is also made to say that the ancient sacred writings of the Hebrews were all destroyed by fire at the time the city was laid waste.

After Ezra had read his Babylonian writings to his people, and annulled their marriages with foreign tribes, nothing more was heard of him for thirteen years. It was, probably, during this interval, say the writers, that he arranged in one collection, the greater part of the Old Testament writings. The books of the Pentateuch, say the writers, were first written, part in Hebrew and part in Aramaic (see commentaries of Bertheu, Kiel, et al.). The traditional history of Ezra leaves him in doubt. It is also claimed that Ezra introduced the present square characters, and, with the aid of others, made the Messorah, a work explaining the letters, words and vowel-points of the Hebrew text of the Bible; but we are told that the vowel-points were slowly added long after Ezra's time.

The Old Testament text, as before stated, was originally consonantal, which could not be read without supplying vowel sounds. The correct reading of the text rested on oral tradition handed down in the schools. Neither Jerome nor the Talmud (middle 5th century C. E.), knew of any signs for the vowels. The consonantal text was fixed at the end of the second century C. E. The marks for the vowels and other signs, i. e.,

the Massoretic or vocalized and punctuated Hebrew text, as now printed, dates from the sixth century C. E.

Such is the confusion that some writers attribute the authorship of the books of Chronicles, of Ezra, Nehemiah, Esther, Ezekiel, Daniel and the twelve prophets to Ezra; some others all the 119 Psalms (see Cyclo. of Bib. and Ecc. L.); while some others include the entire Old Testament (See Irenaues, Clement, Alexander, Augustine, Jerome, De Wette, et al.). If these critics are correct in their conclusions, then Ezra is the sole author of the Old Testament Bible. But this must be understood to apply only to the original text, a mere digest, or blocking out of the work, which was materially modified, altered, and thoroughly changed from time to time thereafter by others.

Many later writers characterize these statements as mere guesswork. This is too rash a statement, for to reach conclusions after weighing the evidence is not guesswork. The writings which the more conservative critics ascribe to Ezra cover a period of seventy-nine years, from the reign of Cyrus to the eighth year of Artaxerxes. As to the books of Chronicles, of Ezra and Nehemiah, all the critics agree that they are of a composite character, in which Ezra may have had a leading hand as compiler or redactor (see Smith's Dic. of the Bible, Dr. Davidson's Cyclo. of Bible Lit., et al.). It may here be said, once for all, that the writings of the Old Testament, when first presented to the world, were one continuous narrative; an unbroken, heterogeneous mass of disjointed, incongruous materials, treating on divergent subjects in a hodge-podge manner. This heterogeneous, from time to time, underwent prodigious siftings, where the homogeneous matters were grouped under appropriate headings, by editors, or, more properly speaking, redactors. But, with all the amending, the original matter was too much confused to admit of being harmonized. Later these writings were cut up into books, chapters and verses. Hence the Old Testament, as a whole, is unintelligible; nor are the chapters, considered separately, much better. It will readily be seen that the names of purported authors could not have been ascribed to the books until the division into books, which was at a late period.

So far, in order to lay a proper foundation, I have been forced to consider numerous preliminary matters in a disjointed way. Now I proceed and take up the Old Testament books in their order, one by one, except as to the Pentateuch, which, as a whole, is ascribed to Moses. Even as to this, special attention must be given to Genesis and Exodus.

THE THORA, OR PENTATEUCH.

In speaking of the Pentateuch, the Higher Criticism tells us that when first read or proclaimed by Ezra to his people, it was not divided into books. The books and their titles were of dates, taken from the most prominent words used, and so we have Genesis, Exodus, Leviticus, Numbers, Deuteronomy. These books ascribed to Moses, who, it is claimed, lived about a thousand years before the captivity, bear on their face, or, as the critics say, internally present the most indubitable proof that no part of them antedates the captivity (586 to 536 B. C. E.). These books dealing largely with the legends, Kings and people of Babylon, show, most clearly, that their birthplace was Babylon. That many things were added and new books written during the thirteen years of Ezra's silence at Jerusalem, and for a long time thereafter, is clearly proven. Those who assert that Ezra wrote the whole or a major portion of the Old Testament, mean that he blocked it out—created the skeleton, on which, in after years, editors and revisors added the flesh. The division into verses was made not earlier than the ninth century C. E., nor was this division recognized by the church until adopted by Dominican Pagninus in 1528. The canon which popular belief assigned to Ezra and the Synagogue, was formed by slow degrees, not completed until the second century C. E., during which time revisions went on. The division into three parts, the Law, the Prophets, and the Writings, is quite ancient, but the final order or arrangement of the sacred books did not exist until the fifth century C. E. (see Cyclo. of Bib. and Ecc. Lit.). As before hinted, a little special attention to the books of Genesis and Exodus is here demanded.

Genesis.—Prof. Astruck, a Belgian physician, was the first to call public attention to the fact that this book was not the work of one man, as the two stories of creation, the Elohist and Jehovistic, show two distinct accounts, essentially different. The style of the book is so heterogeneous that Stahelin, De Wette, Ewald, Von Bohlen, Knobel, Dilitzsch, et al. say there were at least two original documents which were combined by a later writer, and that the contents were largely drawn from Egypt and Chaldea; that the Elohist is the oldest; that the later writer of the Jehovistic account instead of blending the two, give a digest of each, to which he added his own views. Volke, Von Bohlen and many others assert that the whole contents of Genesis is unhistorical, partly mythical.

Exodus.—Every historical statement in this book, say the authorities, has been called in question. De Wette calls the story of Moses' birth a

myth, and likens it to that of Romulus and Cyrus (more of this anon). By the weight of authority, to-day, the stories of Moses and the Exodus have been completely overthrown. As these stories were first told nearly a thousand years after the events related therein, they could not under any rules of evidence be accepted as history. As to the miracles related, it is enough to say no miracle can, in the very nature of things, become the subject of history. That the greatest thinkers and scholars at this time have given up these stories, we have their living statements to that effect. (See Rabbi Solomon Schindler's "Dissolving Views in the History of Judaism," published as Boston in 1888, wherein he tells his people that they must give up the story of Moses and the Exodus as non-historical.) Having disposed of the Pentateuch, I now take up the other Old Testament books in the order in which they appear in the Bible.

Joshua.—Joshua as a man, having been appended to the end of the story of Exodus, which having failed to prove up its claims, the question naturally arises, what about the Appendix? As to the authorship of the book of Joshua, there are a great variety of opinions. Some say the book is a collection of fragments from different hands, put together at different times, and the whole revised and enlarged by a later writer. Some make the number of sources ten, others five. (See Ewald's "Gesch der Israel.") Some others say three. Some of the critics say the first part is by one author, the second part by numerous writers. (See De Wette, Havernick, Konig, Kiel; also Davidson's *Introd. to the O. T.*) The date of the composition of this book is believed to have been long after the death of Joshua. Some of the critics say, after the captivity (538 B. C. E.). This would make Joshua the writer of the book more than 800 years after his death. As dead men seldom write books, this would seem to let Joshua out as its author. The style of the book, say the critics, differs in different parts so much as to preclude the possibility of its being the work of one writer; besides, Joshua is the third person, the one spoken of, all through the book.

Judges.—This book in all its translations bears the name Judges. The book of Ruth was originally a part of Judges. About the middle of the fifth century C. E. it was placed in the Hebrew copies of the Bible, immediately after the song of Solomon. There were thirteen Judges, most of them of the northern kingdom. The book relates principally to the wars of deliverance. Jehovah is not at all times with his people. The priests consult him by Urim and Thummim, i. e., by four rows of pre-

cious stones worn in the breastplate of the priest, which stones, by their different colors, indicate the will of Jehovah, or, as some explain it, the Urim and Thummim were two small oracular images placed in the folds of the priest's breastplate, where they uttered oracles in a low tone of voice. As to the authorship of the book, the critics tell us that parts of it were taken from ancient records and genealogies, other parts from oral tradition. From ancient documents and oral tradition were copied the song Jotham and the first part of Samson's triumphal poems. The only guide to the time when the book was written is the expression, "Unto this day," which is frequently found in it. Ewald thinks the first part of the book was taken from a larger work, by Ezra. Many late critics say the author of the first sixteen chapters did not write the appendix. Some make Ezra its author. Ewald says the dialect is that of the north of Palestine. That the book was not written by its purported authors all agree.

Samson.—Said to have been born B. C. E. 1200. This name is derived from Shemish or Shimshon, the sun—the powerful luminary. The book of Samson occupies a late place in the series of the book of Judges. The Greek translations represent an older pronunciation than that of the present Hebrew text, "Judge Israel twenty years." The numerous exploits of Samson, says Goldziher (*Hebrew Mythology*, 1877), represent elements of solar mythology which may have come into the story from popular legends. Tradition makes him a popular hero, who, on several occasions, wrought havoc among the Philistines. His exploits run on a parallel with many Grecian and other myths. His strength with that of the sun-god Hercules; the combat with the Nemean lion; his carrying off the gates of Gaza, and his carrying away the Creton bull; the cutting of his hair by Delilah to the overthrow of Hercules through Omphale and to King Nisus of Magara, who lost his kingdom with the loss of his hair. (See *Cyclopedia of McClintock & Strong*; also *Bauer's Hebrew Myths*.) That Samson was a pure myth is the opinion of the ablest writers.

Ruth.—In the canon, this book comes between the book of Judges and Samuel; the early Jews made it a part of the book of Judges; its date and authorship are unknown. Tradition assigns its authorship to Samuel, says the Talmud. All agree that it was written long after the events narrated therein. Bertholdt says its history is mere fiction. (See numerous commentaries.)

Samuel.—The last under the title of the Judges, and the first of the line of prophets. The American translator of De Wette's Introduction

to the Old Testament says: "Samuel, the priest, was only a mythical character." Nothing, it is said, is known of such a man's birth or place; his biography is all in the third person. Several of the Old Testament books were by the Jews ascribed to Samuel, such as the Judges, Ruth, and the two books of Samuel. The Samaritans regarded him as a magician and an infidel. (See Holtinger's *His. Arent.*) Origen, as quoted by Eusebius, says the two first books, as we now have them, were originally but one. As the death of Samuel is recorded in the 25th chapter of the first book, and the history continues after his death to the reign of David, some forty-five years, it can hardly be supposed that he could be its author. It is said the external evidence carries the book to the age of the Ptolmies. There were thirteen Kings in this line, running from the death of Alexander, 332 B. C. E., to the Roman conquest, 31 C. E. As the phrase, "unto this day," is often used in the book to devote the continuance of events down to the Ptolmies, it is deemed proof that the book was written during that period. Rev. John McClintock says the book is generally attributed to some unknown editor, who compiled it from older documents. Abarbanel and Grotius ascribe it to Jeremiah, Ezra or Isaiah.

Kings.—Books I and II were, say the critics, originally only one book in the Jewish scriptures, called in the Vulgate, the third and fourth. (See Origen, Eusebus, Jerome and Josephus.) Ewald says the books of Judges, Ruth, first and second Samuel, and first and second Kings, were originally the book of Kings all in one. As to time: The phrases found in this book, or these books, "In these days there was no King in Israel. * * * It came to pass in these days when there was no King," and in Ruth, "Now it came to pass in the days when the Judges ruled," show that the work was written in the time when there were Kings in Israel. Numerous other such sentences are found in this book. Some of the critics say Judges, Samuel and Kings were originally one book. Joshua is also included, according to some others. The books of Kings cover the period from Solomon to the revolt of Rehoboam, and follow the feuds of the several tribes down to the alleged conquest by Nebuchadnezzar, who, according to the statement of Prof. Delitzsch, in a recent lecture before the royal family of Germany, was a Babylonian myth. De Wette, in his *Eindeit*, says, "The apparent design of these books concerning the theocratic element, portrays their mythical character;" he further says, the language of these books make them older than Chronicles; that all of them are as late or later than the captivity, and compiled still later. Cle-

ment ascribes the authorship of these books to Ezra. While Grotius says, the Talmud tradition and the general opinion points out Jêremiah as the author, because of the general style of the language, which in places is almost identical with that of Jeremiah.

Chronicles, First and Second Book.—Jerome tells us that in the original Hebrew, these books were but one. They purport to give the history of David, of Solomon, the early account of Judah and Israel; the sacred history of the Jews from their reign to the end of the captivity. This book is, in substance, the same as Ezra and Esther, which were written after the captivity. At which time the pure Hebrew language had been lost, as appears by the character of the orthography and language, both of which are Aramaic in complexion, and agree with the writings after the exile. The book was revised and compiled still later. Spernoza, Gromberg and De Wette assign the date of the book to the time of the Maccabees. Ewald says this and the book of Ezra were originally but one, and by one author; the mode of expression in both being the same. Some others say the source of these books is unknown, but the discrepancies and contradictions show them to be of a composite nature.

Ezra, The Books of.—Of these books, one is said to be apocryphal. The books were not written contemporaneously with the events narrated therein, as the writer was familiar with Esther and Daniel. Treating them as one production. Some say it was written in Egypt; others say the book is the work of more than one man; that the legends of Zerubbabel were copied into the first book from other writings. The expression, "She is the strength, kingdom and power forever," being borrowed, went into the Lord's Prayer, where it reads, "Thine is the kingdom and the power and the glory forever." St. Jerome tells his people that this book of Ezra is a dream of the third century. According to some of the critics, the book of Ezra is the only book in the Old Testament which was not written by Ezra, for they claim that he wrote all of the other Old Testament books, i. e., he blocked out in a crude form all of the original writings, which, thereafter, constituted the foundation on which the Old Testament was finally built. But we must understand that the several books of the Old Testament, as we now have them, were the work of many centuries of sifting, remodeling, adding to, extracting from, and otherwise adapting them to the requirements of the times. This system of amendments was carried to such an extent, according to our best writers, as to leave little of the original matter intact.

Nehemiah.—Called the latest of the historical books, which purports to bring Jewish history down to the time of Alexander (about 350 B. C. E.). Eichhorn says this book originally formed a part of the book of Ezra; that it is a compilation from other sources; that ch. 8, 9 and 10 differ in style from other parts of the book. Nehemiah in the book, is the third person, the one spoken of, not the speaker. Jerome calls it the second book of Ezra.

Esther.—The reputed author of the book which bears her name was an inmate of the harem of the Persian monarch, where she first took the name of Esther. As to the book, Baxter, in his "Saints' Rest," says the Jews used to throw this book on the ground, because the name of God was not in it. Du Pin says the book was written after the reign of Artaxerxes. That the book was not written by its purported author we have the assertions of Selmer, Oeder, Carrodi, Augusti, Bertholdt and De Wette. The two last say it is a work of fiction; that it is wholly unhistorical; mere legend and romance, say most of the critics. Augustine ascribes the book to Ezra; Eusebius to a later writer. The Talmud says it was written by some of the members of the Great Synagogue, who, also, wrote Ezekiel and the twelve prophets. Reasons have been given to show it to have been written by Mordecai and revised by Ezra. De Wette and Bleck say it bears evidence of having been written in the time of the Maccabees.

Job.—Some call this book historical, others that it is an imaginary narrative, intended to teach a moral lesson representing patience; that the book follows so closely the eastern style, that there is little doubt that it was copied from some Arabian author. The Talmud maintains that it is fiction, intended to teach some moral lesson. Bar Nachman calls the work a parable, and says Job never existed. Levi Ben-Gershon treats it as pure philosophy. Ewald says it is an invention of history, without any foundation in fact. Some of the critics say the writer was an Arab; others that he was an Israelite. Hitzig and Hirzel call him an Egyptian. Most critics agree that its contents differ too much to be the work of one man, but that the differences may be ascribed to the compiler.

Psalms.—While it is claimed that this work is by David, Jerome, holding the opinion followed by modern critics, says the titles and contents of Psalms most clearly show that they were composed at different and remote periods by several poets. As some of these psalms contain Caldaisms, it is said they are of late date, after the captivity, i. e., after 586

B. C. E., some 300 years after the death of David. As dead men are not usually psalmists, this would seem to let David out. Eleven of these psalms have been ascribed to the sons of Korah, not that these man wrote them, but because the authorship was unknown. Ten of them are ascribed to Moses, by the Talmudist. Myths, like dead men, are not psalmists, so Moses must be released. Many critics contend that most of these songs belong to the Maccabaen period. (See De Wette, Longert, Olshausen, et al.)

Proverbs, Thirty-one Chapters.—This book bears evidence, say the writers, of having been taken from earlier writings. The text, now in use, differs essentially from the ancient versions. Ewald says, the germs of Proverbs were taken from popular sayings, and fashioned by later hands to meet more advanced thought; that the Proverbs ascribed to Solomon are of a composite character, which is shown in the diversity of their style, and the original has been much modified in successive redactions. Those who claim for the book, say if Solomon was not the author, some later writer followed his style. Some of the chapters were compiled, at least, four centuries after Solomon's time. Ewald assigns a much later date for them. Davidson and Bertholdt say the general tone is not that of a King, but of a priest. As to the three-fold supplement, nothing is known as to its time. Hitzeg, Bunsen and Bertheau say it came from Arabia.

Ecclesiastics.—The fourth of the poetical books attributed to Solomon. The Hebrew name of this book is Koheleth, the name of an office, personified and ascribed to Solomon. But the Talmudic writers say Hezekiah or Isaiah wrote it. Jahn, Ewald, De Wette and among orthodox writers, Unbreit, Gerlach, Stuart, Keil, deny that Solomon was the author; they say it is full of Babylonian expressions, which could only have been used during or after the captivity.

Solomon (1013 to 973).—If I mistake not, the purported history of Solomon is confined to eleven chapters, I. Kings and IX. of Chronicles. These writings come from earlier works. Ewald assigns different parts of this book to different writers and at late periods, which, according to all rules of evidence by the civilized world for the ascertainment of truth, makes the book nonhistorical. And I may here say, once for all, that this rule applies to all of the books of the Old Testament, except such parts thereof as were written contemporaneously with the occurrence of the events narrated therein.

Isaiah.—Hebrew Yeshayah, meaning saved by Jehovah. It is said: Little is known of his early life, although he seems to have written up the history of some of his people, and stands at the head of the prophets. His book of prophecies places him in the reign of Uzziah, Jotham, Ahaz and Hezekiah, Kings of Judah, 758 to 711 B. C. E. Standlin, Jahn, Bertholdt, Jesenius, et al. assign him to a later time, to the reign of Manasseh, the fourteenth King of Judah, 697 to 645 B. C. E. Isaiah's Book of Prophecies consists, says Spinoza, of a collection of poems from numerous sources. All of the critics who attack the authorship of Isaiah agree that the book is a gleanings of prophecies collected after the Babylonian captivity. (See Cyc'o. Bib. Theo. and Ecc. Let.). If the Hebrews saved no writings when Jerusalem was burned, which seems to be the case, than these gleanings came from oral tradition. Isaiah's popularity was the inducement for the ascription of his name to this collection of prophecies, say the critics, the authors of which no one knows. Isaiah, while he probably wrote some of these poems, had been dead some 200 years, when these prophecies were put into the book ascribed to him, according to the statements of numerous critics. The general rule of ascribing to the books the names of popular men, long after their deaths, applies not alone to the Old Testament books, but to the New Testament books as well. The genuineness of almost every part of this book of Isaiah has been attacked by Doderlein, Eichhorn, Justi, Paulus, Rosenmuller, Baur, Bertholdt, De Wette, Gusenius, Hitzig, Ewald, Umbreit, et al. The friends of the book tell us that all the critics have left of Isaiah is chs. 17, 20, 28, 31 and 33; all else is spurius.

Jeremiah.—The name of eight or nine different men among the Hebrews of his time, said to have lived about 628 B. C. E. It is claimed that Jeremiah was in prison, when Nebuchadnezzar laid siege to Jerusalem, on account of his predictions of the fall of that city, and his advice to his people not to resist the invasion of the Babylonian monarch. That Jerusalem was destroyed about 586 B. C. E. by some Babylonian King, seems to be well-authenticated by civil history. But if Nebuchadnezzar was a Babylonian myth, as stated by Prof. Delitzsch, then the Bible account is not sustained in this respect. The book of Jeremiah has been disputed by Mooers, De Wette, Hitzig, et al. While these critics think Isaiah probably wrote some of the prophecies which went into the book of Jeremiah, they deny that Jeremiah was the author of the book which bears his name. The last chapter of Jeremiah, which brings history down to a period

after the death of its purported author, shows that he could not have been its writer (see Hevernicks & Einlerlung). The contradictions and disorders in the book, the Hebrew and Greek versions widely differing, furnish evidence nearly conclusive against its ascribed authorship. The Lamentations of Jeremiah are believed to be the work of a priest who accompanied Zerubbabel from Babylon to Jerusalem.

Daniel.—Jerome says Daniel was taken from Jerusalem, when a boy, in the fourth year of Johoiakim, 606 B. C. E., where he received the name Belteshazzar. Ezekiel called Daniel a pattern of righteousness. Hitzig says the Daniel of Ezekiel is purely a mythical character, borrowed by the author of the book to suit his designs. The book of Daniel is divided into two parts, historical and prophetic; the language is partly Chaldee and partly Hebrew. Eichhorn and Bertholdt agree that the book has more than one author. Porphyry (third century C. E.), says Daniel did not write the book; that its author was a Palestinian Jew in the time of Antiochus Epephanes. In this, Porphyry has the support of Collins and Semler of Germany. Michaelis and Eichhorn dispute the authorship of the first six chapters, while the learned Swiss Carrodi questions the genuineness of the whole book. Bleek, Bertholdt, Lucke, Bonn and De Wette hold the same opinion and assign it to fable.

Hosea.—The authorship of this book is much disputed. De Wette, Mourer and Hitzig deny the genuineness of the superscription, and, with Rosenmuller and Jahn say it was added by a later hand. The friends of the book say its prophetic word extended from 782 to 725 B. C. E. As we have no Hebrew writings earlier than the captivity, these prophecies could only have been preserved in oral tradition, which precludes the possibility of their accuracy. Bertholdt, Eichhorn, De Wette, Stuck, Maurer and Hitzig divide the book into several parts, assigning each part to a separate period, consequently to several authors.

Joel.—His time is in doubt. Some critics assign him to the time of Joash, Hezekiah or Josiah. Some place him at the Babylonian captivity; others still later.

Amos.—Little is said of this man. It is expressly stated, Amos 1 : 1, that he prophesied in the days of Uzziah and Jeroboam. In this statement Amos is the third person, the one spoken of; hence not the writer.

(To be continued.)

"THE SWEET BY-AND-BY."

BY DANIEL K. TENNEY.

OUR Christian friends, accepting as authoritative their Holy Book, have for centuries been confident that "In the Sweet By-and-By we shall meet on that beautiful shore!" There is sublimity in this idea surely! Is there any rational basis for it? Upon this question men of free



DANIEL K. TENNEY.

thought are widely at variance. Some say that death ends all; others that it does not, and still others that they have no clear opinion on the subject. Certain it is that whatever opinion any one of us entertains will not change the fact. To my mind the important question to be solved is this: Is the human body endowed with a function which can properly be called a soul? If it is, I am satisfied that function has always lived and will never die. In nature there is nothing lost. The body is a chemical combination adapted during life for the play of the energizing forces which control it. When it ceases to be so adapted, the body dies. Chemical forces gradually dispose of it. The elements of which

it was composed, thought wasting in form, return to their appropriate places in nature, for readjustment into other forms in the great future.

If there be such a thing as a soul, there seems to me no reason to suppose that it is a chemical product. The action of natural forces upon our physical system—brain, nerves, and the like—are, indeed, necessary for the development and sustenance of the soul, if we have one. It cannot act without them. An appropriate environment is necessary. If there be a soul, it is just as reasonable to suppose that nature will provide for it, hereafter, a proper environment, as that it has done so in the past or present. As to how this has been or can be done, we are as profoundly ignorant as we are of many other things in the conduct of nature. Our actual knowledge or ignorance of natural forces will not

retard their action. We are simply a small combination of atoms in universal life. Nature moves on without regard to our desires or opinions. Even by "faith as a grain of mustard seed" we cannot swerve the grand procession.

As to the existence of such a thing as the human soul, many millions of good people are willing to accept the testimonies of the New Testament. They seek no further evidence and strangely discredit any which may be offered, however plausible and convincing to others. It is now generally conceded by professing Christians of intelligence that the earth is countless millions of years old and that the human race has existed upon it for a million years or thereabouts. If the Bible can be relied upon, every human soul during that long period, up to about 1900 years ago, went at death directly to that abode of departed spirits where there is "weeping and wailing and gnashing of teeth." In the meantime, the Christian God came to earth frequently, walked in the garden with Adam in the cool of the day, talked with him, and with many of the old patriarchs, inspired with celestial wisdom many others. wrote with his finger on tables of stone the ten commandments for the guidance of men, and yet never spoke or inspired a word indicating that the soul of man is immortal or that there was a Heaven to reward the good or a Hell to punish the bad. Strange, is not, that a God "whose tender mercies are over all his works," and who all along took such great interest in the management of his chosen people, never made known to them in the slightest degree the idea of immortal life. Having kept his people in ignorance on this important subject for so vast a period, during which every soul which departed this life was ushered by the devil into everlasting punishment, not a single soul going to Heaven, it was finally decided by the celestial authorities to disclose to mankind the fact so long concealed, and that there were places divinely provided where the souls of those, who thereafter believed certain strange things, could enter an eternal life of happiness, and those who did not believe in them should be "tormented with fire and brimstone in the presence of the Holy Angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever."

By certain well known miraculous methods, this opinion as to immortality, with its rewards and punishments, was first divinely communicated to a few people nineteen hundred years ago and has been enlarging its sphere of influence ever since. By this evidence alone Chris-

tians are satisfied of such immortality, with both of its accompaniments, and want no better proof.

And this, notwithstanding they are cautioned that "few there be that find" the straight gate to such eternal life; that "if any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, and his own life also, he cannot be my disciple;" and that "joy shall be in Heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." So after all, few Christians can get to Heaven. Those only who hate their father, mother, wife, children, brothers and sisters. Even those who get there are not warmly welcomed, unless they have been infamous scoundrels on earth and have finally repented, in which case they are apparently received into Heaven with great joy and may be with a torchlight procession!

Such proof of immortality is not satisfactory to men of sense. It works well with the ignorant only, with the Hottentots and other heathen whose conversion to it, however, is said to cost more than ten thousand dollars apiece. For my part, I want no such immortality as that, no such future companions. I would rather that death end all. Our families and friends are dearer to us than all the stupid people in this world or the next, whether Christian or heathen, and dearer than all the death-bed repentant villains over whom there is such joyful ado in the celestial realm. But there is another and more densely populated department in the Christian scheme of immortality. The weather is said to be pretty hot there, but I doubt if it is worse than that of our Philippine Islands. Surely the inventive genius of Yankee imps, who, because they loved their families and friends, have flocked there in great numbers, must have introduced asbestos clothing and other modern improvements by this time! At any rate, Satan does not inflict the water cure! If the Christians think they will enjoy that sort of immortality in either of its departments, they certainly deserve it! I prefer a different variety.

People who do any real thinking on this subject, have no revelation to control them. Reason and reflection are their only guide. No two minds reach the same conclusion. Personally, I cannot believe that thought, logic, intelligence and conscience are the product of general forces acting upon the different department of my body. The ultimate force in nature is generally thought to be electro-magnetic. Are the thoughts which I am here recording the product of electro-magnetism?

That seems to me impossible! There is a mind, an individuality within, enabled by such forces to express its thoughts. No two persons entertain or express the same thoughts in the same language. There seems a mental individuality peculiar to each, varying far more in conduct, thought and expression than would be the case if blind force alone controlled. This indicates that there is a personal soul, presiding over and controlling our thought and action. Though other forces are concurrent and necessary for the preservation of our life, our intelligence and conduct do not seem to me to originate with them. I cannot believe, for instance, that lightning thinks, reasons, talks, or that it has a conscience or a good moral character! Or that a piece of meat, alive or dead, through which electric currents are passing, is thinking about something! It seems to me there is an individual, intelligent power within us, which may well be called a soul, and this power, sustained by an appropriate personal environment, is what makes the man. When he dies, the soul moves out, and by some natural law, secures more appropriate quarters elsewhere in the vast universe, guided thereto by the same law of nature which provided that from which the soul has just departed. There is no new matter in the universe. What there is has always existed, though undergoing a constant modification. Nor are there any new souls. All are changing conditions and embodiment when nature requires it. Their individuality seems plain to my mind. There is nothing more wonderful about this than there is about the eternal preservation of matter. Both have always been and will always be. That we cannot understand minutely how this can be accomplished is no evidence against it. There are several things which we do not know all about yet!

Aside from these suggestions there are other things known to us which indicate that we are possessed of individual souls and that these survive the death of the body. I am not a spiritualist in the ordinary sense, but there are many well attested phenomena said to be developed through mediums and through others directly which indicate not only that the souls of men survive the body, but that under favoring conditions they can communicate with the living. On this subject, or upon any other of a mysterious nature, no man can be more skeptical than myself. I am well satisfied that most of the so-called spiritual phenomena are absolute frauds, as much so, but not more, than are the tales of the Holy Testaments. I realize how easy it is for men to be deceived by either. But I have experienced personally and had well authenticated by

others of my honest acquaintances, phenomena which have no material doubt in my mind of the survival of our spirits. Nor is there anything more wonderful about this than there is concerning many other strange things well attested—clairvoyance, telepathy, telegraphing and telephoning without wires and sending pictures thousands of miles by telegraph. That people in general do not know how such things are accomplished is no evidence against them. If they are consistent with and products of the forces of nature, they are genuine, otherwise not. There is nothing supernatural about anything. There are many strange things perfectly natural concerning which we are densely ignorant, but to the knowledge of which we are gradually creeping.

One thing is certain, however. If the soul be immortal, it is not going to enter "a house not made by hands eternal in the heavens," with golden streets and pearly gates, where halos and harps and a great white throne prevail, "where congregations ne'er break up and Sabbaths have no end," nor into a torrid abode of eternal punishment. Those Christian beauty spots are survivals of ancient ignorance and savagery. If the individual soul be immortal, it existed individually forever, passing from one environment to another at nature's call, improving in knowledge by its experience and education in each, and will so continue forever. There is no "haven of eternal rest." If such be the facts, our education and experience in this world and the behavior which these and those of our heredity and environment produce here, will qualify our souls for appropriate conditions in "the sweet by-and-by."

When in Free Thought literature I read, from gifted pens, many able articles, insisting that there is no future life, and weigh the arguments with care, seeking only for the truth, it seems to me that the writers are a little too confident. Because we reject the species of immortality delivered to us by the saints, which every man with good sense is obliged to do, is no reason for denying an eternal continuous existence of the spirits which animate us. On this subject the agnostic position is the best. We do not know. It is a glorious hope. If natural it is as inevitable as a thousand other things which we cannot fully understand.

IS GOD LOVE?

BY PROF. J. W. HUDLOW.

THERE seems to be a great deal of so-called harmonizing of late. Some of our orthodox ministers, as well as a great many others are trying to tell us that God is love. It seems that they are getting tired of their old pet God ideas, especially the one of the Old Testament, who



PROF. J. W. HUDLOW.

in six days spoke into being all there is, and gave us a code of morals by which to live, and are adopting new ones to suit their own individuality. There are as many Gods as men have fancies, and some of them fancy that God is Love. But is it? Let us stop and reflect, let us do a little deducing. If God is God he must be all there is. He must be immutable, ceaseless, changeless, all wise, all powerful, omnipresent, all good and infinite. The all there is. If he does not possess these qualifications, why he is not God at all. Now then, my dear orthodox friends, is love all there is? Or is there just a little something else besides? Is he everywhere or is it not?

If he is, then there is no room for any thing else, for no two things can inhabit the same place at the same time. God cannot be even a part of anything, because if he is only a part, why then there is something of which he is a part and thus it renders he, him, or it, not God. Again, is love all there is? Was it love that spouted forth at Mt. Pelee and exterminated thousands of his own children? "One of the most treacherous deeds in the history of mankind?"

Was it love that swept over Galveston and Johnstown, with all the horrors of an orthodox hell itself? Is it love that sweeps the country at the rate of seventy-five to ninety miles an hour in the form of a cyclone, bringing devastation and horror with it? Is it love that so constructs the fangs and poison bag of the rattler, that whosoever is struck is doomed? Is it love that causes one man to plan and cunningly

execute the murder of another? Is it love that causes the man—"I mean the animal called man"—to get beastly drunk, come home, break up all the furniture, choke and beat his wife until she is black and blue in the face? Is it love that gathers together the rain and pours it down in torrents to come gushing down the hillside like a fiend in the night to wash out the bridge over which the fast express has to pass, and is the cause of it going down over the wreckage to the depths below, crushing, mangling and scalding those on board?

Are all these and many others of like character, of love? Or are they simply causes and effects which take place in the history of Nature and time? Was the invention of the rack, the thumb screw, the fagot and stake, and the many others of such character, of love? Is all the infamies of the Inquisition, the massacre of Bartholomew, the Huguenots, and the extermination of the Aztecs, of love—"or God as you choose"—or they the cunning schemes and merciless outrages of a Bigoted Priesthood? If so, let us be done with love and put it upon the shelf with the rest of the time honored and rusty myths and delusions, for it is dangerous. But you dare not falsely accuse love of such infamous deeds, it is too good, too noble, too pure, to commit such crimes. "Love deeds, it is too good, too noble, too pure, to commit such crimes. "Love," if it did, would be no better than the God of Old Testament, for they would both be in the same category of crime and good. Let us look a little farther into this God question and see if there is any at all. See if he is of any especial benefit to mankind. What he does and how he does it. There is either a God or there is not. That is a settled fact. There can be no half way business about it. It must be one thing or the other. Now when you try to define God you are trying something you cannot accomplish.

Just as soon as you define God you envelop him in a definition. You have to get on the outside of him to do it, and if it was God you could not, therefore you have none. And if you cannot define him you know nothing more about the question, you are up in the air. The finite cannot comprehend the infinite. Science and reason tell us that time never had a beginning; that nothing can be destroyed, that all things always were and always will be. So therefore no plan, no map or specifications by which to go. Evolution teaches that all things are on an upward stride, while some are retrograding the whole as a whole is rapidly advancing to nobody, knows where.

There will be no stops in nature. No return tickets for the mass of the animal or vegetable kingdom. There never was a first cause, which some are trying to harmonize into the God idea. But, for the sake of argument, suppose there was, will some one kindly tell us what was the cause of the first one. Oh no, my friends, that will not do, you will have to put on your thinker once again.

There is only one thing that is infinite, changeless and omnipresent, and that is Nature. Nature does all things well, within her are all there is, all that is necessary. There is nothing that Nature does not do, good, bad and indifferent. All things in Nature are perfectly natural. There is nothing supernatural. There is nothing out of place. If you break one of nature's laws, why you have to suffer the consequences, which of course, is perfectly natural. If you cut your finger, or any part of your body, Nature at once proceeds to heal and patch it up again; the patch of course is not quite as good as was the original, which again is perfectly natural, if it was it would be a miracle, and as there never was or never can be a miracle, why it is only natural that it should not be the same as before. Nature's laws are the only ones that are no respecter of persons, times or places. She cares for no man, just minds her own business, goes on tearing down and building up to suit herself.

She asks no questions, tells no lies, and therefore gets herself into no trouble. Nature is perfectly capable of taking care of itself. It always existed and needs no assistance from God or Gods. It is self-existent and co-existent with itself. There was nothing to be created if everything always existed. If it was dependent on outside agencies, then they too would be dependent on some other force, and so on until you bring it to no beginning. So we are satisfied to take Nature just as we find it, without a beginning or an ending, or questioning its ability.

We know that Nature is all there is, all there can be, or all there ever will be. And it only remains to say that we either have all God and no Nature, or all Nature and no God; which shall it be? God and Nature are not synonyms. According to Webster, God is a supreme being, the creative force, etc.; Nature never was created, therefore needs no creative force. What was there to create when all things have existed eternally? Nothing. You have only the hard, cold facts, or nothing at all. But you may say, God never was created. If so, you have all God and Nature is not. Did God create Nature? Where would

he put it? If he was not everywhere then he is not God; if he is God and by some mysterious means had found a place to put Nature he would have to change to do that, and again he would be breaking one of his rules of logic, which of course, renders him useless or no God at all. If he is God he must be able to destroy himself; if he cannot he is not God. If he can, then again, my dear orthodox friend, he is not what you would have him, not God at all. About the story of his coming down and being born again as man is too foolish for even the most foolish thinker. In that case he would have to change, which, of course, renders him not God, and where did he come from? If he came he would have to come where he was not, which again renders the God idea foolish and absurd. What does he do? If he does not do all, then he does not do anything. If he does anything he does all. If he does, excuse us. We want nothing to do with him. He committed all the infamous murders of the Old Testament. Lied in the most unforgiving manner by telling us the world was square. He even sent lying spirits among us, and said suffer not a witch to live among you. Which was the cause of hundreds of innocent men, women and children being burned at the stake. How ignorant, not to know there never was a witch or the world was round. He almost forgot that he made the stars "also." Allowed the rich to oppress the poor, and even gave divine authority to Baer so he could work the coal mines to suit himself. He knows where we are all going when we die. He even counts the hairs of our head. Brings idiots and freaks of all kinds into the world, and is directly responsible for all our crimes. He even made crime and sin. Makes us all do as he wants us and then damns us for doing what he made us do. What sublime love. What infinite wisdom is thus manifested in this great God. Be it the God of the Old Testament or any other God, it is a mere hallucination of the brain, a mere figment of the mind, a sort of a bugga boo. Just to scare into submission the weak, credulous, superstitious and ignorant children of earth into giving the firstlings of the flocks to keep a lot of lazy, good for nothing bigots, in idleness, who for compensation get up in the pulpits and tell them that they are meaner than the worms that creepeth beneath their feet. Not even fit to wash the feet of their mythical Jehovah. "For he has feet." For in that day the Lord shall borrow a razor and shave the hair from his feet. Or companion with their champion, their supposed Jesus. There is positively no hope unless you believe on him, so they tell us. Re-

pent ye your sins and be baptized. Col. Ingersoll once said, baptism was a good thing, "with soap." And then what? The God idea is being modified a little with the growing intelligence of the people. But how can they do that? It is the same to-day as yesterday. Always has been and always will be. The God idea teaches a man to be weak; it breaks him loose from his own individuality, builds within him false and fabulous notions. It causes him to rely upon something other than his own talents and natural resources, gives him a supernatural supposition of a future life in place of the realities of this one.

One God idea is no more rational than the other, there are many and no two are alike. We know that nature is here and believe it our duty to learn as much of it as is in our power. To study the formation of the rocks, the forest trees, plants and other things in general. Learn to harness up as many of her laws as possible, live in the realities of this life, do all the good we can to our fellow-man; kind words are easily spoken, and cost nothing, but makes real happiness worth having. Allow truth in all its splendor and glory to come forth. Truth is all there is that is worth having. So let us build our future generations on Truth, even if we have to tear down all the creeds, myths, Gods and Saviors that were ever fostered upon the human family. What care we for superstition, credulity, slavery, ignorance or myth, so long as Truth shall come forth. Truth crushed to earth shall rise again, you cannot keep it down.

Truth, Oh, thou greatest of all living themes,
Thou wer't once submerged in superstitious dreams,
Thou were once trampled in filth and mire,
Till reason triumphantly has set you on fire.
Now all things before your light must fall,
Ignorance, credulity, superstition and all.

So let us go hand in hand with truth and love, honor, justice, knowledge and light, virtue and charity, and obey Nature's laws. Let us appeal to our own reason and ask ourselves what good this God is, what there is left for it to do if Nature does all there is to be done "and we believe it does." Has it ever answered any of our prayers that ascend to its supposed abode in the realms of the great unseen? Let us cultivate the arts, sciences and virtues within our grasp, mould our own environments and make the world and the future generations the better for our having lived in it.

Without the aid of myth or God,
Onward, upward, triumphant trod.
Washington, D. C.

LITERARY DEPARTMENT

WHAT A RATIONALIST WOULD DO.

BY HARRIET M. CLOSZ.

IF I were sitting on a throne, with power to rule the race,
As we are taught that Jesus does—in some far distant place,
I would not stand aloof and say—"Believe and be baptized!"
For only thus can heaven's joys by you be realized."



HARRIET M. CLOSZ.

But I would say to all the world—"I've
made a great mistake
In teaching faith instead of works, the
future's peace to make!
I'd go to work with hand and brain,
to right this Christian wrong,
And lift the heavy burden off, which
have been borne so long.

I'd help the poor, misguided race to
brotherhood on earth,
And change the cries of agony to
shouts of joyous mirth.
All fear of God, and selfishness, and
hateful thoughts would flee,
If I but ruled the universe, and could
the Nations free.

If nature's laws were subject to my slightest wish and will,
I'd give an equal chance to all, and every cup would fill.
No favors could be granted to the man of high estate,
For he would not exist, but as the worker's helpful mate.

The lash upon the slaves bare back should fall no more in hate,
The system's mental victims should rebuild the mind's estate.
Defiled, subjected womanhood would be a thing unknown,
If I were God's begotten Son, and occupied the throne.

The wholesale murderer's hand I'd stay, and war should thrive no more,
 And nature's treasures thus destroyed, into the homes I'd pour.
 So, I would fill the earth with joy and silence every groan,
 If I were sitting up above on Heaven's golden throne.

Grim famine in its ghastly garb, should not stalk round about,
 To blanch the lips of children, and hush the merry shout.
 The mothers of the race should bear their babes in peace and love,
 Then, there would be no need of me, enthroned in state above.

So I would leave my high abode, with humankind to dwell,
 No more the songs of angels bright, around God's throne would swell.
 The heaven of tradition would then vanish from the sight,
 And justice reign supreme, instead of ignorance and might.

Webster City, Iowa.

THE ACTS OF THE APOSTLES AND PALEY'S HORÆ PAULINÆ.

THE following letter was written by Judge Waite to a correspondent in Maryland, who said he was a rationalist, and agreed with the "History of the Christian Religion" in the theory of the Four Gospels. But he was inclined to hang on to the Acts of the Apostles; and inquired of the author of the History if he had read Paley's "Horæ Paulinæ," and if it had ever been refuted. The reply speaks for itself:

479 Jackson Boulevard, Chicago, April 12, 1903.

My Dear Sir:—My reply to your interesting letter I was obliged to defer for a while, and even now I cannot devote so much time to it as I would be glad to do, as I am engaged in literary work of a good deal of importance, which takes the most of my time. However, acting upon the maxim that "change is rest," I intersperse my regular labor with other work; so I will bring in this letter under the head of "other work."

Dr. Paley's argument in "Horæ Paulinæ," though it purports at the outset to be in favor of the genuineness and credulity of the Acts of the Apostles as well as of the Epistles of Paul, is in fact, all the way through, directed almost exclusively in favor of the Epistles.

His argument, as thus directed, is very good, but, however it may have been when he wrote it, it is now scarcely necessary, as even the most radical German critics of the Tübingen school admit the genuineness of the most of Paul's Epistles. In the History of the Christian

Religion I have done the same and have given the date when I thought they were severally written.

So far as "*Horæ Paulinæ*" has attempted to support the Acts of the Apostles, I look upon it as a complete failure.

Before proceeding to consider the flat contradictions between the Acts of the Apostles and the Epistle to the Galatians, let us examine some other questions that arise concerning the Acts of the Apostles, and see how those questions are treated in "*Horæ Paulinæ*."

1st, the Escape of Paul at Damascus. In pursuing the general line of his argument, Dr. Paley refers to the account of Paul's escape as given in the Acts and in the 2d Epistle to the Corinthians, and says:

"The account in the epistle though agreeing in the main fact with the account of the same transaction in the Acts, is related with such difference of circumstance as renders it utterly improbable that one should be derived from the other." (P. 62.)

The conclusion is well drawn that one was not derived from the other, but is the statement correct that they agree in the main fact?

What is the main fact? Not the letting down in a basket. It makes but little difference whether he was let down in a basket, or in a trunk, or in a barrel.

The main fact is, that he was escaping from somebody. From whom was he escaping? According to the Acts of the Apostles, he was escaping from the Jews who were seeking to kill him. It says, "The Jews took counsel to kill him. But their laying wait was known to Saul. And they watched the gates day and night to kill him. Then the disciples took him by night and let him down by the wall in a basket." (Acts 9:23-25.)

According to Paul himself, who ought to know, he was escaping from the governor, who, keeping the city with a garrison, desired to apprehend Paul. (2d Cor. 11:32-33.)

• These accounts are not at all in harmony. The discrepancy is so great as to amount to a contradiction. For if it is true that he was escaping from the Jews who were seeking to kill him, then it is not true that he was escaping to avoid being taken by the governor. And on the other hand, if the latter is true the former is not.

Does the fact that Dr. Paley chooses to ignore this discrepancy entirely, make the difficulty any the less?

Second, had Paul visited Corinth once, or twice; before writing his sec-

ond Epistle to the Corinthians? This is a vital question in reconciling 2d Corinthians with the Acts of the Apostles. So much so that Dr. Paley admits that if Paul had been to Corinth twice before writing the Epistle, it would "overset," to use his own word, every congruity which he had been seeking to establish. (P. 79.)

Here again, I will introduce Paul himself as a witness:

"This is the third time I am coming to you." (2d Cor. 13:1.)

"Behold, the third time I am ready to come to you." (2d Cor. 12:14.)

Dr. Paley does not ignore this difficulty as he did that of the escape of Paul at Damascus. But how does he explain it? He argues that Paul meant this was the third time he had "got ready" to go; basing his argument on the peculiar wording of the sentence, "Behold, the third time I am ready to come to you." But is not this a forced construction, contrary to the manifest meaning? The sentence is inverted, that is all. It means, "Behold, I am ready to come to you the third time."

This is in the 12th chapter. Then, in the 13th chapter, he repeats the statement, and this time the sentence is not inverted. He says plainly: "This is the third time I am coming to you." The Greek is still plainer, if possible, than the English: *Triton touto erchomai pros humas.* "The third (time) this, I come to you."

To sustain his construction Dr. Paley quotes the 2d verse of the 13th chapter:

"I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare."

But this, fairly construed, is against Dr. Paley, instead of for him. This passage is, I think, to be understood as if it read as follows:

"I told you before, and foretell you, as I would have foretold, when I was present, the second time; and being absent now I write to them who heretofore have sinned, and to all other, that if I come again, I will not spare."

This appears to be the plain and natural construction—that when there the second time he would have warned them (if he had known beforehand what would take place) that if he should come again (the third time) he would not spare.

A different construction of this passage cannot be permitted to over-

throw the plain statement, repeated in the other passage (13:1) and made even plainer than it was in the 12th chapter.

As Dr. Paley has, therefore, failed to explain away the testimony of Paul that he had been twice at Corinth, the entire argument in which he undertakes to reconcile 2d Corinthians with the Acts of the Apostles falls to the ground.

Let us now proceed to the Epistle of Paul to the Galatians :

The Acts of the Apostles represents that Paul commenced preaching to the Jews at Damascus immediately after his conversion.

"Straightway," is the language, "he preached Christ in the synagogues, that he is the Son of God." (Acts 9:20.)

And again: "Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is very Christ." (Ibid. verse 22.)

"And when Saul was come to Jerusalem, he essayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple.

"But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

"And he was with them coming in and going out at Jerusalem." (Acts 9:26-28.)

"And he spoke boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him.

"Which, when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus." (vv. 29-30.)

Thus Paul is represented as preaching to the Jews immediately after his conversion, and it is stated that he preached openly at Jerusalem.

Before proceeding with the argument, I wish to ask you a question here, while the passages are fresh before you, a question which I shall have occasion to ask further on.

Is it not manifest that when Paul made this visit to Jerusalem (if he made it) his conversion and his preaching at Damascus were recent transactions? What would you think of a theory which would admit the truth of this narrative, and still claim that this visit to Jerusalem was not made until three years after Paul's conversion? Is such a theory consistent with the fear of the disciples at Jerusalem, which could

only be removed by their being told what had occurred at Damascus? Would they have remained in ignorance of those transactions for three years?

But let us proceed:

Not only did Paul, according to the Acts of the Apostles, preach to the Jews immediately after his conversion, but he preached to them on every possible occasion afterward.

"When they (Barnabas and Saul) were at Salamis, they preached the word of God in the synagogues of the Jews." (Acts 13:5.)

At Antioch they went into the synagogue, and Paul made a lengthy address to the Jews. (Acts 13, 14 et seq.)

"Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to remain in the grace of God." (Ibid. v. 43.)

"And when they (Paul and Barnabas) were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them." (Acts 15:4.)

This, of course, was another visit to Jerusalem.

"And it came to pass in Iconium, that they (Paul and Barnabas) went both together into the synagogue of the Jews, and so spake, that a great multitude of the Jews and also of the Greeks believed." (Acts 14:1.)

At Athens, "Therefore disputed he (Paul) in the synagogue with the Jews and with the devout persons," etc. (Acts 17:17.)

"Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica where was a synagogue of the Jews.

And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures." (Acts 17:1-2.)

Thus it will be seen that according to the Acts of the Apostles, Paul first preached to the Jews in every city which he visited; and it is stated expressly that that was his custom.

Also that he made several visits to Jerusalem, and when there preached openly as he did in other cities, going in and out among the disciples of Jerusalem.

Now how does all this agree with Paul's own account of his ministry, as given in his Epistle to the Galatians? In order to answer this question it will be necessary to quote at some length:

"When it pleased God, who separated me from my mother's womb, and called me by his grace,

"To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood;

"Neither went I up to Jerusalem to them who were apostles before me; but I went into Arabia, and returned again unto Damascus.

"Then after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days."

"But other of the apostles saw I none, save James the Lord's brother.

"Now the things which I write unto you, behold, before God, I lie not."

"Afterwards I came into the regions of Syria and Cilicia.

"And I was unknown by face unto the churches of Judea which were in Christ: But they had heard only that he who persecuted us in times past now preacheth the faith which once he destroyed.

"And they glorified God in me.

"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

"And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them who were of reputation, lest by any means I should run, or had run, in vain.

"But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

"And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

"To whom we gave place by subjection, no, not for an hour; that the truth of the gospel continue with you.

"But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person; for they who seemed to be somewhat, in conference adding nothing to me.

"But contrarywise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

"(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.)"

"And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barna-

bas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision." (Epistle to the Galatians, ch. 1:15 to ch. 2:9 inclusive.

This is Paul's own account of his ministry for nearly twenty years.

It would almost be an insult to assume that it is necessary to point out the material difference between this account and that given in the Acts of the Apostles. They are not only grossly at variance, but they are thoroughly contradictory. They exclude each other in nearly every particular. While, according to the Acts, Paul preached to the Jews on every occasion, commencing at Damascus, Paul says not a word about it, but on the contrary, the inference is irresistible that he had not preached to them at all.

He says expressly that he was unknown by face to the churches of Judea, but they had heard only of his preaching; while in the Acts it is related that he was with the disciples "coming in and going out at Jerusalem," and "spoke boldly in the name of the Lord Jesus." (Acts 9:28-29.)

According to the Acts, Paul went to Jerusalem immediately after his conversion, so soon that news of his conversion had not reached Jerusalem. According to Paul in Galatians he did not go for three years. This statement of Paul is accepted by Dr. Paley.

Here I repeat the question: Do you think the disciples of Jerusalem remained ignorant of Paul's conversion for three years?

According to the Acts Paul made other trips to Jerusalem, which could not have been long afterward. According to Paul himself in Galatians, he did not go again for fourteen years.

According to Paul, when he went to Jerusalem with Barnabas, he went by revelation. According to the Acts, they were sent by the churches.

It is represented that they went to get the decision of the church of Jerusalem on certain points, but Paul did not submit himself to the church of Jerusalem in anything. This is made very plain in Galatians.

One word more in regard to the preaching. The Acts of the Apostles represents Paul as saying to Agrippa, "I showed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." (Acts 26:20.)

And this in the face of Paul's own assertion that he was unknown

by face to the churches of Judea, who had only heard of his preaching.

It is unnecessary to specify further.

These accounts of Paul's ministry are utterly inconsistent and contradictory.

If Paul's own account be accepted as truthful, then the Acts of the Apostles must be rejected as utterly unreliable and untrustworthy, and as having no historical value.

With much respect, I am, yours faithfully,

C. B. WAITE.

THE KINGDOM OF GOD.

(Reply to Mr. Geo. W. Turrell.)

BY JOHN MADDOCK.

AS Mr. Turrell remarked: This question has "aroused considerable interest," both in Canada and in the United States. I have received communications to that effect, also. The question of Jesus and his gospel is a momentous one, not only to the people of Canada and of the United States, but to the whole world. Science and reason have shaken the old superficial, theological foundations and left the world without an intellectual guide. The question, now, which confronts all intelligent minds, which have evolved beyond superstitions, is, Are we to follow the lead of those teachers, who unreasonably affirm the blind, mechanical action of the dynamic forces of the universe, which give no hope for the future, but an everlasting sleep, or are we to be led by a reasonable assurance that intelligence is a fixed property of the material universe and that there is a well devised plan for the complete moral and intellectual development of the human race and that evil will finally be overcome by good? I have chosen the latter position and my controversy with Mr. Turrell is for the sole purpose of defending it, not to belittle him before the readers of the Freethought Magazine. From my standpoint of scientific, monistic materialism, I cheerfully allow that he is honest in saying, "I do not so understand," because the fundamental



JOHN MADDOCK.

principle of that science is, no man can receive the truth unless he is made fit by the power which dwells within him. This is equivalent to the saying of the subject of our discussion—"No man can come to me except the Father which sent me draw him." Mr. Turrell will find out later, that he railed against Jesus before he understood him. Negationists have played a good and necessary part in intellectual evolution, but all lasting and beneficial reforms are based upon the affirmation of a ruling power in the universe; and right here I unflinchingly take my stand against all the great array of Negationists to the contrary. Mr. Turrell has taken the words of the writers of the New Testament and has overlooked principle, just the same as he has taken the words of those who said that the Essenes taught the same as Jesus, and did not quote me the very words similar to those of Jesus, from their writings. I can afford to dogmatize upon this subject; he cannot produce them from anywhere else but the New Testament. In his first article in reply to me, he took the ground that the gospel of Jesus was synonymous with Buddhism and quoted H. O. Pentecost as his authority. Not being able to bring corroborative proof, he changes his tactics and says that the gospel of Jesus does not differ from the doctrine of the Essenes and quotes what certain critics have said about the matter, which is not what I asked for. I want a direct quotation from the doctrine of the Essenes, or any other source, which lays down the gospel of the Kingdom of God as it is worded and defined in the New Testament. When Mr. Turrell charges Jesus with being the author of all that is in the New Testament in regard to "God, ghosts, devils, prayers, bloody atonement, miracles, prophecy, heaven and hell," etc., he regards it as statements of truths, same as the Christians, and uses its superstitious contents for the purpose of making Jesus out a fraud.

I do not; I treat it as I would any other book. Mr. Turrell takes the writers of the New Testament for authority (or he could not accuse Jesus), while I take science and right reason to vindicate him and to drag him out from among the myths, the clouds and the interpolations that have obscured him so long.

He uses no standard by which truth can be separated from error; he takes human guesses as his rule, while I take the infallible metewand of science and right reason. He takes nominal authorities for truth, while I take truth for authority. He is dealing with unverified human opinions while I am advancing an infallible principle which is revealed in the cosmos. This is strong language; nevertheless I hold myself responsible to make it good. That the New Testament writers lied about Jesus and spoke for him upon various occasions is evident enough. For instance, a devil never took him "upon the top of a high mountain and showed him all the Kingdoms of the world and the glory of them," nor "set him upon a pinnacle of the temple," nor requested him to make bread out of stones, nor cast himself down from the pinnacle to give

angels a chance to catch him and so fulfil what was said to be written of him. Upon all these fabulous occasions, the relator of them spoke for him; and so he did upon every other occasion where anything is said contrary to the principle of truth which he laid down. If Jesus preached the Gospel of the Kingdom of God, he could not consistently have taught the doctrine of "ghosts, devils, prayers, bloody atonement, miracles, heaven and hell," etc., as one is diametrically opposite to the other. If Mr. Turrell had said that the New Testament taught those foolish doctrines he would have been nearer the truth. All of the doctrines mentioned were in vogue before the time of Jesus, hence they did not originate with him—but the Gospel of the Kingdom of God did, if the record of the writers of Matthew, Mark and Luke is worth anything. Mr. Turrell seems to think that he is offering corroborative testimony when he quotes Eusebius, and the Rev. Robt. Taylor. This is only opinionated testimony. Corroborative testimony would be to show in the doctrine of the Essenes that they went about preaching the Gospel of the Kingdom of God, which shows that the working in that Kingdom is like leaven working in meal and like the growth of trees and corn. Every creation in Nature is a result of growth, hence the principle which Jesus laid down, in his Gospel of the Kingdom, in regard to the development of mankind, is purely scientific and never was preached by any one else in the same way. Now let Mr. Turrell furnish the proof to the contrary. The people from whom Eusebius and Rev. Taylor got their information did not know what we now know of matter and its wonderful properties, hence they were not competent judges of Jesus and his gospel, neither were the "many eminent exegetists who held that Jesus was a myth."

I am dealing with a principle of Nature not with a myth, and I demand that Mr. Turrell will meet me with principles, not with the opinionated theories of men who merely made bare statements and did not do as they ought to have done before rendering an important decision—quote from the Essenes and from the Gospel of Jesus and put the quotations side by side. Why did they not do so? I will tell you; because they were just as unable then, as Mr. Turrell is now; the same language is not to be found in the doctrine of the Essenes. Mr. Turrell says that I might call the Great Dynamis "the Great Hocuspocus," but it would give use no new light." He had better wait a little before making such a foolish assertion. I have only been partially heard yet. He is too impulsive, and he thinks, so it seems, that there was more light in the time of Eusebius than there is now. Now would it not be much better to wait the verdict until all the testimony is in?

The old philosophers, Democritus, Lucretius and Epicurus, imagined that the atoms were held together by claws and hooks. Newton made known the truth of molecular force and atomic attraction which did away with the fallacy of claws and hooks. This was a great step in intellectual evolution. The world has been informed that blind, mechan-

ical force rules the universe, but the new science of Monism will slay that fallacy and from the standpoint of the Great Dynamis, light will break in upon the mechanical darkness which some too impulsive philosophers have set forth. Mr. Turrell says truly in the following: "The claim that there is any intelligence, design, or will power, in God or the Great Dynamis, or Matter and Force, is an hypothesis, a guess, and has never been proven." But it will be; and I will take the responsibility of performing the task from the standpoint of reasoning, and from the same foundation I demand a refutation from my critic.

I shall take the revelations of Nature and Reason for authority and I shall expect him to do the same, not to quote me from accepted authorities in the mechanical theory lore;

For Nature is the glass, the school, the book,
Where we must read, must learn, must look.

The argument for intelligence and design in Nature, is very simple, any ordinary schoolboy can understand it. It is made complex only when minds are biased by unbending prejudice; when, for a certain reason, men betake themselves to hair splitting to escape a forcible fact. For instance, to escape the necessity of destroying his agnosticism, Prof. Huxley said in regard to the falling of a stone: "It will fall," instead of, it must fall, when there is no effect without a cause—just as if a stone had sovereign power and could fall at will.

While Nature does not imitate the method of man, as an external artificer, in her various productions, yet Reason is bound to admit that every specific combine of hers, which produces specific results as perfect adaptations to specific ends, is the result of intelligence. No man is justified in assuming that Nature is blind and mechanical when her wonderful combines and specific adaptations for specific ends are more ingenious than those of man; and when she can give life, and intelligent powers for poetry, painting, oratory, sculpture, textile and mechanical art and every characteristic of the human passions to her sentient evolutions and intelligent man cannot. He who says that Nature is blind and mechanical in the face of all the amazing revelations of her great ingenuity so perfectly revealed everywhere, throws away his reason like the veriest, lowest subject of superstition that ever lived. I say, and say it without fear of being logically refuted, by any evidence to the contrary, that the ingenious and wonderful revelations in Nature prove that intelligence reigns supremely in all her works and that the real Savior of mankind is within them and within the environments in which they live. In his "three definitions of the universe," Mr. Turrell misrepresents mine in stating "Matter and the Great Dynamis." This expresses Dualism, when I am a Monist. The term Great Dynamis means the material universe possessing dynamic forces, which are properties of

matter, not separate from it; and their ruling characteristic is expressed in the fact that all forms and conditions are subject to them. Human beings, the lower animals, and plants, are evolved into being, by this Great Dynamis, and arbitrarily forced to take their respective places, just as we see them, whether laborer, artisan, doctor, lawyer, merchant, priest, soldier, sailor, intelligent or idiotic, vicious or virtuous. All are forced to fill their respective stations in life amid sorrows, cares, pains and disappointments; they are arbitrarily torn away from all their bitter and sweet associations by death, thus positively showing that there is a King within that reigns supremely and intelligently—intelligently because blind mechanical force could not combine, endow and adapt intelligent people to fill the necessary places which they do; and more especially, it could not perfect the changes among men which are ever taking place, no more than a loom can change the texture of a piece of cloth. The mechanical cannot make changes by its disintelligent operation; it must keep on the same way forever; evolution would be impossible. But intelligence can change and make evolution possible from protoplasm to primitive man and on up to a perfect man; and this work we know is being done amid the clash and antagonism of opposing dynamic forces working in and among mankind, thus proving that Jesus "spake as no other man spake" and that his Gospel of the Kingdom of God within is a truth which no man ever preached before him nor since. It is not my intention to make the New Testament a basis for my argument, because it is too contradictory for any sane man to reason from. But I stand by the principle which Jesus laid down and I make the book of Nature the basis of the new science of Monism, just the same as he did when he referred to leaven, seeds and the growing trees and corn.

Mr. Turrell has the opportunity, now, to show that what I have said is not new and to give proper corroborative proof that the doctrine of the Essenes and the gospel of Jesus are the same. Both the Essenes and the Stoics believed in human freedom and rewards and punishments. By the principle of growth which Jesus taught, freedom and rewards and punishments cannot be. "Consider the lilies of the field how they grow." They cannot be justly rewarded for their fragrance, nor can noxious flowers and weeds be justly punished for their unpleasant odors. It was from this view that Jesus did not condemn the woman taken in adultery, that he taught take the mote out of one's own eye, "I judge no man" and other kindred subjects which can be found here and there in the four gospels. If Mr. Turrell had said that the New Testament was chiefly composed of superstitions which were rife among various sects before the time of Jesus which taught the doctrines of hells, devils, etc., I would have to agree with him. I do not say that force governs matter or that matter governs force; I say, that the material universe, which I have named the Great Dynamis, governs all forms and conditions, in their initiative evolutions, careers, dissolutions and destinies, and

that it possesses the necessary intelligence to perform all that work—the leavening power of matter will finish the work of evolution; this is the cheering gospel of the new science of Monism.

It has no slur or word of condemnation to throw at any sect; it teaches that all religious sects are in their respective places as moral helpers and that Freethinkers are in their place to pull down superstition. The measure which Mr. Turrell has measured out to Jesus will be measured to him again; not as a punishment but as a consequence. He has made charges against him which he cannot logically maintain before the bar of science and right reason.

Minneapolis, Minn.

MADDOCK'S REPLY TO MR. ROBERTSON.

Editor Free Thought Magazine:

BY Mr. Robertson's reply, I infer that he thinks that I made the words of Jesus conform to the science of Monism, because I am a Monist. This is a mistake; I accepted the statement of Jesus to mean what I said, because other texts forced me to that conclusion, and this is why I said that I was satisfied, because the idea corresponds with the new Science of Monism. The other texts, which I will quote, do not defend the idea that "God's Royal Majesty is among you," same as Lord Minto is among the Canadians; they verify the position which I took; here they are: "The Father is in me." "The Kingdom of God cometh not with observation." Lord Minto can be seen. He is not like the power which makes seeds grow, nor like the leaven in the meal.

"The Father that dwelleth in me, he doeth the works." Lord Minto is outside the Canadians. Therefore, I did not interpret the words of Jesus to suit Monism; I could not logically arrive at any other conclusion.

As I have dealt with this subject in my reply to Mr. Farrell, it is not necessary for me to take up any more space now. The new science of Monism takes the good news of the Kingdom up where Jesus laid it down and preaches from the same "Rock of Ages"—that of God immanent—and though the rains and floods of adverse criticism come thick and fast, it will stand; no logic will ever be framed to disturb it.

JOHN MADDOCK.

Minneapolis, Minn.

HUNG INTO HEAVEN.

BY MYRA PEPPER.

SOME of the inconsistencies of the Christian religion were shown in the case of the legal murder of "Bud" Taylor of this city.

He was hanged for the shooting of Ruth Nollard, a sweetheart, who had jilted him, and he was in jail here for two years, during which

time every possible means was used by the defense to get the death sentence commuted.

Taylor was known to be an epileptic, but the plea of insanity was not accepted, so, after repeated trials, the sentence of death by hanging was carried out, and on Friday, April 17, he was sent to heaven by the gallows route. He rejected all offers to be prayed for, and while he discussed the various doctrines, he refused up till the day before his death to accept any of them.

He said in substance that he loved the girl he killed better than life, that according to the Bible she is in hell and he wished to go there too. Said, "I would be a contemptible cur to try to sneak into heaven while the girl I love is in hell." However, as the day approached he became convinced that there was no hope of reprieve, so he sent for the Catholic priest who had been visiting him, and requested to be baptized, and in the presence of two "sisters" the holy water was applied and "Bud" Taylor was cleansed and made ready for Paradise.

After his conversion he gave up a package of poison with which he intended to end his life, claiming to be convinced that he ought to conform to the law and meet his doom as decreed. After his death, his body was refused burial in one of the fashionable cemeteries on the grounds that no disreputable person was allowed a place there.

Now one would think since his soul was good enough to enter heaven his body was fit to lie anywhere on earth.

But the ways of the religionists are past finding out.

According to their teachings, the soul of poor Ruth Nollard is being tortured in Hades, while that of her slayer is singing psalms around the golden throne.

Why should people hesitate to kill the folks they don't like?

They know they can be shriven of their sins—"washed white and made clean," and find a resting place in the arms of Jesus!

How long will the world hold on to the inconsistencies of the so-called Christian religion?

Pinning faith to a book which among numberless contradictions says, in one place, "The wicked shall be cast into hell,"—in another, "Repent and be baptized and ye shall be saved." Holding up to man the idea of an infinite father possessing finite passions—a sensuous heaven to be gained by accepting a man-made creed, a fiery hell to be avoided by repentance and baptism—even at the last hour!

Religions that aim to teach us to die, rather than to live, that build costly homes of worship, while thousands are stifling in rotten tenelements, that send missionaries and moneys to foreign lands, while the youth of our own country are growing up in vice, filling jails and penitentiaries, and sometimes swinging from the gallows.

Here is what Dr. Roberts said in the rostrum in reference to this:

"The gallows tends to produce murders, instead of to deter. With the eyes of mothers, babes unborn look upon that legal barbarism and are viciously tainted. The time will surely come when civilization shall remember with unspeakable horror that it ever built the gallows or swung a man from the trap-door."

And this is true. All progress has been made in spite of religion. Science has come to the front with facts and has forced the different religions to change grounds. As we grow in intelligence, as we are knit into closer and yet closer bonds of human fellowship, we will outgrow the barbarities of the past and present, will say with Ingersoll: "One world at a time" and we will live the best we know how and be willing to let our fellow-creatures do the same.

We will believe in the sacredness of human life, so much so that murder will be called murder whether committed by the State or the individual, remembering the lines of James G. Clarke, "Ye are sowing the seeds of murder when ye choke a man to death."

ADDITIONAL "DONATION DAY" CONTRIBUTIONS.

Osborn P. Loomis, \$2.00; Elsha Van Buskirk, \$2.00; W. E. Warner, \$1.00; Mrs. Smartman, \$1.00; John Valla, \$1.00; Wm. M. Gifford, \$1.00; J. G. Houser, 50 cents; Emily E. Jones, \$1.00; J. S. Burk, \$1.00; John W. Chapman, \$1.00; Robert Stewart, 25 cents; Chas. Andrews, 50 cents; Mary M. Stroup, 25 cents; R. Laycock, \$1.00; S. C. Seymour, \$1.00; J. M. Gilbert, 50 cents; Judge C. B. Waite, \$1.00; Wm. Coughan, 50 cents; Newton Mitchell, \$1.00; C. E. Glace, 50 cents; Maria P. Schofield, \$3.00; C. A. Nelson, \$1.00; Henry Naegeli, 40 cents; James Farrell, \$1.00; C. D. Farrell, \$1.00. Total, \$24.00.

EDITORIAL DEPARTMENT.

THE BOOK THAT OUGHT TO BE PUBLISHED.

CHARLES C. MOORE, of the Blue Grass Blade, we see, has returned from "The Holy Land" and we now expect to see appear very soon that wonderful book, entitled "Dog Fennel." Not having seen a copy, we cannot pass judgment upon it. But we are not expecting very much of it as "The Holy Land" business has been overworked; it is, in fact, nothing but a barren desert, in common parlance, in place of being a "Holy Land" it is "the most God forsaken place on the face of the earth and always was." The best description of it that we ever saw was written by Daniel K. Tenney, which we published and have for sale; price ten cents. But we will suggest to Brother Moore that there is some matter in his possession that he might put into a book that would be ten times as valuable to the world as his "Dog Fennel," and that is the writings of Josephine K. Henry and Harriet M. Closz, that have appeared in the Blade for the last two years—in our opinion two of the ablest female writers in this or any other country. The Church has not, in all their thousands of female writers in America, two women of equal ability as writers. Now, if Brother Moore will publish this book we promise to keep a page advertisement of it standing in the Free Thought Magazine for a year, and do all we can to give it a large circulation, for we believe it would do more in the line of female emancipation from superstition than any work that has appeared for the last hundred years. The title should be, "The Woman Emancipator."

THE RETURN OF PROTESTANTS TO ROME.

UNDER the guidance of the Holy Ghost the Anglican communion is slowly but surely retracing the steps which in an evil time led her far afield from the Rock of Peter; every year the theological distance between Anglicanism and the faith of the Holy Roman Church is materially lessened."

The above is from *The Lamp*, a journal devoted to the return of Protestants to Rome. We read in the New Testament that the office of the "Holy Ghost" is to guide people in the way of truth. Was the Catholic church guided by it when it (the church) burned "heretics," rang bells and said prayers to drive the comets away, which it ignorantly believed were harbingers of divine wrath? Did it guide it in the way of truth when the church taught that the earth was flat, when it forced Galileo to recant and when by the mouth of its pope it declared that "the Virgin Mary, Mother of God, sits as Queen on the right hand of her only begotten son, in a gold vestment, clothed around with various adornments?" At any rate, this is the kind of silly guidance which the Catholic church has had and all those who are being lighted back to Rome by *The Lamp* are surely being as blindly led. The same *Lamp* has the following to say about the reformation:

"Until the Judgment Day we shall never know the damnation sectarianism and schism have brought upon the souls of men. The loss of Catholic unity and the consequent loss of men's faith in the saving power of the Catholic Church has, we believe, peopled hell with more souls than all else that Satan has been able to do to render null and void the redemptive work of the Son of God. In view of this awful fact let us have done with the glorification of that greatest victory of the gates of hell against the Church of Christ, the so-called Reformation."

The *Lamp* may say what it pleases, but the reformation was a great intellectual evolution, all the same. It opened the way for the Bible critics to destroy the church's infallibility dogma and paved the way for Free Thought to corner all the rest of the Christian dogmas which have rested upon a false basis. This was indeed a great victory over the "Church of Christ" and a reformation in deed and truth. The *Lamp* is certainly not a light to the fact of progress; it is lighting the defeated theologians back to the gross ignorance and darkness which gave their damnable theories birth. In order to give itself authority, *The Lamp* says: "Sheer obedience to the command of Christ requires the 'reunion' of Protestants with Catholics." We do not know from whence *The*

Lamp gets its authority to say that it is "the command of Christ" for the reunion of Christians, but we have good reason for saying that that is the wisest move for Protestant Christians to make. If they cannot go forward and join the ranks of Free Thought, they would present a much better appearance before the "heathen world" if they came to some sort of a unifying agreement among themselves. But after all the talk about "the command of Christ," the Christians have never been able to do any more than talk. The alleged command of Christ to "preach the gospel to every creature" has been interpreted in so many ways that Christian unity has been out of the question; and if Protestants return to Rome they will have to stifle reason and tamely submit to the arbitrary dictation of that "infallible guide," the "successor of St. Peter," who is lost himself and who has called a commission to "search the scriptures" to square himself with the demand of the times. If the "Holy Ghost" has the supreme office of guiding men in the way of truth, we would have to say, according to present indications, that it is in the Freethinkers.

It must be some other influence that is in the movement so vigorously advocated by The Lamp. It is time to lose faith "in the saving power of the Catholic Church" when it is lost and ruined by the intellectual advance of science and reason does not know where it is at.

LETTER FROM REV. J. D. COVERSTONE TO THE EDITOR.

Pleasant Lake, Ind., April 25, 1903.

MR. H. L. GREEN. Kind Sir—Enclosed find money order for one dollar for "Free Thought" for 1903. Ordinarily clergymen do not patronize such a paper. But you have made me see some weak points of unbelief in Bible truth, as I never saw it before. "Without me ye can do nothing"

When will you accomplish anything but the darkness of your own hope of a happy future. When you people do actually dominate people, organizations and governments for good, it will be time to sing the praises of your success. I see of course, your sharp criticism of the church. In many instances the church needs it. But you yourself would not do the things you often seem to think the church ought to do. The more I read your Journal, the greater is my determination to get nearer to Jesus and Heaven, and shun the gross darkness into which you have come. You seem like a man without a sky, or country, or flag, to live without God and hope in the world; to bury our children in eternal darkness, and step into the "Bottomless Pit" of oblivion, in a

ripe old age, seems such a sad reward for a life of heroic service like yours, that I feel like saying bad, or hard things about your God and guide. The Journal often speaks disrespectfully of my Savior, for which I never can love it, but Jesus offers me eternal joys for a true service, not eternal night. You are welcome to all the glory you can get out of Darwinism. If the thought that some of your ancestors were monkeys, gives joy, you are welcome to it. You are abundantly welcome to all the joy you get in rejecting Christ, as you walk in spiritual darkness here, and eternal night hereafter. My devotion to Jesus is of more value since seeing the gross darkness of unbelief. Yours in Jesus,

J. D. COVERSTONE.

EDITOR'S REPLY.

Replying to our good friend, we shall endeavor to exercise the same courtesy he has extended to us, and yet claim the same latitude in the expression of our views as to his mental condition that he has used toward us. We are gratified that we have been the means of instigating his desire to study more closely into the claims of infidels, as manifested by his subscription to the Free Thought Magazine. We will do our best to supply him with ample material, in the belief that when the powers of his awakened Reason have come into active operation, he will discover that what he terms "the weak points of unbelief in Bible truth" are the strong points of Reason and Intelligence which can never be otherwise than eternally opposed to the blind, unquestioning faith in church dogmas, imposed upon mankind by an impudent and arrogant priesthood, who never in all the history of the church sought to encourage men to exercise their reason, but instead of that, did all in its power to stifle reason and reason's questionings, arrogantly asserting that their teachings were the commands of an unknown God and exacting implicit obedience to the same, under penalty of future eternal torment in a lake of fire and brimstone.

In spite of this, however, reason would not be stifled, and the result has been that men in every generation have continually called the church before the bar of human intelligence, gradually forcing it to resort to one subterfuge after another, in order to maintain its existence, and finally compelling it to renounce its dogma of hell fire and other tenets of which the church has been unable to offer any good or sufficient evidence or proof.

Thus we ask our good friend if these unbelievers, these infidels, have

not accomplished something more than "the darkness of their own hope of a happy future?"

Not only have they forced the church to renounce its future hell, but they have wrenched from the hands of the priesthood, the sword with which they created a hell on earth, with lakes and rivers of blood that flowed through centuries—the blood of those who dared to disbelieve—who reasoned that a state of happiness which it was manifestly possible to obtain in this life was more desirable to pursue, than an uncertain hope of happiness in an unknown and perhaps impossible future, far off sphere of existence in an inconceivable locality.

If these facts are not sufficient proof that infidels and unbelievers in what our friend calls "Bible truth," have "dominated people, organizations and governments for good," he is wilfully blind and determined to cling to his idols. Yet we apprehend from the fact that he acknowledges our criticism of the church is just, that further investigation will lead him to a still clearer vision by means of which he will perceive that infidels whose claim is that "to do good" is all the religion mankind needs, are really doing what the church has had every opportunity, yet failed to do, and thus merited our criticism. The more that humanity has broken away from priestly control and domination, the greater is progress, thus demonstrating the fact that if there is such a thing as a "bottomless pit" it is ignorance and superstition, which subjects reason to fanatical faith, since there seems to be no limit to the depths to which it degrades mankind.

By teaching men to think we believe that the malice and hatred which religion has established among them, will be overcome, and that no longer having differences of creeds to wrangle over they will recognize more fully their interdependent relations and adjust their lives to a more harmonious working order, as the different parts of a mighty machine are adjusted and each and every one thus be permitted to perform the purpose for which he came into existence.

It will not hurt either our feelings or the feelings of our "God and guide," as our friend puts it, if he does say hard things about us, for our God is not a jealous, avenging God, creating sinners for the express purpose of frying them in brimstone batter, or serving them up as a "fricasse" on toast to the Devil, and we are willing he should enjoy the contemplation of the promised "eternal joys for a true service," all that he can here, for we are dead sure he will never enjoy them any-

where else. And as for the comfort we take in Darwinism—we do not see how it is possible to believe our ancestors were anything but monkeys, unless we admit that they were imbeciles, when we consider their blind devotion and fanatical faith in subjecting Reason and common-sense to priests to such an extent that even the present generation has been unable to wholly escape the suspicion that evolution has not yet accomplished all that is possible.

Thus we have dedicated our best effort to further the cause of evolution through education and enlightenment, feeling certain that when we have ceased from our labors, that those whom we have been instrumental in thus educating, will continue the work which we trust will also be easier for them because of the work we have done.

FREE THOUGHT AND ITS OUTLOOK.

ABOUT the close of the 13th century there commenced the dawn of a great intellectual awakening in Europe, commonly known as the Renaissance. For a thousand years previous to that dawn the Christian Church, the state, the home, were one, and that one was the Church. The Church through suppression of all freedom of thinking on religious questions, had produced the Dark Ages,—the darkest and most infamous blot on the pages of all history. The Church had shown to all succeeding generations, what superstition, bigotry, ignorance and ecclesiastical tyranny could do for civilization, and the liberty and well-being of mankind. It had entirely destroyed the wonderful civilization of the free thinking Greeks and Romans, whose great thinkers, like our modern scientists, fearlessly investigated all realms of nature in pursuit of knowledge. And it is both wonderful and interesting to moderns, to know to what extent these unfettered thinkers anticipated some of the greatest modern discoveries; like, for instance, that of evolution.

During five hundred years B. C. Greece alone produced more great thinkers with intellectual calibre comparable to Shakespeare, than the whole world has produced since.

How shall we account for the Dark Ages following instead of preceding such a wonderful civilization? The key to the puzzle is that the Greek and Roman civilizations were the logical results of untrammelled freedom to think, investigate and tell the truth about what nature and philosophy revealed, while the Dark Ages were the inevitable result of suppression of freedom of thinking and telling honest thoughts. Dur-

ing a thousand years of ecclesiastical repression, it has been said, that not a single man of towering intellect raised his head above the general level in medieval Europe. Nor is this to be wondered at under a repressive and blighting ecclesiasticism such as ruled the intellects and bodies of men during the long night of sacerdotal ignorance and barbarism. The wonderful civilization of Greece and Rome could not possibly have developed out of the intellectual conditions of the Christian Middle Ages, when the very life of the investigator was in danger, if he told the truth about his discoveries.

Greece and Rome honored their great scientists, philosophers, scholars and thinkers, and gave them full freedom and encouragement to do their very best; and what they accomplished in the realm of intellect has not been surpassed, if equaled, even by our present civilization. From the fourth century, when Constantine made Christianity the ruling power in Europe, until the 14th century, freedom of thought on religious questions was completely suppressed; hence the dreary night of ignorance and superstition that enveloped the once civilized world. Not only did the Church suppress free thinking, but it destroyed literature that was deemed inimical to the welfare of the Christian religion. But the fanatical Church could not destroy all the literature or the great example of the pagan civilization and it was a revival of the study of these that ushered in the dawn of the Renaissance—the parent of all modern progress, liberty and freedom of thought and expression. But the principle of free thinking made slow and painful progress for about four or five hundred years, because of the overwhelming odds with which it had to contend. A few brave men risked life and reputation in defence of the new-born principle, which made slow but sure progress until the era of the great Deists of the 18th century, whose brave and able work did so much to civilize religion. The word, “freethinker,” as Webster says, was assumed by the deists and skeptics of the 18th century, and he defines free thought as “that which is thought independently of the authority of others.” The modern use and application then of the words freethought and freethinker, date from the 18th century. At that date, however, free thought had already made wonderful progress but has made much greater progress since. It was the middle of the 18th century that Buffon, in attempting to state the simple facts of Geologic truth, was forced to the humiliation of the following recantation: “I declare that I had no intention to contradict the text of Scripture, that

I believe most firmly all therein related about the creation, both as to order of time and matter of fact. I abandon every thing in my book respecting the formation of the earth, and generally all which may be contrary to the narrative of Moses."

Some there are who are still unaware of the potency of free thought as a factor of progress in freeing the world from the incubus of superstition, ignorance, intolerance and injustice, and regard as chiefly negative what it has done and is still doing. But all those who have carefully studied the the causes of religion and intellectual liberty and progress since the 13th century must conclude that free thought has been the prime factor in making possible the liberties we now enjoy. This liberty and progress from the very nature of the thing could not possibly come from believers in a fixed and unchangeable revelation from God. Revelation is fossilized religion, and progress can no more come from it, than a fossil can bloom into a rose. The battle between free thought and revealed religion is nearly over. The Church is becoming less and less a factor of importance in the lives of all classes of people. Revealed religion is dying from the top, science discarded it long ago, and now Higher Criticism is destroying the fundamental dogmas. So long as subscription to church creeds is an intellectual degradation it can only survive in the lower intellectual strata. Like the Greek and Roman, any religion that loses the leadership of the great thinkers is doomed to evolutionary extinction. Free thought progress is in the air, the signs of the times are all accelerating its progress. The venerable Oscar D. Watkins said in the April Contemporary Review, that, "Not one man in a dozen is a convinced believer in the historic faith of Christianity," and he told the truth. The Catholics, pretty generally, have come to the conclusion that "Protestantism as a force is all but spent," wrecked on the shoals of rationalism, and hence says the Catholic World of December 27th, "We are face to face with paganism revived, with pantheism, atheism, socialism, and black naturalism." This disposes of about everything in the way of free thought propaganda except the Catholic Church, and as this church is losing in number, aside from accretions from emigration, the forces hostile to evolution are losing ground, while free thought is increasing with accelerated momentum. The Rev. Wm. Merrill recently said from a Chicago pulpit, speaking of the present day needs of the church: "Perhaps the greatest and most apparent is to make clear that the church has a function in society, a part of supreme

importance to play in human progress and well-being." Is it possible the church is only just beginning to find out it has no necessary function in society and is not an element of progress? Freethinkers knew this long long ago.

If there are any freethinkers with weak knees or spine who mope around in intellectual asphyxiation or afraid of the shadow of their opinions, let them brace up, and wake up, and "come to the help of the Lord against the mighty," for things have been coming our way for the last six hundred years and evolutionary free thought has been wonderfully constructive in its results, and is getting to be quite respectable also, the latter being of much importance to some.

"Let us then be up and doing with a heart for any fate,
Still achieving, still pursuing, learn to labor and to wait."

Or with Ernest Crosby, follow "The true leader:"

"The man who tells us something new,
And points the road ahead,
Whose tent is with the favored few,
And not among the dead."

E. W. K.

E. P. PEACOCK.

P. PEACOCK, of Chicago, is not so well known to the Liberal public as are many other Freethinkers, but in our humble opinion he has done, during the last ten years, more real substantial work for the Free Thought cause than any other one man in America. That is saying a good deal, but in this opinion we know we will be sustained by his few intimate friends who know of his work. It is through his great labors, not known to the general public, that the Bible has been kept out of the public schools of Chicago—also out of many other schools of our cities and large towns. He has spent many hundred dollars in this work, but is so modest that he will not allow of public mention of his work where he can prevent it.

BOOK REVIEW.

FIVE POINTS OF FAITH. By Charles D. Stewart. Price 25 cents.
For sale at this office.

THE FREIDENKER of Milwaukee, Wis., says:

"The author belongs to the category of contemporaries, who place truth above everything, who earnestly strive to find it unadulterated at its source and who turn with disgust and loathing from the lying deception of Christian church history and Christian dogma, after they have looked about and found themselves deceived.



CHARLES D. STEWART.

Charles D. Stewart was destined for the ministry and abandoned the idea when he recognized the fallacy of the Christian church. A result of his leisure hours lies before us in a beautiful octo volume and we cannot imagine a more pleasing lecture for the friend of intelligent discourse, of critical analysis, of the triumphant disclosure of deceit and misrepresentation in the service of the supposed faultless apostles and founders of religion, of the satire and finally of a love of the human race and the truth which combats all mysticisms. The little book is also of historic value.

The deductions are natural and sound, the style animating and entertaining in a high degree, the contents interesting and fascinating from beginning to end. Mr. Stewart does not play with his subject as does Robt. G. Ingersoll, who keeps to a subject only long enough to strip it of its honor. He goes to work in a more thorough manner. He penetrates to the root and discloses the hidden philosophy, the motives and impulses which have given life and existence to the so-called apostolic institutions. He does not attack them by coarse shots nor by the dynamics of wit and sarcasm. His manner is that of the Roentgen ray—he discloses the hidden, not the self-evident, in a formal manner.

The five points in faith to which he turns his attention are—How the Apostles spoke divers tongues—How they did miracles—How the Trinity is One—How “Faith, Hope and Charity” was founded—Who wrote Revelation.

The author knows moreover from inner reasons, that the discourses of Paul in foreign languages have been used in a right priestly way in the service of Christian superstition; how Paul and not Peter was the founder of the church and what means he employed to make his position secure; how the doctrine of the Trinity came about by the forgery of a monk; what curious method of procedure Paul employed in his writing to keep the Holy Ghost under control and in what a sly manner he undertook to keep the fact of his authorship of John from coming to light.

Mr. Stewart refrains from using superficial arguments; he goes to work at his subject in an earnest, manly way. His circle of readers will not be confined to the radicals, but will also include those who have not yet extricated themselves from the labyrinth of religious delusion. Notwithstanding he offers to the friend of enlightened church history exemplary and entertaining lectures. The little book should have a place in every enlightened library.”

HOMOPHONIC CONVERSATIONS; in English, German, French and Italian. Being a natural aid to the memory, in learning these languages.

By C. B. and C. V. Waite, Chicago. C. V. Waite & Co., 479 Jackson boulevard. Price \$1.00.

This little book is, as its title indicates, based upon the similarity in sound and in signification of the principal words used in the sentences. That this will aid the memory is undeniable. Cannot a person remember a word in a foreign language which sounds like one in his own and which means the same thing, more easily than he can one which sounds differently?

When these like-sounding words have been learned, others of a different character can be substituted, the construction of the sentence remaining the same.

The conversations are arranged under different headings: Salutation, The Time, The Weather, The News, etc. Also covering the various situations and emergencies of travel: Before Sailing, On Board a Steam-

boat, Landing, at an Inn, Taking Furnished Rooms, Traveling by Railway, Breakfast, Dinner, Tea and Supper, Interviews with a Tailor, Shoemaker, Physician, Bookseller, etc.—in all thirty-one headings. Also cardinal and ordinary numbers and divisions of time, whether homophonic or not.

Nearly 500 homophonic words are used, an alphabetical table of which is added, giving the form of the word in each language.

This is a duodecimo volume of about 140 pages, printed on the best paper and handsomely bound in flexible cloth, being a neat pocket companion for travelers.

ALL SORTS.

—For the next sixty days we will take clubs of five subscribers for three dollars.

—For the next thirty days we will send ten back numbers of this Magazine for twenty-five cents.

—You can do no better missionary work with three dollars than to select five of your most intelligent neighbors and order the Magazine for each of them for a year.

—Judge Ladd's article that we commence the publication of this month, is the work of many years of thoughtful study, and is well worth the price of a year's subscription.

—A Highland woman, selling a hen to her neighbor, was asked:

"Is she a good hen, and has she any faults?"

Reply: "Ay, Margaret, she has got ae fault. She lays a bit egg on the Lord's day!"—Scottish paper.

—On account of poor health, which is slowly improving, our expenses are much more, though we live as economically as possible, as any one will testify to who has visited our humble home. We hope our friends will take

this into consideration when sending in their contributions.

—Charles Heintz, employed with a firm of New York decorators, read his Bible so much during working hours that it had to be taken away. Examination showed that between the leaves he was concealing many pounds' worth of gold leaf. He was arrested and sent for trial. Of the Bible, Charles Heintz's version is the most valuable I have heard of.—The Agnostic (London) Journal.

—C. P. Farrell, the publisher of Colonel Ingersoll's books, and his brother-in-law, writes of the frontispiece of the April Magazine: "The Three Great Emancipators' is timely and magnificent." He further says:

I hope the splendid Magazine which you have so ably edited and piloted through the stormy seas for so many years still has many, many years of usefulness, profit and pleasure for you and its readers.

—A number of our friends have advised us to advance the price of this Magazine to two dollars. They say it is well worth it. If we should do so, it would compel many poor Freethinkers to do without it, and thus decrease

its circulation. We prefer to let the price remain as it is and allow Free-thinkers who are able to do so to make up the amount needed to sustain the Magazine by contributions.

—We clip the following from the *Pink Iconoclast*, that shows they must have a sensible Attorney General in San Francisco:

State Attorney General Webb of San Francisco has rendered an official opinion declaring the use of the Bible in the public schools unconstitutional. Not only may teachers not use the scriptures as a text book, but even reading from them, as is the custom frequently at the opening exercises, is barred.

—Rev. Heber Newton, of New York, who accepted the position of preacher in the Memorial Church at Stanford University, California, has resigned, owing, it is said, to a severe criticism of his efforts to harmonize the different creeds. He should have known better. The creeds cannot be harmonized; they are all based upon superstition; their fate is like that of the Dodo—extinction; blind belief has kept them alive; reason will kill them; yet a little while and they will be no more.

—We republish as our frontispiece the likeness of our Free Thought editors that we published in the April number of 1901—two years ago. They are all still publishing their respective journals, exception Etta Semple. Since then two more Free Thought journals have been established, the *Humanitarian Review* and *Higher Science*, both at Los Angeles, Cal. We will soon publish the likeness of the editor of each of these journals. We know of none of these publications that are getting rich.

—Anna Roeth, the famous "flower medium" of Germany and Switzerland, was sentenced, after a six days' trial at Berlin, to eighteen months' im-

prisonment. Many witnesses testified to having seen her produce beautiful and strange flowers from the air, but detectives told of having searched her at one of the seances and of finding flowers concealed in her dress. The court held that had she claimed to possess inexplicable natural powers she could not have been convicted; but in claiming that she had supernatural powers she had said something which she could not maintain. It is likely that the people who witnessed in favor of this medium believed her and disbelieved the detectives, because the "supernatural" had a charming influence over them.

—We received the following from Prof. Greenhill, which we are glad to give place in the Magazine:

Carbondale, Ill., April 3, 1903.

Mr. Greenhill: Dear Sir—It is with grief that I inform you of the death of my father, N. W. Walker. He respected no living man more than yourself and for all your kindness to him I thank and honor you. Let no man say his religion was not the kind to make death as well as life happy. He was not sick an hour, was bright and cheerful and loving to the last. His wish was to be cremated, and on Monday, March 30, we accompanied his remains to St. Louis, where his last wishes were carried into effect. He died March 27. Respectfully,

MINA ALLEN.

Mr. Walker was a good man, an intelligent man, and for years has been an earnest Freethinker and has often contributed to this Magazine. We much regret to learn of his death.

—Saladin was born on the 20th of March, and George Jacob Holyoake on the 20th of April. But the two reformers were not born in the same year; for the principles dear to both of them, Holyoake had struggled and gone to prison before Saladin was born. On April 20 the honored veteran will be 86 years of age. In full possession of his mental and moral faculties,

he enjoys the mild and kindly winter of a strenuous and useful life. As this note meets the eye of those who, as Freethinkers, are reaping the harvest in quiet which he sowed in storm, they will gratefully waft him their good wishes and their earnest hopes that, on his natal day, the April showers may bring him a shower of blessings. Happy it is when the white hair of old age accords with "the white flower of a blameless life." Blessings on your frosty pow, George Jacob Holyoake.—The Agnostic (London) Journal.

—Dr. J. L. York's lectures before the Liberal Club of this city are wonderful productions of eloquence, forceful reasoning and science. The Doctor has well earned the title of "the Ingersoll of the West," with this difference that he has a more musical voice. His voice is finer than that of Hon. Thos. Fitch, the famous "silver-tongued orator," in his best days. He will be here several weeks longer, but no one should miss a single one of these radical lectures, which are simply overflowing with wit, humor, ridicule and truth. He does not hesitate an instant to tell the truth about God, and his questionable saints, and comes right straight at them in front.

We were pleased to read the above in *Higher Science*. Dr. York has been for many years one of the best Free Thought speakers in this country, and we are glad to see him in the lecture field again.

—President Harper, of Chicago University, says it is true that the teaching of Christian truths has decreased in the colleges of Christendom and that religious infidelity is on the increase among college students. As a remedy he proposes better and more training in early years, stronger preaching in college years, and specific teaching of a definite character adapted to individual needs. President Harper's remedy cannot have the desired effect. The minds of such students in colleges have outgrown all the superstitious notions

which are expressed in "Christian truths," which should properly be called Christian errors; if they were truths the students could not reject them. President Harper ought to know that under the reign of evolution there will be intellectual change.

—We clip the following from the *Humanitary Review* of April, published at Los Angeles, Cal.:

To be radical in Freethought does not imply that one should be sour, or fanatical, or apply offensive epithets to all who do not look through his spectacles; nor is it necessary, politic or effective for good, to use unbecoming language denunciatory of those having different opinions, or of their opinions. Making faces and calling names are not logical or convincing, but irritate and disgust instead of enlighten and win over in argument.

Brother Davis, that is the right kind of talk; you are on the right track. Keep your journal up to that standard and if you do not succeed it will not be because you do not deserve to succeed, but I believe you will meet with success. We shall be glad to aid you all we can and hope each of our subscribers will send you ten cents for a sample copy.

—Boston, Mass., April 8.—Mrs. Booker T. Washington was a guest of honor at a meeting of the State Federation of Women's Clubs held in Dorchester today. Mrs. Julia Ward Howe, honorary president of the federation, also was present. Mrs. Mary Alden Ward occupied the chair and addresses were made by Dr. C. H. Henderson of Concord and Prof. Sanford Bell of Mount Holyoke. Mrs. Washington also spoke briefly. The closing session of the conference was held this afternoon. An address on "Democratic Art" was delivered by Prof. Charles Zueblin of Chicago University.

These Boston women have not only culture, but a just conception of character. They do not place it on wealth, color or caste, but on real worth. They know enough to realize, and dare say,

that the colored man or colored woman is to be judged precisely as the white man or white woman, by what they really are. There is no grander woman in America to-day than Julia Ward Howe, the author of the "Battle Hymn of the Republic."

—Professor Edgar L. Larkin, who has charge of Lowe Observatory at Mt. Echo, Cal., says:

"The whole world is to undergo tremendous changes in the next ten years. Discoveries in science are close at hand which will startle the most advanced thinkers. In fifty years from now men will be ashamed to eat meat, and in one hundred years it will be a matter of great astonishment to read that civilized beings ever ate corpses of animals or birds. Orthodox creeds will be relegated to the dark ages, and a magnificent, broad religious belief based on scientific facts will take their place."

As Rationalism advances the human race becomes more humane. The world is moving slowly from religious orthodoxy to rationalism, but it is moving. As well attempt to beat back the waves of the ocean as the independent thought that is taking possession of the human mind.—J. K. H., in the Blue Grass Blade.

—Now let Alexander Dowie look to his laurels. We observe that our old friend "Rev." George Chainey, after exhausting the resources of all the old brands of religion, has established a new religious sect which, according to latest press dispatches, is not only unique but strictly up-to-date in its methods and may outlive Dowieism. The new sect have recently dedicated a new building at Lake Geneva, Wis., which is to be a home and school combined. The name of the institution is Mahanaim, and its object as set forth is "to maintain a home of personal freedom, combined with association

and profit sharing, including work, pleasure and continuous education in every department of being, that shall be a light to the world." The new building cost \$20,000, report says. We would like to know "who pays the freight."

—We clip the following poem from our bright little neighbor, the People's Press:

OUR TRUSTS.

(By A. Lutterman.)

In God we trust, our dollar says,
But no, we trust in what it pays;
And he who has no ready cash
Will find his trust to be but trash.
Your house and home is to be sold
When trust demands his pay in gold.

In God we trust, the preachers say.
But 'low it's true they want their pay
In dollars and cents or glittering gold.
To buy their bread and save your soul.
They preach for pay, and trust in you
And not in God, for that won't do.

In God we trust, and in our guns—
Increase our warships a thousand tons.
Increase our armies larger still,
And nurse our trust, but not to kill,
And this we do with willing hands,
To spread our trust in other lands.

In God we trust; we still obey
Till trust will lead us all the way;
He'll feed us with a sparing hand,
And tax our homes at his demand.
The last farewell the trust will say,
In God we'll trust, he has his way.

—Parker was one of the anti-slavery leaders—one whose ability and position as a preacher gave him something more than a local reputation, and carried the odium of his name as far as those of Phillips and Garrison were known and hated. How he was regarded in South Carolina was illustrated by an experience a Boston merchant once had at Charleston. An excited crowd gathering around the hotel register where he had written his name observed him with suspicious

whisperings and threatening looks, which became alarming; when the excited landlord stepped up to him and said anxiously, "Your name is Parker?" "That is my name, sir." "Theodore Parker, of Boston, the abolitionist?" "Oh, no, no, sir! I am Theodore D. Parker, a very different man!" The landlord heaved a sigh of relief. "I am glad to hear it," he said. "And allow me to give you a bit of wholesome advice. When you are registering your name in Southern hotels, write the D. damned plain!"—J. T. Trowbridge, in the *March Atlantic*.

—J. C. Watkins, of Kanawha Falls, W. Va., sends us the following query. Will some astronomer answer it? We will send it to the friend of our younger days, Professor Swift, now of Marathon, N. Y., who has a world-wide reputation as an astronomer, who has discovered more stars than any man living.

ASTRONOMICAL QUERY.

If the sun's attraction draws a comet billions of miles through space toward itself (the sun's self), why don't the comet crash into the sun instead of going around it at close range and then going off into space away from the sun again? It would seem that the nearer the comet would get in its journey toward the sun, the stronger the attraction or drawing power of the sun would be, and that the comet would be drawn right into the sun instead of passing around it. I would like for some one who knows to explain why these comets are not drawn into the sun or burned up when they get so close to it. There must be some force other than centrifugal which keeps them from falling into the sun. I hope some reader of the Magazine who is versed in the laws governing the movement of the heavenly bodies will explain how it is.

—Salt Lake, Utah, April 6.—(Special.)
—President Joseph F. Smith, head of the Mormon Church, poured forth vials of fierce wrath to day on the opponents of Senator and Apostle Reed Smoot. The

occasion was the general conference of Mormons held in the tabernacle. Aiming his remarks especially at the Protestant ministers, President Smith said, among other things:

"We have been maligned, mistreated and misrepresented, but not by the nation. It was by the lying, hypocritical, sneaking, cowardly wolves in sheep's clothing that go through the world seeking to stir up strife and trouble for the righteous. They seek to bring the wrath and ire of the nation down upon us and our church. The government would have protected us had it not been for the contemptible hounds that go around lying about us.

"In time these slanderous liars, who are in the world to bring the wrath of the nation down upon us, will be swept away, and the word of the Lord that no man can lift a hand against his kingdom will be verified."

It is strange that one class of God's agents should talk of another class of his agents in such a vile manner. Each class will preach "Love your enemies," and this is the way they generally do it.

—While reviewing the comparative theology of J. A. Macculloch, the Church Standard says:

We seem to be preparing for the serious contest, which is to be one of the struggles of the world for supremacy. The questions which in their solution will decide this contest will be: Which is the most divine among them? Which answers best the needs and aspirations of man? It is on this ground—the ground of helpfulness—not on the ground that all other religions are utterly false, that the struggle will terminate with Christianity-crowned as victor.

Christianity need not pride itself upon coming off as victor above every other religion. We have read somewhere, "He that exalteth himself shall be abased;" and this will be the fate of the Christian religion. It is on the down grade now as fast as science and common sense can make it go, and there will be no stop until every vest-

lge of its falsehoods is laid low. "Crowned as victor," forsooth! Well, it is time for its haughty defenders to be winning a few battles, not retreating before Free Thought as it is today. Its theology is slain, never more to revlive.

"Down with the church and all of its false doctrines and creeds! Down with the furnishings of this house of false worship!"

Thus shouted a man, evidently a maniac, who had gained entrance to the Holy Rosary Catholic Church, Eighteenth avenue and Twenty fourth street south, yesterday afternoon, and began to demolish the altar furnishings and draperies with an ax.

"As I break these furnishings, so will I break the blind belief in an imaginary God," said the infuriated madman.—Minneapolis Tribune.

If this man was a madman, he had a very sane idea in regard to "false doctrines" and "blind belief in an imaginary God." The insanity is in the people who support the doctrines which the alleged madman attacked. Sane people would not subscribe to a creed which teaches that an omniscient God got himself in such a helpless predicament that he had to have his only son slain in order to save those who would believe on him, and who permitted "wicked Freethinkers" to destroy the whole foundation upon which the alleged gospel of his Son was based and leave his alleged chosen people without a theological leg to stand upon. To love such a being is madness in the extreme.

—We clip the following from the Chicago Tribune of April 22:

Boston, Mass., April 14.—The American board has made public reports received from the Rev. M. L. Stimson and Miss Jennie D. Baldwin concerning the arrest recently announced of native missionaries in the Caroline islands by the captain of a German warship.

These reports announce that those in

custody number four and that they were taken by the captain of the German warship *Cormoran*. They were accused by a German trader of impropriety towards the German government.

Mr. Stimson said that he went on board the *Cormoran* to look into the matter, and he was received "without courtesy," being ordered to "move," and "stand," and "sit down," and "leave the ship." He was not permitted to speak in defense of the accused. At a trial held on board the warship twenty heathens, men servants and adherents of the trader, testified against the missionaries, and it was decided to take the prisoners to Ponapa.

If these missionaries would learn to attend to their own business, if they have any, they would cause much less trouble. If these heathen want to go to hell let them go. It would be a very bad hell that would be worse than the Christian heaven, where there is nothing to be done but sing Christian songs, the most of which have been characterized as "doggerel."

—It is one of the strangest infatuations of religion that God needed it. So men have brought sacrifices to placate him, uttered prayers to persuade him, sung psalms to please him, and with a thousand rites and ceremonies fondly fancied that they have been serving God. But God cannot be glorified when his children are enslaved, or oppressed, or miserable, or wretched; and when his children are happy and free, God is glorified already. If he is infinite, then he is unchangeable and conditionless; he can neither be pleased nor provoked, complimented nor offended, gladdened nor angered, praised nor blamed, appeased, placated, or bribed. It surely cannot be of great concern to him who made the unvalled temple of the sky inlaid with suns what the mutterings and genuflexions of men are in the temples made with hands. Religion has imagined that there were certain ceremonies—baptism, for instance—of vast moment to

the infinite. Some have contended that unless a man were baptized he could not be saved; until that act was performed God was helpless; he couldn't do a thing for him; the most he could do was to put him on the waiting list. Unbaptized infants were believed to slip at the magical touch of death out of their mother's arms and God's into eternal night. Some have contended that the very form of the ceremony was of great importance to the maker of worlds; others have said that the form was not so particular; still others have contended that the infinite maker of constellations and stars would not even consider anything except immersion. They probably thought that, since he had made the world three-fourths water, he intended they should use plenty of it.—Dr. F. E. Roberts.

—The crucifixion of Christ and the causes which led to it was the subject of the Passover sermon which Dr. Emil G. Hirsch delivered before the congregation Temple Israel last night. His sermon was an argument against the contention that Christ was tried and executed by the Jews. He held that Christ was executed by the Romans at the instigation of the priests because he had driven their agents, the money changers, out of the temple.

"Christ did not teach a new religion," said Dr. Hirsch, "nor a new system of ethics. All his religious teachings were already incorporated in the Mosaic law. Even his golden rule had been taught by Hillel thirty years before. Crucifixion was a Roman punishment. It was not used by the Jews.

"The whole trial, as reported in the gospels, is an impossibility from the Jewish standpoint, as no Jew could be tried or executed on a holiday or Sabbath, nor could he be buried on the eve of the Sabbath. All that proved that Jewish law had no part in the death of Christ. Only the clan of priests and the Roman authorities had an interest in the death of Christ.

Dr. Hirsch is one of the ablest and most liberal and popular rabbis in the

Jewish denomination, and no doubt he tells the truth in relation to the crucifixion, if any such occurrence ever took place. How much the Jews have suffered on account of this falsehood for hundreds of years. It is another of those crimes that history, when truly written, will be charged up to the Christian preachers and Christian religion. They seem to be always ready to follow St. Paul's teaching that they are justified in lying when it will "resound to the glory of God."

The Progressive Thinker, which, by the way, is one of the best and ablest conducted Liberal papers, under the title of "Who Is the Liar," goes after the Rev. Dr. Haldeman as follows:

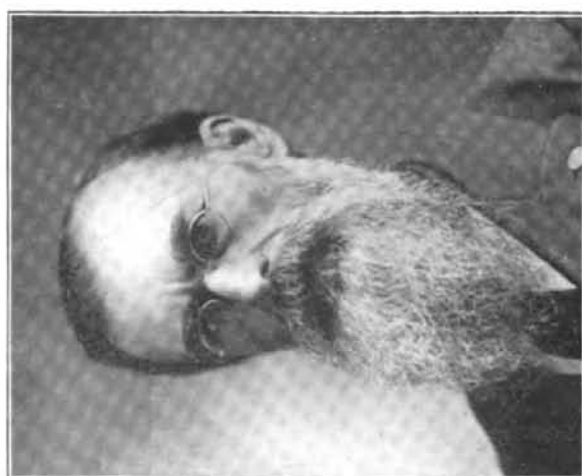
An illustration of the lengths to which rabid anti-spiritualism will carry a man is afforded by a New York preacher, as stated in the daily papers. Before his congregation in the First Baptist Church, Sunday, April 6, Rev. Dr. Isaac M. Haldeman attacked Rev. Dr. Isaac K. Funk, who recently told of having talked with the spirit of Henry Ward Beecher through the agency of a medium.

"No matter how godly the man," said Dr. Haldeman, "I say that any minister of the gospel or any Christian man who says that he has seen and talked to another minister of the gospel through a spiritualist lies. Only evil spirits appear to men after death, and surely Mr. Beecher's would not be an evil one. It is daring hellfire to go to one of these seances."

It must be said that the Rev. Dr. Haldeman's words exhibit the "spirit" of orthodoxy pure and undefiled.

But if "only evil spirits appear to men after death," what must be said of Peter, James and John when on the mount they are said to have seen Moses and Elijah (spirits) and declared, as many another attendant at a seance has done, "it is good for us to be here"?

Were Moses and Elijah "evil spirits"? Or has not Rev. Dr. Haldeman, in the excess of his bitter zeal against spiritualism gone wildly astray from the truth?



S. W. DAVIS

Editor "Humanitarian Review"

(See Page 42)



F. H. HEALD

Editor "Higher Science"

(See Page 422)

FREE THOUGHT MAGAZINE

JULY, 1903.

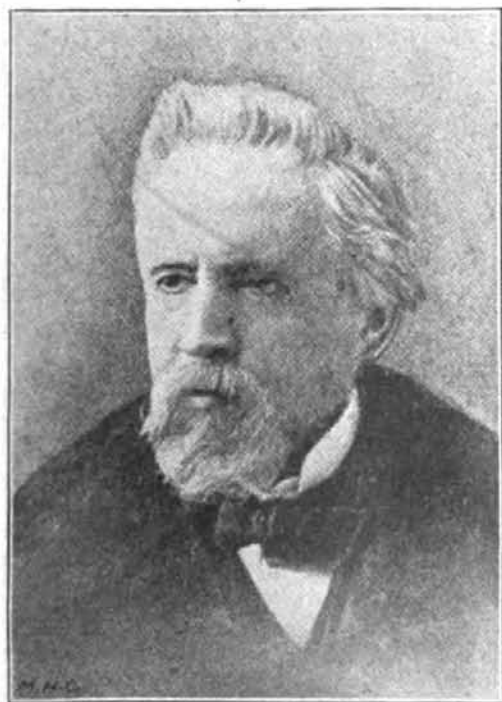
A RATIONALIST PROPAGANDA.

BY GEORGE JACOB HOLYOAKE.

AMERICAN readers will hear with interest that the Rationalist Press Association, formed in London a few years ago, is succeeding beyond all expectations. It has sold, I understand, more than 50,000 of a cheap edition of Mr. Herbert Spencer's work on Education. All its re-

prints, too many to mention here, have marvelous sales. Mr. Mangasarian's "New Catechism," was one of its publications. The Association lately held its annual dinner in the Council Chamber of a great restaurant in Holborn, London. The company was larger and more distinguished in literature and rank, than ever before celebrated the success of a Rationalist Propaganda. I had the honor to preside on the occasion. An incident I related was intended to justify the support of this Association.

The late Rev. Dr. Joseph Parker, the luminous preacher of the City Temple, recorded in his life of himself what took place in the debate I held with him in his Banbury days, 1854. I cited the case of Stephen, who was



GEORGE JACOB HOLYOAKE.

killed by the torture of stones, which torture could be prolonged according to the malignity of his assailants. I asked, "Did Stephen find the Lord a present help in his time of sore need?" Dr. Parker confesses

in his "Life" he was unable to answer my question, and "asked the Lord what reply he could make and the Lord told him." The answer was "Stephen must go on being stoned, but must pray for his murderers." This might be noble advice, but it was not deliverance. That was my question. It follows from this incident that if clerical advocates of dogmatic error may obtain the personal assistance of the greatest authority in the universe—the friends of Rationalism—who are without any such advantage—need all the support that friends of reason can give them—seeing that Infantine Rationalism has to go forth alone to combat the fully-grown powers of superstition and darkness.

The Rationalist Association has been founded on the conviction that people are not half so cautious and wary in bargaining in the markets of God as they are in bargaining in the markets of the world. It is not presumption or prematurity to say what Locke said so long ago, who wrote: "We see men frequently dexterous and sharp enough in making a bargain, who, if you reason with them about matters of religion, appear perfectly stupid." It is time efforts were made to decrease that stupidity.

Mr. W. E. Forster, to whom we owed the School Boards of 1870 was counted, when he was in the Cabinet, one of the wariest Yorkshiremen on any stage—incurred one day incurable contempt for years, because he did not notice one whom he wished to see, until he saw Mr. Bright greet him, who was the most important delegate of the Leeds Conference, where they met. All the while Mr. Forster wished to greet Mr. Cowen who passed him unnoticed, because Mr. Forster, being shortsighted did not see him. Mr. Cowen, as proud as he was modest, resented for years, Mr. Forster's overtures afterwards made. It has often occurred to me that there are men with shortsighted minds, as well as shortsighted vision. Advocates of Rationalistic progress are discouraged because others are not at once enraptured with the pleasant prospect of reason, which they do not see when brought near to them. Their indifference is no cause for discouragement, no occasion for censure. What is wanted are Rationalist opticians to supply exploring telescopes which shall bring the land of reason into their view. This is what this Association is doing and what is being accomplished by the admirable works and reprints the association has been generally enabled to issue.

Some persons seem born with the morning sun on their minds—some sciences seem to be similarly endowed. Rationalism is one. It

deals with Reason as the surest pathway to light. New discoveries in nature and mind—which can be trusted—disclose themselves to the Rationalist. He lives in the perpetual dawn of new Truth, and enters upon a day which knows no sunset. Therefore we may apply without his regret the lines of Herbert, to the day of Reason.

“Oh day, so clear, so calm, so bright

Bridal of the earth and sky.

None need mourn for thee to-night

For thou shalt never die.”

The despondency of late years expressed, whether public opinion is going backward is answered by the experience of this association. When I first became a publisher, you could not have given away 500 copies in a year of works of which we now sell 70,000 in six months. Multitudes are now ready to enter the new realm of Rationalism. In my time Parliament was full of members of the Lord Hugh Cecil class. Then they were a crowd. Now they are so few that they are called “cranks.” The promoters and supporters of this association take good heart for they have good prospects before them. The slow but never retreating march of Rationalism is well described by an American poet.

“Winning by inches, holding by clinches.

Standing for truth and human right.

Many times failing, but never once quailing

Thus the new day comes out of the night.”

These were four lines from a poem recited at Washington when Mr. Frederick Harrison was there to deliver the oration on Washington. They belong to the happiest lines descriptive of human progress.

Eastern Lodge, Brighton, England.

CONSTRUCTION AND TIME TABLE OF THE UNIVERSE.

BY DANIEL K. TENNEY.

A N ingenious and enterprising philosopher, Mr. Franklin Heald, has devised and is ardently advocating a new theory to account for the origin of the earth and the other orbs of the solar system. He publishes at Los Angeles, California, a monthly magazine called "The Higher

Science." It is devoted to the propagation of his new cosmic philosophy and to an appropriate assault upon antique theology. It is an interesting and well conducted magazine and deserves a hundred thousand subscribers.



DANIEL K. TENNEY.

His cosmic idea seems to be that "the sun is a vast globe of fire 146 times hotter than the Drummond Light, and therefore, almost constantly exploding the solid matter, which is always falling back into it, into gas of tens of thousands of times its great bulk," and that this expanded gas is rapidly hustling to the limits of the solar system, where it gradually cools off, concentrates into planets again and starts back on a return journey to the

sun. When one of them finally collides with the sun, it reproduces, upon the parent body, precisely the same kind of heat and expansive gas that were employed in casting it forth. Thus, the energy of the sun always remains practically the same and is forever engaged, by expansion and contraction, in sending forth currents of atomic matter, consolidating them into revolving globes, and by and by, grabbing them all back again. This theory the inventor calls "The Procession of Planets."

The planet Mercury is leading the present procession and will first jump into the sun. How high Mercury will rise in the solar thermometer is not stated. Next, beautiful Venus will re-enter the torrid abode. Then our good earth and all its inhabitants will land in the bosom of old Sol. What a whipping and whaling and gashing of teeth there will be! But it will come out all right, for "in the twinkling of an

eye" all will be expanded again into colorless gas and fired out to the limits of the solar system, once more to be refrozen and condensed into new planets, bearing names as appropriate, probably, as those which before adorned them. I suggest Sampson for Mercury, Delilah for Venus and Rockefeller for the earth. He is certainly after it.

If this recent cosmic conception be correct, the sun is doubtless glad to be temporarily relieved of the expanded atoms, retaining within its inner consciousness, full knowledge, that when they return again, in bunches, to the old homestead, they will get a warm reception. It will be akin to the return of the prodigal son, but there will be no "fatted calf," unless, perchance, some careless comet be utilized for that purpose. Fricasseed comet ought to be toothsome in the celestial world. But this hypothesis, like some others, has not yet been demonstrated.

This new procession theory has certainly more to commend it than has that of Laplace, known as the nebular hypothesis. By that cosmic scheme, the reader will remember, the planets were cast off bodily from the sun as molten matter, the first one being Neptune, which is now about three billion miles from the sun. This was expelled when the sun itself had necessarily a diameter of about six billion miles. It has since cooled off and shrunk so that its present diameter is only about 870,000 miles. In the meantime, the sun has given centrifugal birth to the earth and all the others. All of these are growing colder and colder and each one is going to fall back into the sun after a while. By sudden contact, this will renew and increase the solar fires. In time, the sun and all the rest are to be frozen up and go into cold storage forever. The new procession theory is an improvement upon that old one, for, though it cools off the planets, it preserves the heat of the sun forever. A very ingenious and economical scheme, certainly, as it requires no universal refrigerator plant!

I am not much of an astronomer and do not believe the author of the procession theory knows any too much about that sky searching science. In these pages, on several previous occasions, I have demonstrated the fallacy of the old nebular hypothesis, above alluded to, reduced it to its original atoms and destroyed the atoms. So it is not necessary for me to devote more time to that fallacy. My opinion is that the "procession of planets" theory is equally destitute of substantial foundation. It assumes, for instance, that the sun has ever been an intensely heated body whirling in space, converting its heat into expanded mat-

ter and thrusting it upward to the limits of the solar system, where it is cooled down, and once in a while solidified into a planet, first one and then another. These immediately proceed to revolve back into the sun so as to feed the original fire place with ample fuel and thus enable a renewal and perpetual succession of planetary construction and destruction. All our planets originated and will end in that way. This would certainly be an economical method of planet building. It wouldn't cost a cent. But would it not be pretty severe for the good people who happen to be inhabiting the earth, when the sun shall grab and devour them all, or in more dignified language, "when the heavens and the earth shall roll together as a scroll?" I reject the doctrine on humanitarian grounds. It would be worse than a Russian-Jewish massacre, or a Mosaic conquest of the Midianites.

Upon what scientific ground can be based the assumption that the sun is a hot body, shedding its heat perpetually through the solar system? Upon what safe ground can it be contended that the assumed heat of the sun is renewed, from time to time, by planets falling into it? Nothing but fertile imagination has ever given rise to any such theories. No planet or other inhabitant of space, of any importance, has ever been seen, or is known to have fallen into the sun, nor has it been demonstrated that any of them are permanently approaching the sun. The earth keeps the same position in the solar system as it did when astronomers first attempted to locate it as one of the celestial spheres. So do all the rest of the heavenly host within telescopic vision. No ancient Hammurabic or modern law of science has ever demonstrated that anything, other than meteoric matter, has ever fallen into the sun, or that its supposed heat is much supplied in that manner. Nor is it anything but a visionary idea that the sun is any more a heated body than is the earth and all the other starry spheres. Such ideas are cosmic superstitions, handed down to us from the past, and are akin to the many theological notions which are innocently accepted by the human family. All are purely visionary, and so far as I can see, without substantial basis.

We know that the sun exists, as well as the earth and all the starry host. We know that all these bodies are ceaselessly revolving and rushing through space with almost inconceivable velocities. We know that such revolving bodies, like the ordinary whirling dynamos used at electric supply stations, engender and set in motion electric energy, which circulates only in currents, to and fro, and which evolve light, heat and

power, when appropriately controlled. But the dynamos are not in a heated condition. What right have we to assume that the sun is heated? None whatever. It is a popular idea, accepted by many scholars, that the sun sends forth to the earth, in some mysterious manner, both light and heat, as such. It does nothing of the kind. Above our atmosphere is a realm of absolute cold and darkness. Every scientist knows that. How can heat and light, as such, proceed through such cold and darkness and reappear here as heat and light again? It is impossible. The idea is even ridiculous. The explanations which have been given to support it are equally ridiculous. Electric currents, however, are known to proceed from the sun to the earth continually, and from the earth to the sun correspondingly. The to and fro circuit is continuous between them and between all the other tenants of the sky of proper polarity. All of these, like the earth, are surrounded by an atmosphere which contains, in atomic condition, every chemical element of which the respective globes are composed. The currents of electricity, interchanging between them, and coming in contact with atmospheric atoms, engender heat and light by friction and retardation, just as does the electric current struggling through the coil of an incandescent electric lamp. This is the known law of electric currents. No heated, incandescent sun is necessary. None exists. No falling planets are necessary to rekindle fires which never had existence and are not needed for the work. No planetary stuff ever proceeded from any such source. It is quite true that atoms of the planetic atmospheres sometimes concentrate into meteoric bodies and descend to the earth, and doubtless to the sun and planets as well. Like quantities of atomic matter, by chemical causes, rise up again to take their place. The forces of nature attend to that. The equilibrium must necessarily almost be maintained. There is no evidence that any heavenly body is receiving material from any other, never to be returned. Otherwise, some celestial Pierpont Morgan will ultimately absorb the whole.

It is by no means a demonstration of science, that any of the occupants of space are intensely heated on their surface, or radiating heat and light into space, as such. All are doubtless intensely heated in their interior, as is the earth. This heat is caused and continued by the gravital pressure of the external matter upon the interior. The surface of each is gradually moving toward the center and the central matter toward the surface by means of earthquakes, volcanoes, subsidence and

unheaval and other well known causes. These movements cause internal heat and a potentially molten condition in the interior of all the great globes. Other forces, continually playing upon and arrested by them, cause such heat also, and doubtless the retarded electric currents, interchanging between the globes, have a similar tendency. Not one of them is growing materially hotter or colder for any reason known to us. All are attending strictly to business in their accustomed orbit. To assume that they are not is simply nonsense. Evolution prevails with animal and vegetable life on the earth, and doubtless on all the other globes. There is no evidence that it has furnished the material or operates in the construction of the globes themselves.

We are told by competent astronomers that there are seventy-seven million suns visible through the modern telescope and that some ten billion revolving worlds exist within the range of telescopic vision. Some of those suns are thousands of times larger than our glorious solar orb. The great French astronomer, Flammarion, announces that the star Arcturus has a diameter eight thousand times larger than the sun, being about seven billion miles in diameter, or a billion miles larger than the entire solar system. I was not with Flammarion when he measured it and cannot vouch for the accuracy of his French tape line, but we have no reason to think he would deceive us, in a small matter like that. Are those seventy-seven million suns all engaged in thrusting out "colorless gas of expanded matter" to the confines of their respective influence, cooling them off into new planets to take the place of the ten billion already existing, which are being gradually drawn back again for use as fuel, to keep up the procession? I doubt it. Is colossal seven-billion Arcturus engaged in the same business? What a great mess of planets he must have expanded into glorious existence and consumed again with fire, during his long life in the celestial realm! It is thought by some that he was at work long before Columbus discovered America! But this, of course, is only a hypothesis. In such I do not much confide. Give me the cold facts. I am ready to do the necessary heating and expanding myself.

In discussing the great celestial question, here involved, it will be noticed that I have avoided the use of technical nomenclature, announcing only facts easy to understand. This policy was adopted, assuming that possibly, now and then, one of your readers might be as ignorant of astronomy as some of the cosmic philosophers who are seeking to

load off onto the public the great burden of wisdom which they assume to possess. I hope to be excused for avoiding the mathematical demonstrations so customary in treating upon matters in the heavenly realm.

THE DEVIL AND THE SEVENTH-DAY ADVENTISTS.

BY J. M. PEEBLES, M. D.

IT is well known to the most of your readers that the center of that religious sect known as Seventh-Day Adventists, is Battle Creek, Michigan, a growing city of 30,000. These Adventists have in this city a large tabernacle for worship, a new capacious sanitarium, a college building, and had a very large printing and publishing institution. This was recently swept away by fire.



J. M. PEEBLES, M. D.

This "Christian" sect par excellence, strenuously believes in the personality of the devil, the Garden of Eden story, the fall of man, the vicarious atonement, the immediate coming of Christ and the end of the world by fire.

This little sect, excelling the Mormons in propagandism, are exceedingly bitter upon Freethinkers and Spiritualism. They declare that the devil, or Satan, is at the bottom of mesmerism, mental science, the higher criticism and Spiritualism, stating emphatically

that its first preacher was the devil in the form of a serpent in Eden's mythic garden.

Bearing their bigotry and receiving their little orthodox tracts through the post office with a late leaflet thrown upon my door-step, misrepresenting my writings, till forbearance had ceased to be a virtue, I have written and distributed freely among them a severe and scorching epistle, from which the following are extracts: * * *

But what about the devil? There is no class of people that think so much, write so much, and preach so much about the devil as you Seventh-day Adventists.

Permit me to propose the following questions:

First—Who made the devil? If not self-existent, he must have been made.

Second—When God made and, in Genesis, pronounced His works “good, very good,” did this include the devil?

Third—If God made him, when did he make him,—and for what purpose did he make him?

Fourth—Does not the power to make imply the power to unmake? Then why does not God “unmake,” destroy, or KILL this personal devil, and done with him forever?

Fifth—What intelligent, rational man in these days of science and research ever saw the devil?

Sixth—Would it not be better, wiser for you Seventh-day Adventists to think less about, and dwell less in your sermons about the devil and Satan, and more about angels, spirits, justice, mercy, beneficence, and that charity which “thinketh no evil?”

Honestly, brothers, if you were God, with the attributes of love and infinite power as ascribed to Him, would you not promptly destroy the devil? I believe you would, and so I believe you to be better than the God you worship.

Honestly, if you were omnipotent and omniscient, foreseeing the end from the beginning (as did God), would you have created an angel, or a “cherub,” knowing that he would rebel, raise a war in heaven, appear in the form of a serpent in Eden, and later roam up and down the earth ruining human beings? Would you?

Honestly, if you were an all-powerful God, just and merciful, would you consider that you were doing the fair thing by your created children to, in some way, let loose the devil and his satanic imps to tempt them, and to ruin them, and at the same time, BAR AWAY FROM THE EARTH ALL GOOD ANGELS AND GOOD SPIRITS to counteract Satan’s influences? Would you so indirectly play into the hands of the devil, aiding him in his alleged wicked work?

Honestly, if the devil in which you believe is the author of all these “isms,” including “Christian Science, the higher criticisms, and Spiritualism;” if he is gaining ground on God and Christ, converting multitudes to Spiritualism and “obsessing mediums,” why in heaven’s name do you not cast these devils out? Jesus commanded believers to do so. Have you ever cast any out, or attempted it? If so, when and where?

I have heard of you rubbing a little oil on a few sick people and praying over them, but they died just the same. Though professing to be believers in Christ, the promised "signs," it seems, do not follow you. (Mark 16:17-18.) You do not "speak with new tongues;" do not "cast out devils;" do not "take up serpents;" do not "lay hands on the sick;" but, seemingly, have more faith in surgical instruments and water-jets than you have in prayers of "faith," or the New Testament "signs," "healing gifts," etc.

Seventh-day Adventist tract writers and preachers tell of the "immoralities of Spiritualists." Let us see. This matter, touching you, is distasteful to me, but I shrink from no duty. It is statistics that tell. Before me lies a book of about one hundred pages, by M. E. Billings, of New York, entitled, "The Crimes of Preachers." It is a gruesome, horrible history, giving (inclusive from May, 1876, to May, 1882), the names of the preachers, their denominations, the nature of their crimes, and the penitentiaries in which they were incarcerated. They number 3500. Coming down to a later date, take the biennial report of one State, Kansas. Here is the official report, giving the religious classification of 1895-96:

Methodist	343	Lutheran	23
Presbyterian	41	Dunkard	5
Campbellite	61	Congregational	6
Evangelical	3	Episcopalian	12
United Brethren	9	Hebrew	2
Adventist	9	No religion	106
Quaker	6		
Baptist	182	Total prisoners	894
Catholic	83		

Here are nine criminal, imprisoned Adventists—and yet, Seventh-day Adventists tract-writers prate about "the immoralities of Spiritualists!" Could impudence and audacity go further? Go, you preachers, and convert your striped-clad convicts in penitentiaries before you further dilate upon the sins of Spiritualists who do not profess to be "saints" par excellence, but are generally considered fully your peers in morals, and vastly your superiors in intelligence and culture.

Afar back in these forty-five and fifty years ago, Adventists told us in tones as terrific as sepulchral, that we were living in the "last days;" that the "end of the world was at hand;" that the "second coming was at our doors;" that "the Lord Jesus was about to appear in the clouds of

heaven to judge the world and destroy the wicked root and branch." And yet, this goodly old world jogs on, giving us singing birds, yearly seed-time and golden harvests. And, incomprehensible as it may seem, Seventh-day Adventists themselves, in face of the looked-for immediate coming of the Lord Jesus, are putting off "selling what they have," and "distributing it unto the poor," according to the command of Jesus (Luke 18:22), and, instead, are building new sanitariums, purchasing the luxuries of life, buying at reduced prices, securing more lands, enlarging their barns, putting under their structures the strongest stone foundations; in brief, trading, building, and laying up "filthy lucre" very much like surrounding "sinful people," which people, by the way, are privily asking, "Is there not some unholy hitch here between their belief and their practice? Are they sincere? If the Lord Jesus is about to come, and the world so speedily end, why their struggling and hustling to lay up the precious treasures of earth?"

Mrs. E. G. White, the corner-stone visionist of these Seventh-day Adventists, often interchangeably using demon, Satan and devil, (all unlike in the original) became so familiar with Satan in her visions—rather psychological hallucinations—that she described him as he was when an angel in heaven and as he now is. She says in her volume, "Early Writings," (page 24), "Satan still bears a kingly form. His features are still noble. * * * That brow which was once so noble I particularly noticed. I saw that he had demeaned himself; that every good quality was defaced, and every evil trait was developed. His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh hung loosely about his hands and face. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance which made me tremble, etc." * * * "Satan was seeking a dispute with Jesus concerning his being the Son of God, and Satan, to manifest his power, (page 27) carried Jesus to Jerusalem and set him upon the pinnacle of the temple and there tempted him," etc. Now mark! This devil of the Seventh-day Adventists has, according to their oracle, Mrs. White, a kingly form, a noble brow, a receding forehead, cunning eyes, and a "large frame with the flesh hanging loosely about his hands;" and yet, strange, strange to tell, "seven" of "Him" were "cast out of Mary Magdalene." (Mark 16:9.) Luke's account reads, "Out of whom (Mary) went seven devils." As aforesaid, I am skeptical concerning the devil, or Satan, and the more so since reading the conversations and familiar descriptions of him and his extreme unprincipled naughtiness, by Mrs. White; and so, I further press the query: why, providing he exists, does not Almighty God kill him, annihilate him, or put him to sleep with the rest of the Adventists "soul-sleeping dead?"

This Mrs. White, who is to Seventh-day Adventists what Mrs. Eddy is to the Christian Scientists, declares most positively that she has seen

Satan, and she has given the above minutest and clearest description of him that I ever read.

And now then, since the devil has "a noble brow," "penetrating eyes," is capable of "deep thought," and whose industry was never questioned, is he not worth—really worth saving? Origen of the third century, so thought, and so do I, and further, I believe in the salvation of these Seventh-day Adventists, basing my belief largely not upon their superior moral worth, but upon this text in the Holy Bible—"The Lord preserveth the simple."

Battle Creek, Mich.

APOLLYON AND THE SCABS.

BY F. M. HOLLAND.

"Scab! Scab! Polly hates scabs. Marjie hates scabs," screamed Apollyon.

The young stranger, who was greeted thus by Marjie Gordon's parrot, smiled as he walked on into the village. Soon he began to pass groups of loungers who scowled, and meet bevvies of factory girls who jeered at him, and plucked away their skirts. On he went to the hotel, on which was painted "The Rights of Labor." Many of the windows were broken; and when he asked if he could have dinner and a room, an old woman, who was sitting with folded hands in the office, said, "I wish you could, sir; but you see I was mobbed last night. 'Next time, dynamite' they said. And just because I had outside men staying here. They're all gone now. And I've been to every painter in town; but not one of 'em will set a pane for me, though the nights are getting chilly. I've got plenty of glass all ready."

"Then you'd better let me tack some in for you."

"All right, and I'll get you as good a dinner as I can. They won't let me buy meat."

From her he learned where to find Robert Douglas, an engineer to whom he had a letter. The old man had been working there for thirty years, and had saved money enough to buy the whole of what was called Douglas Hill, on the other side of the railroad station, and to build himself a fine, large house. He was just beginning to sell building lots, when the strike broke out. It was not long before all the men at the pumps were ordered to quit work, and most of them did so; but Douglas stuck to his post, although his fireman left him. He got what help he could from tramps and kept on, in spite of being fired at twice. He had been highly respected previously, and had been

elected an elder of the church. Now he was urged to resign; but he answered, "I am none the worse an elder, for being a member of the Church Militant."

At the pumping station, our young friend found two elderly men. One of them, whose dress showed him to be the engineer, was saying, "I know you mean kindly, Neighbor Gordon; but I've thought it all out, and my conscience says, 'Robbie Douglas, stick to your job.' The company's treated me better than any union would, and the mine shan't be flooded just yet. No! I don't carry any revolver. The average man can stand a pound of lead, and I'll take my share."

At this the man from outside came forward, saying, "Your pardon, gentlemen, I have a letter to you, Mr. Douglas. My name is Blake."

He and Douglas worked together in spite of the strike, and he was soon accepted as a member of the family on Douglas Hill. As the two pumpers came home afternoons, they were always greeted loudly by the parrot, and the little boys who followed them repeated jubilantly his cry of "Polly hates scabs! Marjie hates scabs." These speeches had been taught to the bird by Jim Gordon, who found nothing better to do after he left his place of fireman to Douglas, but was often in worse company than that of Apollyon. Jim's sister, Marjie, worked in the silk mill, and her wages were the main support of the family. Her father could do nothing but raise their potatoes. His skill as a miner had brought in three or four dollars a day, before the strike, and he had earned enough to build several houses. This fact, however, prevented his getting any money from the relief fund, though he could not collect any rent. No wonder that they all hated "scabs."

One cold and rainy afternoon, Blake and Douglas passed Gordon's house without hearing a word from the parrot. His cage hung outside with the door open, and the engineer said, "I doubt Polly has struck, too."

Scarcely had Blake mounted the hill, when he heard a plaintive voice say, "Where's Marjie? Dear Marjie!" He leaped the fence, and soon found a very wet bird shivering under a juniper. Apollyon was still sufficiently himself to bite sharply; but he was carried, nevertheless, to the Douglas kitchen, where he ate, as little Archie said, "like a devouring angel." As soon as he put his head under his wing, Mrs. Douglas made him a nest in her best basket, and told Blake to carry him back to Miss Gordon that evening.

Marjie was stiff enough at first, but soon became aware that she was treated with the utmost politeness.

"One good turn deserves another," said she. "You have heaped coals of fire on poor Polly's head. I almost smell burned feathers. But you must pardon me for reminding you that you have much more dangerous enemies."

Blake bowed.

"And they are dangerous, because they feel sure they are in the right. It is none of my business, but you may like to know why our people are so hard on strike-breaking."

"I really wish you would tell me."

"Well, I am only an ignorant girl. I have been in the mills ever since I was nine years old, when I went into raveling, at twenty cents a day. My brother was a breaker-boy at eight. Our young people have spent all our lives in these mills and mines. Our fathers came here because the companies offered them steady work, and land on easy terms. We have made our homes here, and put all our savings into them. Our churches and our friends are all here, and we don't want to live anywhere else. We've no idea of going off after work. That's the way the companies wanted us to feel. Why, one of the big coal men made a speech here last Christmas, and said he looked on our men as his partners, and should always consider our interests as his. Now, you and I know that prices have been going up. Isn't it fair that wages should rise too?"

"Certainly, Miss Gordon."

"They were low enough here, except for highly skilled miners, like my father. Think of the breaker-boys at forty cents a day, and the common laborers at two dollars at most, for only three or four days in the week! So our men talked it over. They agreed that if every one were to ask for himself, some might get more than they deserved, but most of them would gain nothing. The work of showing which of the wage-earners had the strongest claim to better pay could be done by no one so well as by their union; but the companies would not recognize it. Now, Mr. Blake, was not that mean?"

"Yes, I think the leaders of the union ought to have been heard as ambassadors."

"So our men decided to stop work, until they could have a hearing, through the representatives they had chosen. They did not want to

lose their jobs, and they were ready to go back to work as soon as they could have better terms. Now, Mr. Blake, how would you have liked to have the company say, 'You can work here on our terms, or you can go and work where you like?' How could our family, for instance, afford to move away, and leave all our savings behind? Can you blame those strikers who don't feel kindly towards men who come here from outside after work?"

"Ah, now I understand why the little boys tell me, that I stole your brother's job."

"Just so," muttered Jim Gordon, who was staggering in, past the open door, and had been drinking freely.

Marjie apologized, and Blake took his leave.

"If I had been there," said Douglas next day, "I'd have told her, that her friends drowned their jobs when they tried to drown the mines. As for partnership, that was shot dead by the bullets that went through my door, with me knocking at it, and little Archie running to let me in. It's well you let her have the last word, though. She'll have more to say to you, and she's a bonnie lass."

In fact, the young people did meet often, especially on Sunday afternoons, and Blake found some sympathy, as he told how he had lost his place as teacher in a manual training school, because coal was so scarce as to keep it shut, like many other good institutions.

Plainly he was more of a man than any of the young strikers, even Yanko Simuralt, though he was a local officer of a labor union. Most of Yanko's time was given to euchre and poker, and he had won a good deal of money; but about this time his ways of shuffling and dealing came under more sharp watching than he liked.

One Sunday evening he came in gaudy array, as he had often done that autumn, to Marjie, and told her that he was going to be a conductor on a railroad in central New York.

"Where there is a strike?" asked she. "Are you going to help break it?"

"Well, I don't see any better way to make money enough to marry you."

"Now, you're taking altogether too much for granted."

"You must have known what I expected, Marjie."

"I am sorry you are disappointed, Yanko, but I'm rather disap-

pointed in you. And haven't I often said I'd never marry a strike-breaker?"

"A 'scab' you used to say. You've changed a good deal since that sneak of a Blake came here. You may marry a scab yet."

"Mr. Blake has taught me the difference between a gentleman and a gambler."

"You'll be sorry for saying that, and he too, Miss Gordon."

"Good night, and a pleasant journey, Mr. Simuralt."

She saw him next day whispering eagerly to her brother, and kept her eyes open. Jim bought a fresh supply of neckties that afternoon, and said he must have his shirts and collars ironed before Tuesday night. His mother wanted Marjie to help polish them, but the girl said, "No, indeed. I'm the dearest laundress in town. I earn too much at the mill to afford to stay out. Why not get one of the Simuralts?"

"They have a big washing this week," said Mrs. Gordon, "but there's plenty of women who'll be glad of the chance."

That evening Jim was dressed in his best and off making calls. As his sister was eating supper, Tuesday afternoon, she heard him wind his alarm. He had not done so since the strike began. She lay down to rest early, and without undressing completely. At midnight she heard the alarm and rose quietly. Yanko was whistling already before the house, and Jim soon crept out. Up Douglas Hill they went, and she followed cautiously. They stopped at the old man's house, and Simuralt pried open a window of the wood-shed for Gordon to throw in a bundle which blazed furiously. She saw another man join them, and heard all three run to catch the train for New York. She had filled her hands with gravel, and now she threw it against the chamber windows, and screamed "Fire! Fire!"

"Aye! Aye!" answered Douglas ere long. "This way Blake. I am already here. Who is our friend outside?"

Marjie ran off in silence, but did not go home, for she heard shouts and screams from the next house. This was the residence of Stephen Cameron, who had gone to pump out a mine many miles away. He was shouting "Fire" at an upper window, however, and his roof was blazing.

When she begged him to come down, he said coolly, "My sight is gone, and so are the lassie's wits; and the front door is locked."

On the door-step lay a big lump of coal, which was supposed to be

ornamental. It proved to be the best of keys in Marjie's strong hands, and she led Cameron down safely, while the little servant ran off.

"Shall I go back for anything?" asked the brave girl.

"No, I thank you. My watch and my money are in my pocket, and the furniture is all insured."

"But what has happened to your eyes, Mr. Cameron?"

"Only a little canonizing. The champions of organized labor tried to make a Saint Stephen of me, and you see where the stones hit yesterday afternoon."

"What a shame! How can people say that strikes help the progress of humanity!"

"No! There's not much humanity in them."

Here Blake ran up.

"Oh, Marjie! It is you who saved our lives, and you have saved his, too."

He had never called her by her first name before.

"I am glad I did it," she answered quietly. "But see how the sparks from this house are drifting over the town. You will take care of Mr. Cameron, won't you? I must hurry back."

They found Douglas standing in front of his house. That fire was out, but he pointed to a burning roof below, and said, "Behold the vengeance of the Lord. Thus he smiteth the men of wrath with the flame which they themselves have kindled."

"Then I am needed there," said Blake, and ran off.

"He's a better Christian than I," said the elder.

Gordon's house was in flames, there was not water enough for the fire-engine, and every man was watching his own roofs. Marjie was busy with a few other girls, carrying out furniture, but her father and mother were paralyzed, partly by the sight of the flames, and partly by suspicions about Jim, who had disappeared. Blake worked vigorously beside her, and they both felt themselves drawing near to a union such as might be made in heaven. He took especial pleasure in rescuing Apollyon, who never called him "scab" again. In fact, the bird was out too long in the night air to do much screaming for several months; but he did chuckle, and make a sound very like that of a kiss, whenever he saw Marjie and Blake together, which happened frequently.

GENESIS TO REVELATION.

WHAT do we know of the sources and authorship of the books and other writings of the Bible? By Judge Parish B. Ladd, of Alameda, California.

(Continued.)

Obadiah.—The fourth of the minor prophets. Nothing is known of this man, except what appears in the short prophecy which bears his name. As the book speaks of the capture of Jerusalem and the captivity, it is said he must have lived subsequent to these events. Eichhorn, Credner, Rosenmuller, De Wette, et al. maintain that the contents of the book were borrowed from Jeremiah. Bertholdt (Einl 4: 1627) says no prophet of that name ever lived. Schnusser, Eichhorn, Schultz, Rosenmuller and Maurer assert that Jeremiah's prophecy is an altered form of Obediah's. Ewald says the book of Obediah was taken, in whole, from an earlier work. The similarity between this book and that of Joel is so perfect that some critics say both drew from the same source.

Jonah.—Hebrew Yonah, meaning a dove. Most of the critics agree that the book is an allegory. Bertholdt, Rosenmuller, Gesenius, Winer, et al. say it was intended as a parody on the fables of Aaron, the Dolphin and the wild adventures of Hercules. Von Baur says the book is a compound of Jewish popular traditions and the Babylonian myth representing the sea monster Oannes. To the same effect, see, also, Gerenius Fredricksen and Delitsch. These legendary parables were prevalent among all the oriental peoples which are given at great length by Prof. Stowe, in *Biblethica Sacra*. Grim and some others who dislike to give up the entire story, call it a dream of Jonah. Hermon von der Hardt calls the book an historical allegory descriptive of the fate of Monasseh, and Josiah his grandson, Kings of Judah, Tarshesh, representing the kingdom of Lydia; the ship, the Jewish republic, whose captain was Zadok the high priest; the whale which swallowed Jonah when in the sea was a ship with a large fish at its figure-head. De Wette and Knobel think Jonah a real person; that the book was made for didactic purposes—for perpetuating legendary stories which had gathered around him. Bunsen thinks the whole story was made up out of a shipwreck, where Jonah, being saved, gave thanks to Jehovah, while Krahmer and Jonas think Jonah did prophesy against Nineveh; that the prophecy having failed, he was made the hero of the story. It is said the general opinion of to-day, with

the school of divines, is, that it has no historical basis. This is the opinion of Ewald and Bleek. Selmer says the book is the grotesque coinage of Hebrew imagination. Michaelis, Herder, Sandlin, Eichhorn, Augusti, Pareau and Hitzig conclude the work was written by some pious Hebrew as a rebuke of his people for not being as good as the pagans around them. All agree that Jonah, if such a man lived, did not write the book. Hitzig says the book was written in Egypt in the fourth century B. C. E. Huf-feld, Jahn and Koster maintain that the book was written after the captivity.

Micah.—A prophet of Judah. Claimed to have lived about 782 B. C. E. As to the authorship of the book, Ewald maintains that the two last chapters are the work of different authors.

Nahum.—The seventh of the minor prophets. His origin and the time and place of his writings are unknown; but the genuineness of his prophecy has been questioned by numerous critics.

Habbakkuk.—The eighth in the line of the twelve prophets. Of this man's birth, place and life, there are only apocryphal and conflicting accounts. It is reported in the history of Bel and the Dragon, that he fed Daniel when in the den of lions. Eusebius believed this legend. Rabinical tradition assigns Daniel to the time of the reign of Manassch. The authorities greatly differ on this matter; the most of them place him at the captivity. Delitzsch, in a most exhaustive treatise, fixes 630 to 629 B. C. E. as the time of his prophecy. While the critics do not attack the authorship of the book, they give no credence to its legends.

Zephaniah.—Ninth book of the minor prophets. Nothing seems to be known of this man outside of his book. He seems to have lived about 620 B. C. E., and prophesied during the reign of Josiah. Jahn and Eichhorn say this poet borrowed largely from earlier prophets, especially from Isaiah.

Haggai.—One of the minor prophets; was one of those who returned from exile. His prophecy of the famine as a punishment of Israel was made after the events occurred. The weakness and absurdity of the prophet's writings have been severely criticized by Hitzig and Ewald.

Zachariah.—A prophet. Originally there were two books, one bearing the name of the son of Iddo, the other the son of Berechiah. It is said a later scribe united the books into one, and made such changes as he deemed suited to the occasion.

Malachi.—The thirty-fifth and last of the Old Testament books. As to this book I find no comments.

OLD TESTAMENT TEXT.

A few words as to the original writing is here called for. The text of the Old Testament, as before said, was originally consonantal, which could not be read except by a few Levite priests, without supplying vowel sounds. The correct reading of the text rested on tradition handed down in the Rabinical schools. Neither Jerome nor the Talmud knew of any signs for vowels as late as the middle of the fifth century, Common Era. Even the consonantal text was not fixed until the end of the second century C. E. The dots or marks for vowels and other signs, which were added to make up the Massoretic or vocalized and punctuated Hebrew text, as now printed, were not completed until the sixth century C. E.

CONCLUSION AS TO THE OLD TESTAMENT BOOKS.

From the foregoing we learn that not one of the Old Testament books was written by the party whose name is ascribed thereto as author, unless Malachi and Haggai be an exception. Nor is the time when, or place where written known. Chronology was little known and less observed among the Hebrews, for all their early sacred, and even other writings, contained neither the name of the writer, time when, nor place where written. The nonauthenticity of these books having been clearly shown, what is the result? Any book, paper or other document not written in whole by the purported author, is a forgery. (See Bouvier's *Law Dictionary*; also Webster, Worcester, et al.) The poems ascribed by Chatterton to Rowley; he not writing them; were held to be forgeries (Worcester). The Old Testament books come within this definition.

EZRA THE SOURCE OF THE OLD TESTAMENT BOOKS.

A careful review of the foregoing authorities, while not conclusive, seems to warrant the belief that Ezra, during the Babylonian captivity, wrote, in a crude form, the Pentateuch, the five books ascribed to Moses. These were the books, or writings, which he read to his people on his return from Babylon, 444 B. C. E. Following this event, Ezra, say the critics, was lost sight of for thirteen years; during which time, it is believed by several of the writers, that he, in a crude form, wrote all, or the most of the Old Testament. After this, as all the critics maintain, these writings went through the hands of numerous editors, redactors and compilers, who cut out, added to, altered, amended, sifted out and put in order the material out of which, at later dates, the Hebrew Bible

was made and cut up into books, chapters and verses. In these numerous revisions each editor or redactor wove into the original his traditions, notions and ideas. This state of things continued down to our era, and so radical were the mutations that only a skeleton of the original was left. The ascriptions to the several books could not have been made until the writings were divided into books. These books, as we have learned, were so often merged, and separated, i. e., added to and taken from, that if names were attached to the books as first divided, on such theory new names had to be added or subtracted from the authorship to fit each change. When these so-called authors of the several books had their names ascribed to them, and by whom, is unknown, except as to the Pentateuch, where, it is more than probable, that Ezra at the time of writing it, affixed the name of Moses thereto. But to the discredit of Ezra, we now know Moses was a myth. (See *Dissolving Views in the History of Judaism*, by Rabbi Solomon Schindler, of Boston; also my article on the Origin of the Hebrews in the August number (1899) of the *Free Thought Magazine*.) Since the days of most of these critics, we have had the cuniform writings of Chaldeo-Babylonia, from which most of the stories told in the so-called five books of Moses were taken in whole or part. The creation and flood stories belong to this category; also the Decalogue, the Ten Commandments, which are but an abbreviation of the old Babylonian system of laws. (See Prof. Derlitzsch's recent lecture before the German Emperor; also George Smith's "Assyrian Discoveries and His Chaldean Genesis," and numerous other writers.)

Having concluded the examination of the criticisms and other writings bearing on the authorship, times when and places where the Old Testament books were written, I now proceed to an examination of the authorities touching the authorship, times when and places where the New Testament books and other New Testament writings were made.

NEW TESTAMENT WRITINGS.

As preliminary to the exploration of the New Testament writings, a few explanatory words will be first in order. The four Gospels first appear on the list. As so much has been said by Christians about these gospels having been written in the first century, and by writers about their appearance early in the second century, we should know something about what gospels these Christians and other writers refer to. With the early Christians, every piece of good tidings, whether oral or in writing, concerning the new religion, was called a gospel. Whether any of these,

oral or written glad tiding-gospels, were in circulation during the first century we do not know, for not a single piece of writing of any kind, of the first century, concerning the Christian sect, has come down to our time. I say this most emphatically, notwithstanding the numerous assertions to the contrary. Such assertions are mainly due to ignorance on the subject; but not a few of them are wilful attempts to pervert the truth, made generally by clergymen whose pecuniary interests dominate their integrity. So we have no writings of the first century touching the new religion. That there were numerous oral and written glad tidings—gospels of the second century—we have ample proof. In fact, the Roman world was flooded with them; everywhere the Christians were listening to stories concerning the new sect, and reporting to the priesthood what they heard said about it. These stories, most of them oral, were reduced to writing by different priests, and called by them gospels. It was these gospels which were used and quoted by some of the early church Fathers, whose sayings have come down to us, which are being used by designing men, as proof of the existence of our four gospels as early as the last half of the first and the first half of the second century. Even the gospels which the church Fathers refer to as of the last half of the second century were not our present ones. Before these, the Eastern church, the African church and the Western church, each had a collection of these glad tiding-gospels. Some spurious, some genuine, all mixed in one confused mass. These three collections, we know, from the best evidence before us, did not agree, nor could an argument have been expected under such circumstances. These were the gospels which the early Fathers and later writers, and some of the critics, refer to. The gospels, as we now have them, were not put into their present condition until consolidated by the second council of Nice, which convened 325 and finally adjourned 381 C. E. This was the famous council presided over by the Emperor Constantine, who, with Eusebius, were the only men in that body of any ability; all others, say even Christian writers, were ignoramuses. It was this council which fixed the status of Christ and settled the writings of the New Testament; but notwithstanding this, numerous changes were made in these writings down to the fifteenth century. I have deemed this much necessary in order to lay a foundation for a better understanding of what the critics have to say as to the time of our four gospels, Matthew, Mark, Luke and John. The generally accepted belief,

created by the clergy, is that these gospels were written by their purported authors, and written in the first century.

Matthew.—Signifying gift of Gehovah, whose real name, says Eusebius, was Judas, often identified with Levi (see Michaelis, De Wette, Sieffert, Ewald, et al), who maintain that the name, Matthew, was substituted by a Greek editor for Levi. Strauss, followed by many others, calls the gospel of Matthew an unapostolic composition, originating, probably, at the end of the first century. Some consider it the work of an Aramaen Matthew. Many others assert that it was made at a later time. The gospel in no way designates the date of its composition, nor could it, for its composition was of slow growth from oral tradition and earlier writings. Schleiermacher (Stud U Krit) says this gospel was made up of a collection of discourses for a basis, to which modifications and interpolations were made resulting in the present gospel. This view has been accepted and maintained by Lachmann, Meyer, De Wette, Credner, Wiesler, Cruisius, Ewald, Renan, et al. Disputed by a few only. This gospel, as we now have it, says Ewald, is an Aramaic collection of sayings of the narrative of Mark. During the second century numerous gospels, of every conceivable kind, were afloat. Prof. Norton, following Schleiermacher, Stevens and Paulus, says, at least, the two first chapters are spurious. The church fathers never heard of this gospel, even in a crude form, until the end of the second century (Clement, 189; Tertullian, born 160; Origen, born 185).

Mark.—John was his Jewish name. Mark was adopted later. Papias, Irenaeus, Tertullian and Jerome say Mark was an interpreter of Peter, to translate the Aramaic into Greek; while Lange, Meyer, et al. assert that Mark wrote a gospel of his own from what he remembered of Peter's preaching. Schleiermacher et al. call this gospel spurious. Some of the critics say Mark is an abbreviation of Matthew and Luke, while Weisse, Wilke, Ewald, Hitzig et. al. assert that Mark is the oldest, and that the other two were taken from him. All of the critics agree that the four gospels rest on oral tradition and a few scraps of writing. Molinus says various New Testament books have been attributed to Mark. The weight of authorities put Mark at the end of the second century, if not later. Tradition gives two distinct accounts of the origin of Mark's gospel, one by Augustine, that Mark followed and abridged Matthew; the other by Jerome, that Mark wrote at the dictation of Peter. Baur and his school maintain that the third gospel is a conciliatory combine of Matthew

and Mark, in which Ebionism and Paulinism were left out. Tradition ascribes the time of Mark, in a crude form, to a period after 70 C. E., and that ch. 16: 9-20 were added at a later date. Rues says original Mark consisted of only 1: 21, 6: 48, 7: 27, and 8: 37; that all else has been added and the original changed throughout.

Luke.—Nothing known of him, except from the Acts of the Apostles and from Paul. As both of these have been found to be spurious, Luke is left out in the cold. Some time in the second century Luke, for the first time, appears in the Muratorian canon as the author of this gospel, i. e., a rough draft of the gospel. Since then tradition names him as the author, not only of this book, but of the Acts of the Apostles. As to the time and place of his birth and death all is silence. Semler, Hilgenfeld, Ritschl, Baur and Schleiermacher, dispute the authenticity of Luke's gospel as we now have it. They say the three first gospels were not ascribed to their pretended authors until the end of the second century: that they have since then been revised and greatly enlarged. This agrees with what I said at the commencement, that they were simply floating gospels, in a crude form, nameless and dateless. They had no paternity, no time, no definite source; wayward bastards, made up from oral tradition, and scraps of writings, all from unknown times and of unknown authorship. They floated, as orphans, over the Roman world until maturity, when they were ascribed to their present nominal authors, which, I here assert, was not until some time during the session of the second Council of Nice, which convened 325 C. E.; while some critics, all differing, fix dates from the end of the second century on, I insist that the evidence does not give these four gospels authors until so given by this Nicene Council. The four gospels, as we now have them, except some amendments, were the result of a compromise between the Eastern, the African and the Western churches at this council. Before then, each of the three divisions had its own gospel's and knew none others (see numerous authorities). It was at this council that the three churches, each with its own gospel, and other smaller churches with their gospels, agreed to, and did, by a majority vote, settle on what writings should go into the canon as our present four gospels. Until then how could they have been ascribed to any one? It was this council which made our New Testament, and made it by a majority vote, and this was the council which, the writers tell us, was, with the exception of Constantine and Eusebius, made up a lot of ignorant bishops, with little ca-

capacity to do anything, and this is the council which was almost constantly involved in quarrels, which at times reached such a stage of violence that the emperor was compelled to force adjournment. In short, the whole of Christianity was created in this council, less some subsequent amendments. Tertullion, Irenaeus, Origen, Eusebius, Jerome, et al., charged that Paul was the author of all the original gospel manuscripts. Baur says Luke was revised, altered and generally amended, by a later editor, to harmonize the Jewish and Pauline factions.

John.—Nothing whatever is claimed to be known of John except what appears in the New Testament. Strauss, Weisse, Baur, Higenfeld, Halle, Zeller, Kostlin and a host of others dispute the authenticity of John. Even its staunchest friends among the critics admit numerous interpolations and additions, calling most of the book legendary. The three original gospels were first known as East, South, West Records. The fourth was added, says one of the church fathers, because there were four quarters of the earth. These gospels, say some of the critics, were first mentioned by Theophilus (180 C. E.), but he mentioned no authors; they had none at that time. Jerome says Theophilus arranged the four records into one work. Of course these Records, as they were called, had, at that time (180 C. E.), no authors ascribed to them. So as late as 180 the four gospels were merged into one, and that one without an author. Tatian, who died about 170, compiled, say the critics, what he called a diatessaron, i. e., a continuous narrative arranged from the first four books of the New Testament the gospels. This continuous narrative is, in all probability, the work which Theophilus, ten years after the death of Tatian, arranged into the one book. Thus it will be seen, that as late as 180 our four gospels were but one book, and that book without an author. And, as I before said, these books remained fatherless until given Pators by the Nicine Council, 325 to 381. Eichhorn thinks there must have been one original gospel from which the four were taken. This view supports what the writers say was done by Tatian and Theophilus. Bishop March, partly agreeing with Eichhorn, says there must have been a Greek translation of the Aramaen gospels, with many alterations and additions. As these gospels purport to be a biography of the life of Christ, their subject has most assuredly had a rough and precarious voyage. So far these gospels have been treated separately. Now for a few remarks as to them collectively. Baul tells us that, at least, three of the gospels were written, in a crude form, from tradition, in the latter part of the second

century; that the gospel of John was written after that time, and that all four were from time to time thereafter modified. This opinion has been accepted not only by the ecclesiastical scholars of Germany, but of England as well (*Encyclo. Brit.*). Wescott says the four gospels owe their origin mostly to tradition; that the earliest account of the fourth gospel is legendary; that in it there seems a joint authorship or it was written by an amenuensis. Marcion, a reformed Christian of the second century, charged the fathers of the church with all kinds of fraud in forging gospels. Strauss says by a comparison of the gospels none of them seem to be genuine. It will be remembered that I have heretofore said the New Testament books were finally settled in the second Council of Nice. Mosheim, an impartial ecclesiastical historian, says, "The disputes carried on in this and other councils show the greatest ignorance and utter confusion of ideas; the will of the council was determined by a majority vote, to secure which all manner of intrigue and impositions were resorted to, including bribery and violence, and it was deemed an act of virtue to deceive and lie in the interest of the church." Sabinus, Bishop of Heraclea, in speaking of this council, says, "Excepting Constantine and Eusebius, this council was made up of a lot of illiterate creatures, understanding nothing." Papius, in his *Synodicon* to the Council, says all of the books referred to the council for determination, were put under the communion-table, when the council asked God to take out the inspired ones and put them on the table, and that it happened accordingly. The proceedings of this long council were so disgraceful that, by order of the Emperor, all of the records of their proceedings were burned. Dr. Harnack, in the second edition of his criticisms, says all the so-called utterances of Christ were borrowed. About the middle of the third century, one Ammanius of Alexandria, say the critics, taking Matthew as a basis, commenced to adjust the other three to it. Baur says the epistles of the Colossians and the Philippians, as well as the Acts of the Apostles, are spurious. He further says, before our gospels there existed a primary cycle of evangelical traditions known by different names, as the gospel of the Hebrews, of St. Peter, of the Ebionites, of the Egyptians; all of which are spurious; that no list of New Testament books was made until 360 C. E. This was pending the session of the second Council of Nice, when, as aforesaid, the New Testament books were all made, listed and given authors. *Encyclo. Brit.* says: "The four gospels remain in a shadow; they took their present form only by degrees; they are the

deposits of Christian tradition handed down, first of all, in an oral form before being committed to writing in such a form as we now have them; and this is now an accepted conclusion of every historical school of theologians in England, no less than in Germany, and is largely the result of the Tübingen investigations." Where, O where, are the Christian writings of the first century? John Tindal says: "We have the canon of scriptures already arranged for us; but to sift and settle these writings from the mass of spurious documents afloat was a work of vast labor. The age was rife with forgeries, good men lent themselves to these pious frauds. * * * There were gospels and counter gospels, epistles and counter epistles, some frivolous, some dull, some speculative and romantic. * * * When arguments or proofs were needed by either side a document was discovered to meet the case, and, on which the name of an apostle was boldly ascribed; * * * there was no lack of manufactured testimony."

(To be continued.)

THE BIBLE. By John E. Remsburg. Large 12mo. 500 pages. Cloth. \$1.25 net.

The Truth Seeker Company, 28 Lafayette Place, New York, will publish July 1st a new book about the Bible by John E. Remsburg, the well-known Liberal lecturer and writer. It contains eleven chapters on the authenticity of the Bible, based on the best authorities of the time: thirteen on the credibility of the Bible, ten on the morality of the Bible, and an Appendix in which Mr. Remsburg sets forth unanswerable arguments against the divine origin and in favor of the human origin of the Bible.

Twenty-six pages of index enable the reader to instantly refer to any authority quoted or argument used.

Mr. Remsburg is one of the most careful, accurate and painstaking writers, and his book is a compendium of the latest scholarship and rationalistic thought on the subject. The late Colonel Ingersoll began his famous lecture on the Bible by saying, "Some one ought to tell the truth about the Bible." This Mr. Remsburg has done—done it fully, and done it well. Rationalists will welcome this work, though the clergy will probably antagonize it strongly.

LITERARY DEPARTMENT

LINES IN REMEMBRANCE OF THE BIRTHDAY ANNIVERSARY OF DR. JOHN EMERSON ROBERTS.

BY MYRA PEPPER.

WE know not if the "wise men from the East"
Followed a star to where the Christ-child lay,
Nor, if the gifts of frankincense and myrrh
Were lavished on the virgin mother. But a ray
Of truth gleams forth if truly sought
In history from ancient myth and fable wrought.

We read therein of birth, and life, and death,
Of gods and heroes and their wondrous power
And speak with very awe, and bated breath,
Hold consecrate the year, the day, the hour,
So great a soul was given to the earth,
And count as holy days, their day of birth.

The iconoclastic spirit of the age
Seeks to destroy the idols of the past,
And gives to living Christs the written page,
Rearing to them a monolith to last
When gilded spire and stone have passed away,
Gone with the dust of ages, the world's decay.

Then let us strive in burning words to tell
Of noble deeds, of actions love-inspired;
Of pleas for justice, sounding forth the knell
Of Tyranny. Of hearts for Freedom fired;
And leave the page for future eyes to scan
Inscribed to Nature's masterpiece—A Man.

Not kept in any calendar of saints,
Nor sent by proclamation o'er the earth,
But to the "chosen few," "the day of days"
Is that which marks the advent of thy birth.
No chime of bells nor anthems greet the ear,
But melodies which none but listening angels hear.

Music, made of laughter, joy and song,
 Of heart-throbs rhythmic in their beat,
 Pictures, the happy faces of the throng
 When gladly laying tribute at thy feet.
 Such harmonies adown the ages roll,
 And leave a blessing on the waiting soul.

L'ENVOI.

These lines in natal day remembrance
 Are penned in love to thee,
 Slight token of a grateful heart.
 Could hidden power the words transmute to jewels,
 I would weave them into a glorious crown
 And place it on thy brow,
 Graven thereon the words:
 Humanity's Best Friend.

THE ORTHODOX ARE AFRAID OF THIS!

IN matters of religion I am staggered at the multifarious forms of beliefs and convictions—past and present, especially among professed Christians, yet coming down to vital principles, one finds more unity than actual diversity among the Christian churches. As to the one basic religious idea—concept—there has been and is now in the main, one uniform concurrence, of course, with varying methods of manifestations. It was so expressed in the honest invocations of the Egyptians to their Deity, Isis and Osiris; by the Phoenicians to theirs called Baal; the Scandinavians to Odin; the Greeks to Zeus; the Romans to Jupiter; the Medes and Persians to Spitama; the Aztecs to Huitzilopochtli; the old Mexicans tender petitions to Quetzalcoatl; and the Zunis “yet looking for Montezuma;” the yearning supplications of the Orientals, sent out into an ocean of Brahmanism, Buddhism, Lamaism; the Indigene of the Occident to Manitou; the Hebrew to Jehovah; some to Elohim; and others to the unknown, in all are symbols, the Alphabet of the Inexpressible; but the Christians (from the slums of Chicago to the Kremlin of Moscow), pray in the name of Jesus, to the same God of all—Our Father, who art in Heaven. Repeat this prayer. It is the deepest and profoundest expression of humanity's religious convictions.

After all that has been said and will be said, Religion is genuine and only good if it be vitally vigorous; if it supports and nurtures confidence in, hope and love for self and all; if it gives an appreciation

of the value and importance of life, making it one grand, sweet song, and of the fatherhood of God, and justice in society, quadrated with loyal individuality; if it co-operates with what is good in you against what is not good and convinces you of the necessity and happiness of a continually changing and progressive existence; if it increases your respect for the righteous opinions and consciences of others; if it teaches the nobleness of, and renders Personal Pardon more easy, and estate less arrogant, and duty to self, and justice to all men more dear, the unknown—"the beyond" less illusory—however primitive or crude it may be, when Religion causes the accomplishment of these functions, it comes from the true, the only true source. If it does these things, it is divine, it is good—little or no matter its name.

Stephen D. Parrish, Attorney, Richmond, Ky.

THE MAY MAGAZINE.

BY MRS. C. K. SMITH.

THE Free Thought Magazine for May is full of strong meat. "Milk for babes; strong meat for men." Judge Ladd speaks from a high standpoint. Much information condensed in few words, and made interesting to readers who think, but have little time to search.

Mrs. Garrison shows good judgment in recommending Thos. Whitney's very interesting and timely dissertation. The reader feels to thank Mrs. G. warmly.

Rev. Coverstone evinces liberality when gracing the Magazine with his honest views and convictions. The sole object of discussion should be desire to learn the truth. He says, "Rev. John Wesley was not in favor of Episcopacy." I suppose all readers of church history or the life of John Wesley know that he protested against his followers in America calling their assemblies churches, and for a long time they were simply called "Methodist Societies." That John Wesley, the founder, was a member of the church of England when he and other philanthropic young men organized in order to prosecute their benevolent enterprises more methodically.



MRS. C. K. SMITH.

That is said to be the way the word Methodism originated. A good way, in my opinion, but many ecclesiastics think differently. I heard an aged orthodox clergyman say that if it was put before him to choose,

death or go to the Methodist communion table he would choose death. "Because," he added, "I know that they do not set the Lord's table and would be guilty. But they, not knowing, do it innocently." This, I call superstition gone to seed.

A similar instance of another class of good people whose teachings are by some orthodox ministers considered soul-destroying, that is, the Second Adventists, who observe Saturday, the seventh day, instead of Sunday, as the sacred day. I heard a hyper-Calvinist minister say that he would rather have a person give his son poison and kill his body than to teach him this soul-destroying doctrine as taught by the Second Adventists! Yet, diverse as are their religious views, they get them from the self-same reservoir, the Bible. Not the fault of the Bible, but the idiosyncrasy of the individuals. Want of Free Thought!

As for the letter that Mrs. H. did not reply to, silence is sometimes the proper answer to give to an irrelevant question, or to one asked in irony or sarcasm, rather than a desire for a truthful answer. Thus, when Pilate asked of Jesus, What is Truth? It is recorded that He spake not a word. A wise lesson, a truth, or a correct sentiment given in the Bible is just as worthy of acceptance as if chronicled elsewhere, or spoken by some modern philosopher. Those who understand not the symbolisms of the Bible and take the entire phraseology literally, are like a boy who, when questioned why he washed his hands so frequently replied, "Because I want to be strong." The Bible says, He that hath clean hands shall grow stronger and stronger! Better to do well because the Bible says so than not at all.

O. W. Holmes says that the "goodness of the men holding to ancient beliefs, is the greatest obstacle to new truth." Is there such a thing as new truth? New only to our consciousness?

1045 8th street, San Diego, Cal.

THE RACE PROBLEM.

(Remarks by Samuel Roberts before the Men's Club of the Universalist Church, 65th street and Stewart avenue, Chicago, April 25, 1903.)

"All truth is safe and nothing else is safe, and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal or both."

FOR the past twenty-five years, I have been combating religious superstition. I believe that all religions are founded upon ignorance, misconceptions, and falsehoods, and that superstition is the warp and woof of every creed.



SAMUEL ROBERTS.

Concerning the race problem, I feel a great deal as the late Col. Ingersoll felt, when he was asked what he would do if he were God? He replied that he would make the people all white or all black, and that would solve the race problem.

We all know that it is the deep rooted prejudice of the whites against the negroes, owing to the dark color of their skin, that causes the colored people to be treated by the white people as an inferior race, depriving them of the privileges and rights which the whites claim and arrogate to themselves.

A few years after the close of the civil war, while a resident of Davenport, Iowa, I realized the full force of the above truth, as I had never done before. One day I stepped into an

omnibus to be conveyed home, and among the passengers was a colored man. Very soon after I entered I heard the driver of the omnibus tell the colored man to "get out." I surmised at once what the trouble was, and I asked the colored man if he had the money to pay his fare; he answered that he had; I then told him, loud enough for the driver to hear, to stay in, and that I would see that he was protected. He stayed there and the driver made no further objections. The man was decent and respectable in appearance, but he was not a white man, hence owing to the color of his skin, had no rights which an omnibus driver was bound to respect. He was man enough, too, to appreciate what I had done for him, and never forgot to thank me whenever I met him.

In mentioning this incident I do not wish to claim any credit. It may be that I am so constituted that I could not help doing just what I did. I believe that it is my manly duty to stand by my fellow-man, whenever he needs a helping hand, irrespective of creed or color. "A man is a man for a' that." Now the question naturally arises, how is this unjust prejudice on the part of the white man against the colored man to be conquered? The colored man can no more change the color of his skin than the leopard can change his spots; and the unchangeable God, having retired from the miracle business, no relief can come to the unfortunate colored man from that source.

Neither can he look for much assistance from the white man; he must, therefore, depend almost wholly upon his own personal efforts and upon his strength of character. He must guard against assassinating his manhood, by tamely submitting to insult and injustice. He must endeavor to educate himself, not religiously, but ethically and scientifically, so that his mind may be entirely emancipated from all kinds of superstition. This will enable him to become mentally free and independent, if he continually bear in mind, that eternal vigilance is the price of liberty and manhood.

In my opinion, one of the greatest obstacles, that stands in his way to achieve his natural rights, is a belief in the supernatural, and in the inspiration of the Bible—a book upon which the Christian religious superstition is founded. In this book, the first law establishing slavery is recorded, being one of the laws "which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses." (See Leviticus 25:44 to 46 and 26:46.) Hence, slavery is called a divine institution.

This book not only commands slavery "the sum of all villainies," but allows an owner to beat his servant or his maid to die a lingering death without his being called to account: "for he is his money." (Exodus, 21:21.) The Bible also sanctions nearly every vice known in the catalogue of crime, viz.: Deception, lying, cheating, murder, witchcraft, cannibalism, human sacrifice, injustice to women, cruelty to children and animals, polygamy and intemperance. It's God even attempts to make total abstainers drink wine, but being more honest than he, they absolutely refused. (Jeremiah, 35:1-10.)

The effect of Bible teachings in sustaining slavery is shown in what Frederick Douglass has said: "We have men stealers for ministers, women whippers for missionaries, and cradle plunderers for members."

This so-called holy book of God contains (147) palpable contradictions which are necessarily (147) lies. The (33) miracles said to have been wrought by its Jesus are (33) additional lies. The miracles and other absurdities recorded in the Old Testament were physical impossibilities; and in the light of modern knowledge are regarded as impositions and forgeries. It is only the uncritical, superstitious religion-

ist, and the selfish, pharasaical, paid priesthood, that refuse to be enlightened by established scientific facts; who still cling to the absurd belief in the impossible and Munchausen stories of the Bible—the citadel of injustice and superstition. A large number of passages in the Bible are too vulgar and obscene to be read, either publicly or privately.

A writer in the *Arena* says: "If the Bible was a translation of a sacred book of India, China, or Egypt, the whole Christian world would cry out against the publication of many of its passages." The Koreans have such respect for decency and virtue, as to prohibit the landing of the Bible as an immoral book.

Unfortunately, for the colored man, a large majority of the white people of the South, being very religious and strict believers in the divine authority of the "Holy Book" and, having been taught for generations that the colored people are an inferior race, will be very slow to take any steps that will advance them to a position that will change the relation of master and slave—a condition, which practically still exists in the South, both politically and socially, if not physically.

Discipline, scientific instruction, honest toil, economic justice, and emancipation from Bible superstition of both black and white, not excluding the important factor of time, will ultimately solve the race problem. Past experience having most conclusively shown that the Christian religion, with its thousands of preachers and its hypocritical pretense for the brotherhood of man, has utterly failed to solve the problem. I can offer no better remedy.

Let us not forget, let us not be deceived any longer; Science, not Jesus, is the Savior of Mankind.

THE NEGRO PROBLEM.

BY JOHN MADDOCK.

IN discussing the negro problem, M. M. M., in an editorial, asks: "What is to be done?" The negro question and the white one, too, can easily be settled by the American people forcing a demand that their representatives shall rule this country in accordance with the good American principle



JOHN MADDOCK.

of "the inalienable rights of man." The notion of majority rule which is now arbitrarily practiced is both un-American and unjust. It is the proper function of a republican form of government to protect all classes and conditions in their inalienable rights, not to despotically rule them according to the whims of a majority. But first, let us get rid of the fallacy upon which the doctrine of inalienable rights is based. All men are not "free and equal." This is the falsehood which is the cause of the race war in the South. The true basis of inalienable rights is in the fact that all men are organized differently. This is the science of it, and no class should be allowed to despotically rule the rest. Do not allow the white to rule the negro, nor vice versa. The negro has a

right to "life, liberty and the pursuit of happiness," in business, religion and every other way so long as he does not encroach upon the rights of anyone else; and so has the white man. Let the government pay strict attention to preventing encroachments on both sides and let it quit showing favors to any class, then no faction will rule another. According to the fallacy now indulged in, the Catholic church could rule this country if it got in the majority. The minds of the American people must be led away from the pernicious idea of majority rule—that one hundred ignorant negroes, or white men, either, can govern ninety-nine wise men. Justice must rule; and it is just to protect all classes and conditions within moral lines, not to let one class despotically rule another. The greatest good to the greatest number is selfish despotism. The greatest good to all is more humane and just. But to accomplish this happy end, just men must be elected to rule, or rather to protect. It seems to be the prevailing notion that representatives are sent to do the wishes of their constituents, when they should see that the latter are protected from the

encroachments of others. No man should be nominated for office who does not fully understand true republicanism, and a nominee should be made to pass a thorough examination before a competent board of examiners, same as for officers for army or navy. Majority vote is necessary to elect men to office and to decide questions which are doubtful, but the majority should not rule; such despotism is worse than that of a monarchy. No man, black or white, should be allowed a franchise who will not vote for the full, moral liberty of his fellow man. This should be the sole basis of true Americanism.

THE ETHICS OF HEAVEN AND HELL.

BY WALTER C. KNOWLTON.

THE REV. A. C. DIXON, of Boston, recently preached a sermon on "The Ethics of Heaven and Hell," in which he makes use of the garbage barrel as an argument for the latter place.

He says, "Gehenna was the place where the garbage of all Jerusalem was burnt." Christ takes this symbol and says that Hell is the Gehenna of humanity, and that there are placed those who cast themselves out. * * * The ash barrel is an argument for hell, "In the second place it is right for sin to be punished. * * * Sin and unbelief will destroy the throne of God."



WALTER C. KNOWLTON.

He characterizes the view that the sinner is placed in hell for discipline, according to Universalists, as irrational, "And the fact that the choice of heaven or hell is left to man himself, proves that the doctrine of hell is ethically correct."

Jonathan Edwards, the old-time orthodox preacher, once said, "The pleasures of the redeemed in heaven will be enhanced by beholding the torments of the damned in hell; among

which may be a mother, or daughter, or husband, or wife, or many who have been dear to us."

Since the enunciation of that blood-curdling outrage on common sense, the preachers have been trying to shade down this picture, that it may be presented in a less hellish manner, until now, Mr. Dixon has it toned down so as to compare it to an ash barrel.

I do not believe that any intelligent minister believes in an everlast-

ing hell. A preacher, whom I go to hear occasionally, said not long ago that Universalism was from the devil, and then carefully packed away all the unregenerated in an unending Gehenna. He did this so adroitly that it was hardly noticeable that he left a very fine string attached to each, but that he believed that such a string was there, was proved later by his inviting a Universalist minister to supply for him. Now if he believed this latter minister was controlled by the devil why did he expose his flock to such evil influences? If he does not believe it why does he preach it?

There are hosts of orthodox ministers who would like to give up hell, but they cannot do so, for the very existence of the church depends on the dogma. The example of the Universalists and Unitarians, who are trying to do business without hell, proves my statement, for the leaders of these two denominations admit that they are not gaining, but are rather losing ground. Those who are losing their faith in hell are not joining the Liberal churches, but are rather leaving the churches to swell the ranks of the Freethinkers.

Oh, hell! hell! What awful tragedies have been committed in thy name. If a history could be written of the innocent children whose lives have been blasted, those who have been made insane, whose minds have been filled with gloom (when the truth would have made them free and happy), what a black page would be opened up; who would read it without a shudder?

Confronted with the wrecks of countless lives, strewn along its pathway, that men can yet be found willing to teach this awful lie shows to what depths men will go, to perpetuate another fraud still more monstrous.

And these are the men who claim to be the followers of the meek and lowly Jesus, who said, "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven." "And who so shall offend one of these little ones, it were better for that man that a millstone were hanged about his neck and he be cast into the sea."

Yet though the orthodox hell—where unbelievers are eternally roasted—is an unthinkable monstrosity, many hells abound here on earth which cause much unrest, unhappiness and misery. Among the many causes for these hells, the religious delusion stands easily first.

The following quotation shows what the D. D.'s can do at raising hell: "Think of the thousands upon thousands of sensitive little girls, who lie awake at night in the dreaded darkness, thinking of what the minister said—that she might die at any time and if unregenerated she would surely go to hell. Then she thinks of that awful burning, burning her forever, and that terrible devil, pitching her back into it if she tried to escape. Why, if she burned her finger ever so little, what fearful pain she suffered—and her whole body burning! Her eye-balls start, she presses her little head with her hands, and she would shriek out her

terror, but she fears to do so. Her father might whip her; her mother scold her; and so at last, when her fears have exhausted her, she sinks to sleep and gets up in the morning pale and unrefreshed to go to school, and there the same ideas are repeated more or less."

Nor is it all unalloyed happiness for all who try to believe the wonderful scheme of salvation. For to such there may come doubts of their conversion, which will cause a hell, blighting, keen and cruel. The writer having "been there" knows what he is writing about.

The medical delusion will stand a good second, and the following item from the history of Gardner will show the ability of the M. D.'s—through the aid of unjust laws—to raise hell.

One year ago a few light cases of smallpox gave our Board of Health an excuse to order general vaccination. In their greed for the almighty dollar, individual rights were trampled upon, and the whole town was plunged into hell, from which many who were permanently injured will never be freed this side of the grave.

The LL. D., who for his fat fee encourages his client to litigation instead of advising a peaceful settlement of all disputes, does his share in keeping hell alive.

Now all these hells, and many more, are created, and perpetuated through the ignorance and superstition of the people. Just how long they will allow the educated classes to remain on their backs, is problematic, but so long as they do, and are not willing to accord justice to their neighbors, unhappiness will result.

As Liberals, let us not try to rival the orthodox in raising hell, for by an upright and honest life we may be able to mitigate the evil conditions that surround us, and having wrought according to our best light we need not fear the result.

Gardner, Mass.

DOCTORS AND HEALERS.

BY HORTENSE MALCOLM PHELPS.

ARE these not days of progress? Do we not stand on different planes of life and development? If this is true, do not doctors and medicine have their place for those that have not outgrown its use. Granted. Although it is abused and some persons become walking drugstores, the



HORTENSE MALCOLM PHELPS.

good honest doctors are not to be blamed. It is the patient. If the doctor did not administer or prescribe to their supposed wants, they would go to another physician.

Sometimes healers go to extremes in their views concerning doctors.

Margret E. Songester in the *Christian Herald* says, "Don't shield yourself behind a screen of nerves when you are cross and irritable and utterly unreasonable. Try to be gentle in speech and control your voice. Even though you are bubbling over with vexations underneath. Half the nervous men and women are simply very selfish, and are thinking more of their own way, than of other peoples' pleasure."

Now there is a good deal of truth in what this writer has to say. But to keep our feelings under control and confine the forces, would result in prostration. Better such matters explained.

Regeneration of soul puts such a class of people on a plane of life where they have no desire for such out-bursts of anger and unnecessary worry, and they are usually placed among people that will help lift them heavenward.

Sometimes people are placed under environments that are blighting and poisonous to their bodies, and matters cannot be changed without we come out from among them, and be separated from them, and seek

harmonious surroundings, or we suffer untold agony in spite of what some scientists say to the contrary.

Mental healers, faith-cures and doctors will not effect the cures they might on account of such evil conditions and the low state of undevelopment. A developed life is a preventive for medical prescriptions.

The worry and anxiety that both men and women have concerning their present way of maintenance is one of the greatest drawbacks to their health, and the hurry and rush of business, also of eating their meals in haste. Most every one knows how fear will affect the heart and take the appetite away. We read in Prov. xxii, 22—how a merry heart is a good medicine.

Paul Tyner has well said, "For of the soul the body form doth take; for soul is form and doth the body make." But times will change.

Some say we must be sick to die. Not so. Nature's way is life and health. If we have knowledge and wisdom and live on a spiritual plane to receive it. I have seen elderly persons live during their life without disease, and they have expired without pain and sickness, and they still continue to live, only on a higher expression of life.

Death removes all obstacles from the path of progress, and gives place to a higher and more developed race. One writer says to die is bankruptcy. Now this may be true, but mankind does not fully understand the laws of life and death, and has not yet evolved on that plane of life to be perfectly joined to the infinite, and has not made much advancement towards immortality in the flesh. They have not yet attained to the full consciousness of life.

The regenerating process must be constantly and vitalizingly renewing, both the soul and body, and the soul unfolds like a flower as it grows; it draws life as natural as the sun draws water.

Proper conditions have got to be met for such unfoldment and true healing springs up from within. Such will be the future ideal man and woman.

If we all had this expression of life in the place of ignorance, selfishness and bigotry and worldly mindness, there would be less doctors and true ones, a less number of Christian science mental healers and faith-cures.

Soul development produces right thought, right living, which is in itself protection. Such men and women would be a law unto themselves, for they would understand nature's law, which is God's law, the true source of life.

Do I hear someone say such a state cannot be reached while in the flesh. I say it is coming as fast as ignorance of laws of life and being pass away.

Life is sustained through spirit power and what we eat, which is spirit, also, if its spirit of life has not left through the process of cooking.

Life tissues cannot be made with dead food. Mankind are constantly trying to build up health in this way. Can we reach that development of soul that is required and still continue to eat the dead corpses of animals. Even though it has been a long continued custom of the barbarian age, must we live in the past? Are we not on the list of cannibals eating and taking the lives of the innocent. We certainly reflect of what we eat, and do not the people show it. Eat, eat, eat, what shall we have to eat, is the general cry. It occupies some people's whole attention. The quality of food is what tells and not the quantity.

We are slaves to customs, society going and pride. Are not the churches engaged in the evils. Is it any wonder that sickness prevails. But until we remove these great evils that have their places in the dark ages, and adopt a pure food and fruit diet that nature's God has given; and strive to live on a higher plane of life, we as a people will continue in ignorance, poverty, sin and premature death.

Ignorance is dragging to the ground
And hurrying us to the dust,
And it's why this world is in a snarl
And men and women crushed.

—Lily Dale, N. Y.

HENRY BIRD—OBITUARY NOTICE.

—Henry Bird's death was a great loss to the Free Thought cause. He was a true, brave and noble man and an earnest friend of humanity. The following notice of him appeared in one of the Brooklyn papers:

Henry Bird died suddenly yesterday afternoon at his home, 144 Belleville avenue, from heart trouble, in his sixty-fifth year. Although he had been ailing since January from the effects of an attack of grip, his demise was unexpected.

Mr. Bird was born in Warwickshire, England, and came to this country about forty-three years ago to accept a position as florist and nurseryman in Philadelphia. Three years later he gave up his position in the Quaker City and came to Newark. Upon his arrival here Mr. Bird leased a plot of ground in Belleville avenue, where he built several greenhouses and subsequently conducted a florist and nursery business, which increased very rapidly. He soon amassed considerable wealth, and prior to the expiration of the lease he purchased most of the property on which the greenhouses were located. He then opened a store in Belle-

ville avenue and built a number of houses in the immediate neighborhood. Mr. Bird disposed of the store some five years ago and retired from active business.

The deceased had been a member of the Belleville Avenue Congregational Church for many years, and upon the retirement of Hugh O. Pentecost from the ministry to take up the teachings of evolution and free thinking, Mr. Bird became one of his most ardent followers. Later the Liberal League, a society of free thinkers, was organized, and Mr. Bird became its president, a position which he held for ten years. Of late years he had devoted his time to lecturing and writing on the ideas and teachings of evolution. He was married twice, his first wife dying about thirteen years ago. He married Miss Caroline Scudder eleven years ago, and she still survives him. He leaves also three children—Eva, Juniata and May Bird.

Funeral services will be held at his late home at 8 o'clock to-morrow night. In accordance with an oft expressed wish, his remains will be cremated at Fresh Pond, Long Island, on Saturday morning and the ashes will be interred in the family plot in Arlington cemetery.

EDITORIAL DEPARTMENT.

WHAT A CHRISTIAN SCIENTIST SAYS AND OUR COMMENTS UPON IT.

Office of the Publication Committee of The First Church of Christ,
Scientist, Huntington Chambers, Room 519.

Boston, Mass., June 7, 1903.

Mr. H. L. Green, Free Thought Magazine, 213 E. Indiana street,
Chicago, Ill.,

My Dear Sir:—In your issue of April appears a page advertisement of Mr. M. M. Mangasarian's parody on Christian Science. I fail to harmonize this with the name and purpose of your magazine. The term "free thought" suggests freedom to choose truth wherever found, and your motto, "Hospitable to all truth," does not harmonize with Mr. Mangasarian's false representation of Science. The foolish stuff which he has published is not in any sense akin to this Science when taken as a whole. Moreover, the silly picture which he draws of Christian Science healing is nothing less than a discourteous bit of impudence. Can that gentleman present a science or religion which has contributed more to the health and happiness of mankind in the same length of time and in the hands of so small a number?

It seems to me there is enough evil in the world to engage the attention of reformers without spending their time ridiculing the religion of others with which their own cannot compete. Christian Science proves its worth by its good results. Christians are numerous, kind, intelligent and courteous people and worthy of respect.

Yours sincerely,
ALFRED FARLOW.

COMMENTS.

This letter from a responsible Christian Scientist, and written from the headquarters of the Publication Committee of the First Church of Christ, in Boston, is, to say, the least, a typical document. The editor of this magazine is taken to task for advertising and placing on sale Mr. Mangasarian's book, entitled, "Christian Science—A Comedy in Four Acts." The writer of the above letter is very much in earnest, and shows plainly that his feelings have been hurt. He expresses himself in strong language, and denounces Mr. Mangasarian's book as "foolish stuff," "a silly picture" and "a discourteous bit of impudence." These heated metaphors prove, in a Pickwickian sense, of course, the assumption in the last sentence of the letter, namely, that "Christians

are numerous, kind, intelligent and courteous people, and worthy of respect." Mr. Mangasarian will not be able to contradict this after reading the above letter.

But the Christian Scientist should have answered Mr. Mangasarian's arguments, instead of using hot words against him. Epithets are not arguments. Mr. Mangasarian's book is a piece of calm and lucid reasoning, and if it is to be downed at all, it can be done only by a reasoning that shall be stronger than his. We have no doubt but that Mr. Mangasarian will be glad to meet any Christian Scientist in a public debate, here or in Boston. Are our good Christian Scientists equally willing to meet him? Such a public debate can only help the cause of truth, and be at the same time the means of spreading much needed knowledge. There is no reason why such a debate may not be conducted in a gentlemanly way. We hope the Christian Scientists will not find it to their interest to decline this courteous invitation, which we herewith, in behalf of Mr. Mangasarian, do now extend to them.

But the writer of the letter says further. "Can that gentleman (Mr. Mangasarian) present a science or a religion which has contributed more to the health and happiness of mankind," etc., etc. Well, this is interesting. Superstition comforts more people than science. What would all the babies do without their toys? Catholicism, Confucianism and Buddhism console more people than does Mrs. Eddy with her handful of followers. What have consequences to do with principles? Such an argument could have been used against Christianity itself, when it was weak and with few followers. What had it done, to deserve replacing Judaism, which had created a nation, or Paganism, which had made Greece and Rome possible?

Again, our correspondent pleads for reverence, and suggests that ridiculing other people's religion should stop. Why is it that no one ever asks that common-sense be not ridiculed? Because it is impossible to ridicule common-sense. The Sectarians, on the other hand, are forever begging not to be ridiculed—why? Because they know what a good subject they are for ridicule. "If you do not want to be laughed at," says Mr. Mangasarian in the book which has met with the displeasure of the Christians, "be reasonable."

There is only one way of counteracting the influence of Mr. Mangasarian's book—it is to meet his arguments, one by one, and—down

them. He has shown that Christian Science is but another Christian superstition—like Mormonism, Dowieism, Moodyism, Shakerism, Adventism and what not. Now it is up to these “isms,” including “Eddyism,” to show that they are “inspired.”

A FEW WORDS MORE ON REV. J. D. COVERSTONE'S LETTER.

CONTINUING the criticism of the letter of the Rev. J. D. Coverstone, that we made in the June magazine, we say: We see that he does not recognize the science of evolution which shows that old ideas are succeeded by new ones, nor the fact that there cannot be any intellectual progress without the existence of a liberal, literary circulatory medium, such as we furnish to let the ripest thoughts of intelligent thinkers have free course. Though we may be “like a man without a sky, or country, or flag;” and though we may be living “without God and hope in the world,” yet we are certain that we are in a far better position to get light out of the darkness into which he says we have come than is the Christian church to free itself from all the effectual entanglements with which Free Thought has fettered it. We have the courage to furnish a Free Thought Magazine, hospitable to all truth and open to the Christian as well as to the Freethinker. This, the Christian church, with all of its loud talk about truth and divine revelation, dares not do. It is getting to be more and more evident that the alleged Savior of the Christians is no more able to defend himself than the rudest fetich that was ever adored by a savage, and that those who defend him are no more able to justify themselves in the worship of him. The Christian belief in Jesus, as their Savior, is of no more value or importance to the rest of the world than the belief of the Mohammedans that Allah is the only true God and Mohammed his only true prophet. We can now confidently say that every other sect can rest in peace in regard to the claim which Christians make that a belief in Jesus Christ is the only way of salvation. We base this statement upon the fact that the means are not adequate to the end; and upon the further fact that no Christian has ever been able to give a reasonable explanation of his belief from first to last; salvation by Christ is only the opinion of a sect.

When the Free Thought, which we represent, does “actually dominate people, organizations and governments,” there will be a clearer sky, a much better country and the American flag, which is supposed to wave over the land of the free, will be more highly honored by a class of

people who will not audaciously exalt themselves above the rest of humanity nor seek to force other people by threats of future punishment to conform to vicious and unreasonable dogmas which they are not fitted to receive. "Ordinarily clergymen do not patronize such a paper," neither do they attempt to refute what is said in it against the Christian religion, hence we have to conclude that their silence shows that they have no logical defense to make. Talk about the "gross darkness" we are in! Our critic only thinks so, because he imagines that he is in the light and forgets that the lowest savage thinks as much of the rude fetich which he worships as he (our critic) does of his fancied Savior. From the dark ages until now we can point with pride to the effectual work which Free Thought has done in stripping the Christian religion of its horrible superstitions and in making this world a better and securer place for every sect to live in:

No more thumbscrew and rack—
A prison's dreadful gloom;
No more the stake, for hark!
In Free Thought peace has come.

In the place of the Christian insanity, "Believe or be damned," which made the world a hell by the cruel enforcement of terrible persecutions to try to make people conform, Free Thought teaches them to agree to disagree and to get along together as peaceably as possible, emphatically declaring that mystery reigns and that no clear divine revelation was ever given.

We may be sailing along in the dark, as our Christian critic says, and running by what the mariners call dead reckoning, but we are in a good position to get a glimpse of the sun if ever it shows itself, then we can take "a sight" and find out our true latitude and longitude. By this we mean that our pages are open for any decent thinker who has a new thought to offer that will unmask falsehood and bring truth to light whenever our limited space will permit.

S. W. DAVIS, EDITOR OF THE HUMANTARIAN REVIEW.
SINGLETON WATERS DAVIS, whose portrait appears in the frontispiece of this number of this magazine, was born in Coshocton county, Ohio, January 29, 1843. On his father's side, Welsh-English;

on mother's side, Scotch-Irish; in religion, Methodist and Presbyterian; his father an itinerant preacher.

He was brought up on a farm and in the "backwoods." Attended the common public schools in the primitive log school houses a few terms, but very irregularly. Being an extremely strenuous student, with this very meagre schooling supplemented by study of books at home "by the light of the midnight candle," he managed to acquire sufficient education to be able to pass examination as a teacher, and taught one term. In response to President Lincoln's first call he enlisted in the "three month's service" at the age of eighteen years. Enlisted twice more during the war, and served as a private, sergeant and captain—commissioned when only twenty-one. Returned from the war with health terribly broken, and has been a great sufferer ever since. That he has reached the age of sixty years he firmly believes is due to his careful regard for health conditions. Mr. Davis began the study of medicine when about twelve years old, and at the end of the war graduated in New York city as a Doctor of Medicine, and was selected as one of three of the graduating class to read his thesis at the public commencement exercises. He has practiced the profession but very little, having more than thirty years ago procured a printing plant, learned the printer's art in his printing office, and, with intervals of change, has followed the vocation of printer, publisher and editor, in Michigan, Kansas and California. He began to doubt the truth of Christian theology when a mere child; and, to remove his doubts, he read, when about twelve years old, "Nelson on Infidelity," Paley's works, etc., but the weakness of their arguments only confirmed his doubts. After leaving home, he secured Free Thought literature, both spiritualistic and materialistic, and soon became deeply interested in the study of religions and ethics from the standpoint of science, and for more than thirty years has been a radical though liberal Freethinker, always bold to assert his opinions, but careful to not needlessly give offense to those who honestly and sincerely have different opinions. Besides his own publications, Mr. Davis has written more or less for newspapers and reform magazines on biological, ethical and religious subjects, but his latest undertaking, "The Humanitarian Review," of which he is editor, publisher, binder, printer and printer's devil, occupies all of his time and taxes all of his strength; and so, though a member of the A. P. W. A., he now seldom contributes to other publications.

In December, 1864, he was married to Miss Rebecca Everett, with whom he still shares the joys and ills of life. There have been born to them five children, but only two are now living.

He says this is his motto: "Live for humanity and let the gods take care of themselves." His publication is most valuable and we hope many of our readers will send for a sample copy. Address 852 E. Lee street, Los Angeles, Cal.

FRANKLIN H. HEALD.

FRANKLIN H. HEALD, whose likeness appears as the frontispiece of this number of this magazine, was born in Springdale, Iowa, July 10, 1856, and raised a farmer. Is exactly one-quarter each German, French, English and Scotch-Irish. The name is German, meaning hero (probably named themselves), and the old English ancestor escaped from England to Martha's Vineyard, the night before he was to have been hung for the crime of being a "Quaker." Mr. Heald's father was one of John Brown's men who escaped the gallows, and good fortune seems to have followed the family in that respect. In 1878 the subject of our sketch went to Southern California, and in 1883 bought 20,000 acres of land in San Diego county, and founded the city and colony of Elsinore on the shores of the beautiful Lake which also belonged to him. Being young and ambitious he built most of the town. When the "boom" collapsed, with the assistance and conspiracy of the church people, he lost his great fortunes, family and friends (?). Retiring to the Mojave desert in 1895, he discovered the immense deposits of coal mines near Randsburg, the largest vein of which (12½ feet) is now being opened and developed. While investigating the formation of coal and the origin of gold nuggets, he found that the earth had once been much farther from the sun with much longer seasons and discovered the procession of planets in 1899; publishing and copyrighting the first edition in 1900. In 1901 he went to Los Angeles, where he published an edition larger and more in detail and commenced to publish a monthly magazine which he called the "Procession," but after four issues changed the name to "Higher Science." At first he only taught his new theory of the motion of matter, but found that the truth cannot be established, while Christianity stands in the way, and his magazine naturally took up the battle for truth, against mystery and ignorant superstition.

We hope after reading this short sketch of Mr. Heald's life many

of our subscribers will order a sample copy of "Higher Science," and will like it so well that they will decide to subscribe for it. This "Higher Science" publication is as different from "Christian Science" as light is from darkness.

SOME COMMENTS ON MR. TENNEY'S "IN THE SWEET BY-AND-BY" ARTICLE.

MR. DANIEL K. TENNEY in the June number of this magazine in his article, "In The Sweet By-and-By," has called attention to the attitude of Freethinkers regarding that very old and unsolved problem of the existence of soul and its immortality. What I may say is not prompted by any spirit of controversial criticism, but only as expression of views or opinions coming from a somewhat different view-point, hoping thereby to contribute something of interest to the readers of this magazine.

The existence of soul and its immortality is not legitimately a practical question, except as religion has made it such in the economy of the world. From time immemorial mankind has dreamed of the sweet by-and-by of the more civilized man, or the happy hunting ground of the savage; which all goes to show that man has never been satisfied with the environment woven for and by himself, and the conditions of happiness of which he is alone responsible. To my mind the history of the world in this respect has been a pathetic tragedy, and largely made so by the unnatural emphasis, dominating religion has given to the importance of a future and unknown, as compared to this the only known life. For there is not the least truth to any claim that man's immortality has ever been proven. Nature has certainly given us a beautiful world, with vast and inexhaustible resources. Had the all dominating force of religion devised a system of economic and social conditions giving plenty, and happy homes here, instead of hereafter, what a different world we would have; and in my opinion St. Peter will never open the gates of heaven to the churches until they part with their predatory greed, and do something to rectify conditions here along the line of strict justice and brotherhood. If we cannot trust the church to get us out of purgatory here in the light, how can we trust them over there in the shadow? The great and powerful church has defrauded the masses for many weary centuries with the bribery of a "Sweet By-and-By;" but now the game is about played, the men who really earn

the money of the world are rapidly detecting the fraud, and being divorced from the church, and leaving it to stay. They are seeing that "a bird in hand is worth a dozen in the bush;" that a comfortable home here is a safer investment than a palace in heaven. That a condition of happiness here and now, is preferable to the promise of a shady porch in paradise. That service to man is more helpful to humanity than service to an unknown God. There is one word in language that religion has invented, and invested with a mysterious and incomprehensible meaning to deceive mankind. Around that occult and enigmatical word has clustered the tragedy of the human race. That word of tragic and fearful portent is soul; a word we have all heard and used a thousand times, but have no intelligible conception of its meaning. A word no two will define exactly alike; and, if asked to define it, we are surprised at our ignorance of a satisfactory definition. How many a "sinner poor and needy" has been frightened out of his sanity for fear of losing his soul, when he did not have the least conception of what his soul really is? I doubt whether the educated clergy would not be surprised at their own ignorance of its meaning, if unexpectedly asked to give an understandable definition. What I mean, is the definition of soul in its theological sense. It is evident that the theological definition of soul is not synonymous with mind or intellect. The theological conception of soul, as near as I can understand is, "A disembodied spirit," which translated into plain English, means a shade, a shadowy nothing, a chimera of the fancy, an incomprehensible nonentity. Hence, soul is a word born of ignorance and superstition, perpetuated and utilized by the interested priesthood, to enslave the brains of their fellow-men, and rob them of a portion of their hard earnings in this "vale of tears."

Mr. Tenney asks: "Is the human body endowed with a function which can properly be called a soul?" Taking his definition of soul (given on page 362), as "an individual, intelligent power," I would answer yes to his question. However, if Mr. Tenney's soul is the same thing as intellect, I think it would be much better to use the word that would not mislead the masses, who do not conceive soul as simply mind. Mr. Tenney says that when man dies "the soul moves out, and by some natural law, secures more appropriate quarters in the vast universe." He tells us further, "There is no new matter in the universe, what there is has always existed, nor are there any new souls." It seems to me this leads to deeper water than we can hope to fathom. Am sorry he did

not tell us just where the supply of souls come from, and just where they "secure more appropriate quarters elsewhere in the vast universe." On page 330, he tells us, "that the human race has existed on it (the earth) for a million years or thereabouts." Should some curious person figure out the possible number of souls that must have existed on earth during this long period, he would conclude there must have been originally a pretty large supply of souls somewhere. We have about 1,500,000,000 souls on earth at present, which number is renewed about every 33 years. And besides there is no valid reason to suppose that a million of years from now the earth will not have a much larger number of souls than at present, to say nothing about the uncountable trillions of animal souls or intelligences that have existed for many millions of years. Mr. Tenney says, "If the individual soul be immortal, it existed individually forever." If this is true and there are no new souls, then past eternity predestinated the exact number of souls needed for all future eternity. But this is so nearly related to Presbyterianism that I am a little suspicious of its exact truth. Mr. Tenney speaks of the forever existing soul as "passing from one environment to another at nature's call, improving in knowledge by its experience and education in each, and will so continue forever." This is in harmony with his theory that the soul is an intelligence which would learn by experience. But how does the theory work in practice? Even past eternity is a pretty long time when you come to think of it, and we all can call to mind some familiar souls who are not very bright scholars if it has taken them from all eternity to arrive at their present intellectual attainments. They, as we, must have started pretty low in the scale. For myself, I regard soul as the greatest cheat of the ages, no other word has deceived so many and for so long a time. I have long sought for an understandable definition, but confess I am no wiser than when I started on the quest. And to any one feeling themselves competent to enlighten me on this subject of world wide interest I will say, I am open to convincing proof.

E. W. K.

CONTRIBUTIONS TO AID THE MAGAZINE.

(From May 24 to June 20.)

A. D. Blodgett, \$23; E. P. Peacock, \$15; Mrs. G. S. Shephard, \$10; F. Larabee, \$5; F. A. Baier, 50 cents; John Peck, \$1; L. C. Steward, \$1; Robert Farwell, \$1; W. H. Jackson, \$1; C. S. Carey, \$2; F. B. Pratt, \$2; A. Niederer, \$1; W. W. Dunbar, \$2; Hiram Smith, \$1; B. F. Wing, \$1; John F. Corrocan, \$5; Geo. Hickenlooper, \$2; Ira Adams \$1; G. T. White, \$2; John Maddock, \$5; an Iowa friend, \$5; J. S. Curtis, \$2; Rhoda A. Glover, \$1; J. B. Weathars, \$6; Archibald Hopkins, \$1; Mrs. E. S. Kent, \$2; Nelson Crane, \$3; J. J. Stouffer, \$1; J. M. Hadley, \$1; W. E. Warner, \$1; T. B. Englehart, M. D., \$5; Leger Meyer, \$1; T. J. Lewis, \$2; Carl Burell, \$2; W. B. Armstrong, \$1; Nelson Barnhouse, \$5; Geo. B. Hayward, \$2; Maligus Boehmer, \$1; J. W. Thornton, \$1; H. E. Story, \$2; John Helm, \$5; cash, \$2; A. B. Stebbins, \$5; Alex. Pinkerton, \$2; L. P. Maxam, \$1.50; A. G. Descent, \$1; B. F. Adams, \$1; Marie Parsons Scofield, \$2; John Wolf, \$10; James B. Thornton, \$2; John W. Thornton, \$4; H. J. Swindler, \$5; cash, \$5; B. F. Chambers, \$1.50; John H. Taylor, \$2; cash, \$2; Alfred Davis, \$1; Abner Dixon, 50 cents; Solomon Kaufman, \$1; Lyman I. Halcomb, \$10; John Fay, 55 cents; Iowa friend, \$8; E. Stewart, \$5; cash, 75 cents; M. M. Closz, \$1; Eliza W. Haines, \$1; Mrs. G. S. Shephard, \$10; Wm. Fannelemer, \$1. Total, \$197.30.

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—Judge Knox—Don't you know it is wrong to steal a pig? Rastus—Yas,

sah; but dey didn't hab any chickens, yo' honah.

—Minister's wife (engaging servant)
—We are all total abstainers, but I suppose you don't mind that? "Oh, no, mum; I've been in a reformed drunkard's family before."

—Upon the coffin of Rev. Dr. Joseph Parker, of London, there is a massive brass tablet, upon which is engraved, "Ascended 28th November, 1902." This is in accordance with Bible astronomy.

—The Rev. Dr. Rainsford was denounced by other Episcopal clergymen for using slang. In explaining his ethical position he had said the Bible is full of errors and "it's up to God" to explain.

—The pulpit of the late Jos. Parker, of London, in the City Temple, has been filled by the Rev. Reginald Camp-

bell, of Brighton. The English press referred to him as the new Archbishop of Nonconformity.

—Deacon Bones—I heah somebody done broke into Mistah Brown's chicking coop last night.

Mose Jackson—I hope yo' don't s'pect me, deacon?

Deacon Bones—I won't say I does, an' I won't say I doesn't, but I invites mahself to dinnah wiv yo' to-day, jes' de same.

—The ten different conceptions of the ten masters who painted the visage of the Christ are as different as the word picture creeds concerning him, which were written by as many Christian theologians. No one knows how the Christ appeared, and no Christian sect has yet been able to prove what he taught.

—A decision was rendered by a Philadelphia magistrate, James E. Gorman, in the prosecution of several newspaper employes for violating the Sabbath, under the blue law of 1794, by issuing Sunday papers. The judge held that the Sunday papers are a necessity to the public and therefore not in violation of the old law which excepted Sunday occupations of a necessary and charitable character.

—It is the false doctrine of "believe or be damned" that makes Christians so loth to progress; but they are being carried along by the progressive throng, resist they ever so much, like a struggling prisoner on the way to gaol. Let men say what they will about the Roman Catholic Church, it is more humane than the Protestant, in that it has a purgatory from which the "sinner" can get to "heaven" at least.

—Lord Kelvin, "the foremost English scientist," in an address upon "Present Day Ritualism," said that he

thought there was no antagonism between science and religion. There is no room for him to think; the former is based upon the inexorable laws of Nature; the latter, upon the sovereignty of the human will. Lord Kelvin may be dubbed the "foremost English scientist," but this remark of his does not reflect favorably upon the rest of the scientists of England.

—"Golfing" has an admirable story of a Scotch caddie. An old wife, much trouble by her husband's drunken habits, decided to play the "ghost" upon him one dark night, while he was on the way home from the inn. The conspirator rose in a white sheet from behind the hedge. "Wha are ye?" cried the caddie. "I'm Auld Nick," was the reply. "Gie's a shak o' yer hand, then," exclaimed the tipsy man. "I'm married tae a sister o' yours. She'll be waitin' for us up at the hoose, an' nae doot mak' ye welcome."

* In this case the blter got bit.

—The first negro to graduate from Northwestern University will receive his degree at the approaching commencement. His name is Lawyer Taylor and he comes from Texas. This year's graduating class is composed of fifty men and forty-nine women. The average age of the women is 24.4 years and of the men 25.4. Sixteen of the men say they intend to be farmers. No other calling received so large a choice. The oldest member of the class is a woman, aged 40 and married, and the youngest is a boy of 20.

—Parson Thomas asserted in the course of the morning's sermon that Peter could not have been a negro. At the close of the service one of the deacons asked him if he could prove that statement by the Bible. The parson replied:

"No, sah; I can't prove hit by no Bible, but I proves hit by whut we feelojuns calls 'higher criticism;' an' higher critclism says dat ef Peter had

'a been a nigger dat rooster nevah would 'a' got a chance to crow but wunst."—Silas Xavier Floyd.

—Rev. C. B. Wright, canon of All Saints' Cathedral, places Episcopal—or Catholic, as he styles them—clergymen on an equality with Christ. In a sermon he said that the priests of the Episcopal Church, in their power to forgive sin, were equal to Christ. Should the Son of God return to earth and stand beside the priest at the altar, the priest's power of forgiveness would be equal to that of the Savior.

Mr. Wright followed up this statement by another, that the word of the priest was the word of God.

Just so long as the laymen believe the above, just so long will they be the slaves of the priests.

—Christian Science has received another severe blow in Pennsylvania, where the Supreme Court of the State has sustained the late Judge Arnold of the Court of Common Pleas in refusing to grant a charter for a Christian Science Church on the ground that it was contrary to public policy.

In this country where we claim that the Church and State are separate, we can't understand what right the State has to grant a charter to any kind of a church, but if the old-fashioned Christians are granted charters for their churches, why should it be denied to this new kind? All should fare alike.

—We learn from the New York Herald that Leo XIII. is to present President Roosevelt a copy of his encyclicals and different pontifical acts. The Herald says they will form a magnificent set of volumes and will be superbly bound. Now we will suggest that the American Secular Union purchase a complete set of Thomas Paine's works, by Conway, "superbly bound," and present them to President Roosevelt, and that the President be requested to place them in his library by the side of the Pope's books. Friends of

such a movement may notify Secretary Reichwold, of the American Secular Union, how much they will contribute for that purpose.

—The Sunday school teacher had brought in a new pupil from the street, and she was as proud of him as a hen of a new chick. When the superintendent came around she boasted of the lad's intelligence and of how he seemed to comprehend many things by intuition.

"Now," said she, "I'm certain he never has heard the expression 'original sin,' but I'm sure he can give a good definition of it. I'll try him. Jimmy, what is original sin?"

"Please, ma'am," replied Jimmy, shaking his head sadly, "there ain't no such a thing no more. Everything that a feller can have fun at's been done."—New York Times.

—Milwaukee, May 19.—Dr. T. Allen Hoben, of Waupun, Wis., is the author of a book which will create a sensation in church circles. The title of the book is "The Virgin Birth." In it he disputes the doctrine of the immaculate conception. Dr. Hoben says that Jesus of Nazareth came into the world in a manner no different than "any other man born of woman."

The report that the book is to be used as a text book by the University of Chicago will give it more prominence. Dr. Hoben says that the doctrine of the virgin birth is not found in any writings prior to Ignatius, in the second decade of the second century.

Thomas Paine's "Age of Reason" will be a text book in the universities in due time; the whole body of free thought will follow Dr. Allen's camel's head.

—The Rev. Louis Richter was excommunicated from the Presbyterian Church for holding opinions in regard to the use of beer and spirituous liquors contrary to the mind of the General Assembly of his church. Mr.

Richter appealed to the Bible as his authority and quoted Jesus and Paul to show that temperance, and not prohibition, is true Bible doctrine. In the expulsion of Mr. Richter the Presbyterian assembly took the ground of Rome and exalted the mind of the church above the Bible. The door of the Free Thought assembly is open to all unbelievers, and when the church forsakes them they can come and abide therein without fear of being expelled for difference of opinion.

—The Bishop of Exeter has pronounced against the innovation of the Virgin Mary and the Saints as "contrary to the spirit and teaching of the Church of England and not to be allowed in churches or schools." The "Hail! Mary" and other Roman invocations are therefore withdrawn from the children's Prayer Book.

It is the glory of evolution to make superstition revolting. To pronounce against the worship of the mother will lead to the discontinuance of that of her alleged son; and when all superstitious worship is done away, man will begin to pay the proper respect which is due between man and man. The worship of fabulous persons does not profit humanity, but a little kind energy exerted for the welfare of man does.

—We clipped the following from the Church Standard (Episcopal):

That conception of God which can believe Him capable of casting aside His poor, weak, erring creatures promiscuously—nay, even contemptuously—is a libel, an abominable lie. All honor to the authorities at Westminster Abbey, who have the courage to suppress the damnatory clauses of the Athanasian Creed.

This goes to show that there are better men living now than in the time when the Athanasian creed was formed, and that modern minds cannot accept the wild vagaries of ancient, vicious conceptions. There appears to

be a harmonious adjustment between creed and mind, and as minds change, creeds must change to keep up the harmony.

—Frank Waters complained to Justice Hennessy this morning that a policeman had interrupted his devotions last night and that he thought that something severe should be done to the officer.

Waters was arrested on a charge of disorderly conduct, the policeman who made the arrest asserting that he disturbed residents near Forty-seventh and Halsted streets by his praying in a loud voice on the corner. When asked where he lived Waters said that he had no home, and that was one of the things he was praying for.

"We had better answer your prayer by giving you a temporary one at the bridewell," said Justice Hennessy; "\$10 and costs."

This man should have been sent to an insane asylum in place of a jail. Much which passes for religion is a sort of insanity.

—The Rev. Addison Moore, of the Bergen (N. J.) Baptist Church, claims that St. Patrick was a Baptist. "It is a matter of history," says Mr. Moore, "that St. Patrick baptized his converts by immersion, the same as Baptists do. St. Patrick was not a missionary sent to Ireland by the church of Rome. Taking these facts into consideration, the Baptists have more right to St. Patrick than the Roman Catholic Church. He was simply canonized by the Roman church."

In reply to the above, the Rev. Father Cleary said: "If St. Patrick was a Baptist, then I was born in Missouri." We are not competent to judge between Rev. Moore and Father Cleary, but we are dead sure that St. Pat was not a Freethinker, or he would not have been baptized at all.

—John Peck, of Naples, N. Y., one of the grandest men and ablest writers in the Free Thought ranks, whom we

have known for over fifty years as an outspoken Freethinker, sends us the following letter. Judge Ladd may be proud of such an indorser:

Naples, June 3, 1903.

Dear Mr. Green—I have received the June number of the Magazine and it reminds me of what Dr. Monroe said when he was publishing "The Ironclad Age." He said he could take a few free passengers, but too many would sink the ship. Not wishing to be counted as dead weight, I send you a dollar to assist in keeping the good old ship afloat. Parish B. Ladd is a seven years' wonder. There are many valuable free thought weapons turned out from his mental workshop. Long live Parish B. Ladd. Long live the Magazine. Respectfully,

JOHN PECK.

—Shelbyville, Ind., June 2.—Henry King, aged 45 years and for twenty-five years a leader in church affairs at Boggs-town, this county, deacon in the church and superintendent of the Sunday school, was to-day sentenced to prison for a term of from one to twenty-one years for forgery. On being arraigned he said he was guilty. He further said that he had lived a Christian life, had never told a lie, used profane language, used tobacco, taken a drink of intoxicating liquors nor entered a saloon; but his ardent love for money had induced him to forge the names of his neighbors, and upon forged notes he had obtained several hundred dollars and decamped. The discovery of his crimes was a surprise and shock to his neighbors, who not only lose his pious influence but considerable money.—Indianapolis Sentinel.

Henry King probably sings in the church choir with unction, "Jesus will pay it all; will pay the debts I owe."

—Cincinnati, May 11.—In his sermon last night Rev. Herbert S. Bigelow, who was the Democratic candidate last fall for Secretary of State, said:

"I agree with the orthodox clergyman that Sunday should be a day of rest, but probably do not agree as to

the manner of observing it. It is an injustice to a child to pen it in a hole termed a Sunday school, which on a beautiful, bright Sunday must perhaps be lighted by electricity, and here deliberately stifle its own thoughts and aspirations and try to mold its mind in some preconceived form.

"I am of the opinion that after a man has worked hard all week he is keeping the Sabbath in holy manner by finding rest and recreation in attending baseball games or other varieties of play. Such recreation should be encouraged, and would, it seems to me, be often found more beneficial than the sermons."

—J. B. Beattie, of Chicago, has the following sensible letter in the Chicago Chronicle:

Chicago, May 3.—In a recent issue of the Chronicle W. H. Rice disapproves of the position taken by Dr. E. G. Hirsch in opposing the introduction of the Bible into the public schools, saying in effect that if the majority want it they have a right to it.

The gentleman seems to labor under the very common delusion that the minority must always yield to the majority. But the American revolution was brought on by the minority refusing to submit to the majority and the majority have no more right to inflict an injustice on the minority than the minority have on the majority.

I object to the Bible in schools because it is a distinctively religious book, because it contradicts much of the matter that is taught in the schools, because it is glaringly immoral and obscene in many of its parts, because the State has no business with religion and because my children attend the public schools.

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FREE THOUGHT MAGAZINE

AUGUST, 1903.

THE EVOLUTION OF HUMAN GOVERNMENT.

BY EDGAR L. MAINES.

EVOLUTION MEANS an unfolding; evolution means a change from a lower to a higher form; evolution means development; evolution is action; evolution is growth; evolution is progress toward perfection.

A grain of corn, if planted in a fertile soil and if surrounded by the

proper climatic conditions, will reproduce many grains of corn which are superior in quality to the grain from which they came. A beast of the field, if properly bred and if surrounded by favorable conditions, will give birth to a superior animal. A human being reproduces, in the same fashion, a being which is superior to either of its parents. Nations, which are composed of human beings, evolve to the same degree as have those who compose them. Human government becomes more perfect, political laws become more just and nations grow into real greatness just in proportion as human beings become to be more enlightened and civilized. The evolution of mankind is responsible for the evolution of human government.



EDGAR L. MAINES.

A nation, its form of government and the character of its laws, are the products of the average intelligence of the citizens who compose it. The form of government and the kind of laws which a nation may have, is the composite result of the degree of civilization to which its citi-

zens has attained. And all of this is in accord with evolution, that exacting law of Nature which has been in operation from the beginning of the universe; that law which lies at the foundation of all existence; which is responsible for the perpetuation of all life; which is the mainspring of all human progress; that law which has produced civilized Man, a rational, intelligent being, from a race of animals whose diminutive brains were shrouded in superstition and from whose lisping lips there fell the stupid songs of savagery!

Primitive man lived in huts and hovels, in dens and caves. His wants were few, and Nature supplied them; his tastes were as uncultivated as was his mind, and Nature satisfied them. He subsisted upon the fruits of the field and the wild animals of the forest, who were but a few degrees lower than he in the scale of civilization. The primitive Man was but little acquainted with the laws of Nature. The law of cause and effect was, to him, an enigma; his faculty of reason was uncultivated, for his experience had been limited; the world, to him, was a mine of profound miracle and mystery. He saw the hand of mystery and miracle in the winds and in the waters; he worshiped the golden sun, the pale moon and the silvery stars; he was awed into fear by the thunder's clash and the lightning's flash, and, in his diminutive mind, he fancied that he saw a Divine Being riding at anchor upon the crest of the majestic swell of the dark storm cloud!

The instinct of the animal which was in him directed the Primitive Man to mate, and the family was the natural consequence of the union of the sexes. As a means of protection and preservation, the family of the Primitive Man was subjected to the obedience of certain rules which were framed by the head of the household. These rules were of two classes, religious and social or political. The religious code was framed for the purpose of protecting its adherents from the supposed wrath of an unknown, unseen Divine Being; the social or political code was framed for the purpose of protecting its adherents from others of their kind. The formulation of these social or political laws called for the exercise of the reasoning faculty of the mind of the Primitive Man; the religious laws, which were born of mystery, called for the exercise of the imaginative faculty of the mind of the Primitive man. Necessity demanded the formulation of these political laws; reason supplied the demand. Environment, coupled with the mental weakness of the Primitive Man, was responsible for the formulation of these religious rules; the imagination of the

Primitive Man supplied the demand. These political and religious rules of the Primitive Man, interwoven as they were, constituted paternalism—which is civil government in embryo. Thus, at the hearthstone of the hovel of Primitive Man was born the world's first form of human government, and, also, the world's first system of religion.

The heads of the families of the Primitive Man united their households for the purpose of personal protection. As a result of this union the tribe was formed. For the government of the tribe, a code, which consisted of civil and religious laws, was promulgated and established. This code of laws was usually framed by the priest of the tribe, who was, as a rule, its political as well as its spiritual ruler,—its chief—*de jure* if not *de facto*. The will of the priest-chief was supreme; he ruled with an absolute hand. He was the author of both the civil and religious laws by which the tribe was governed. He construed these laws; he executed them. The priest-chief of the tribe of the Primitive Man was a judge, an executive officer and a legislative body all rolled in one! Life and death were in his hands; his word was undisputed by his tribesmen. His word was undisputed because he assumed to be the "inspired" agent of the unknown, unseen God, whom he pretended had clothed him with the power and the authority to rule over his fellow men; his word was undisputed because his fellow men had not yet learned the simple truth that a just God has no favorites among the sons of men, and that all men in all the earth are entitled to the same degree of civil and religious liberty. Thus the priest of the tribe of the Primitive Man appointed himself chief upon the assumption that an impartial God had chosen him to rule! He merged religious rules and civil laws into one code, and, in this manner, the doctrine of the unity of church and state originated. He was, also, the originator and sole patentee of that dangerous doctrine, "divine inspiration," which is synonymous with that nauseous political philosophy, the "divine right of kings;"—that doctrine which has welded the shackles of slavery about the limbs of sturdy youth and tottering age; that doctrine which has caused the lords of earth to scourge and starve their fellow man for the love of a just and a merciful God; that doctrine which has impeded, ten thousand years, the evolution of human society and the perfection of human government!

Necessity increases mental capacity; it develops the faculty of reason; it is responsible for the mental and moral evolution of man.

In the mind of the Primitive Man the faculty of the imagination over-

shadowed the faculty of reason; his heart was filled with foolish fear, malignant malice and cruel revenge; he was the slave of every passing impulse and emotion; he could not govern himself, hence he was unfit to properly govern others of his kind. In proportion as necessity demanded, the reasoning faculty of the mind of the Primitive Man begun to develop, to evolve. Simultaneous with the development of his faculty of reason, the fire of human ambition was kindled; he discovered the existence of the law of cause and effect; he begun to learn the first principles of that wholesome philosophy which teaches that all things in all the universe are related to each other and that every human being is but a golden link in the endless chain of a universal brotherhood. His ideas were deepened and broadened; he became less selfish and more liberal; he became a better man. He demanded a better system of government; he demanded better laws; he demanded, from authority, more universal protection. He begun to forsake error; he begun to love the right and hate the wrong; he begun to seek the truth. By painful stages he emerged from the somber shadows of barbarism into the sunlight of the dawn of civilization. At this point in the intellectual evolution of the Primitive Man, the tribes united and formulated a more comprehensive system of human government. Thus the nation was born.

The world's first system of national government was but a few degrees removed from the form of civil government which was established by the semi-barbarian. The empire came first, with its doctrine of the "divine right of kings" embodied in the person of its emperor. His will was law, from which there was no appeal. He wrote political laws and evolved, with the aid of priests, religious rules. In all his realm the Church and State were one. He enforced the cruel laws of the Church, and the priesthood, in return, gave him immunity for his private and political sins. Thus, with the aid of the priesthood, who preyed upon the ignorance and superstition of the masses of the people, the emperor was able to rule his fellow men with the mailed hand of a despotic monarch.

Oppression has always been, to mankind, an indicator of necessity, a reason for protest. Oppression makes men think and act; it is the excuse for the political iconoclast and the religious freethinker; it has made patriots of plebeians and transformed stammering tongues into the conveyers of the rhyme, the rhythm and melody of human eloquence. Political and religious oppression are the only blessings for which mankind owes the priest and potentate a debt of gratitude!

The intellectual evolution of mankind demanded a greater amount of religious and political freedom. The priest became more liberal because he feared the entire extinction of the Church and the complete loss of his power; the emperor harkened to the voice of political reform because he feared the righteous wrath of an oppressed people who were only just emerging from the long night of human ignorance and superstition. Religious and political reforms came, not because of the priest and the potentate, but in spite of them! The Church and State were partially separated; the power of the priesthood begun to wane; the emperor lost his golden wand of absolute authority; the mysterious rites of the Church no longer held the people under their spell; the edicts of the emperor were disregarded; the Church received a vital blow and a long stride was taken in the evolution of human government when the Empire was merged into a Constitutional Monarchy.

The Constitutional Monarchy changed the official name of the emperor to that of king. The king was restricted, in his official actions, by the provisions of a written constitution which was established as the organic law of the land. Under the Constitutional Monarchy, the people, for the first time, partially asserted their right to citizenship. As subject-citizens of the Constitutional Monarchy, the people possessed but half of the inherent political rights which is the natural heritage of every mind that thinks, of every tongue that speaks, of every human being that breathes!

The political ruler of the Constitutional Monarchy clung to the doctrine of the "divine right of kings," which furnished his only excuse for presuming to rule over his subject-citizens. The people acknowledged his "divine right" to rule, but asserted their right to limit his political power. If the subject-citizens of the Constitutional Monarchy really believed in the doctrine of the "divine right of kings," which teaches that there exists a Supreme Ruler of the universe, who appoints certain favored ones to rule over their fellow men, they committed an act of unexcused disobedience when they sought to dictate to God's agent, their king, how he should govern them. The subject-citizen of the Constitutional Monarchy really thought, no doubt, that he believed in the doctrine of the "divine right of kings," but his actions did not tally with his words, for he sought to abridge and restrict, by means of a written constitution, the political power of his king, whom he pretended to believe was God's earthly agent.

The inconsistency of his acts, when viewed in the light of his pretended

belief in the doctrine of the "divine right of kings," became to be more apparent to the subject-citizen of the Constitutional Monarchy as he advanced intellectually. In his mind the faculty of reason finally gained control over the faculty of the imagination; he begun to understand that the doctrine of "divine inspiration," as applied to the priest, is identical with the doctrine of the "divine right of kings," as applied to the potentate who sits upon the throne; he begun to understand that the power of the despotic king originates from the same source as does the power of the puerile priest; he begun to understand that the Church and the priesthood have always been equal partners with the despotic king in the business of enslaving the human race; he begun to understand that the power of the Church was responsible for the power of the Monarchy; he begun to understand that man's political bondage has largely been due to the teachings of the Church and the efforts of the priesthood; he begun to understand that the doctrine of "divine inspiration" or the "divine right of kings" originated in the imagination of Primitive Man, whose faculty of reason was in an embryonic state of development; he begun to understand that the doctrine of "divine inspiration" or the "divine right of kings" are Siamese twins—the hideous conception of ignorance, produced in an age of superstition and bequeathed to civilization by the priesthood and the Church!

The subject-citizen of the Constitutional Monarchy at length begun to realize that any man to be made politically free must first shake off the shackles of superstition with which the Church has bound him. Acting upon this idea, he demanded that the power of the Church be more restricted; he demanded that the Church attend to spiritual affairs and leave political matters alone; he demanded the immediate and absolute separation of Church and State. The subject-citizen of the Constitutional Monarchy, weary of political and religious oppression, was threatening to drive the tyrant from the throne and the priest from the pulpit. The priesthood and the Church joined hands with the king and the Monarchy for the purpose of retaining their power and depriving the subject-citizen of his natural heritage of absolute civil and religious liberty. Thus the lines of battle were formed—the crisis had come. Midnight skies were lighted by flickering flames of fire; beneath the shining noonday sun hung the sullen smoke of battle; the air resounded with the beating of horse hoofs and the constant clash of clanking steel. The plaintive wail of the priest, the potent influence of the Church, the power of the

king and the fall of his throne were lost in the din of revolution. The priest lost his robe and his mitre; the king lost his sceptre and his crown; the Church and State were separated; the subject-citizen of the Constitutional Monarchy came into possession of all of his natural political rights: a government, founded upon justice, liberty and equality, was established; the Constitutional Monarchy fell, and, from its ashes, Phoenix-like, arose the Republic, the best form of human government which mankind has, as yet, devised.

The Republic came as the natural result of the intellectual evolution of man. The priest and the Church, the king and the Monarchy labored, in vain, to prevent its coming. The world's history furnishes abundant proof of the truth of the above statement. As an illustration, take, for example, the history of the Anglo-Saxon civilization.

More than twenty centuries ago, in the northwest portion of the continent of Europe, within the political limits which, to-day, bounds the German empire, there lived, in huts and hovels, in dens and caves, a number of tribes of semi-savage men. These primitive people maintained a crude form of civil government and devoutly worshiped their god, Woden, about whom was woven the mythology or religion of these barbarians. Woden was the Supreme One of the many deities which owed their origin to the fertile imagination of these primitive people. Woden was the All-father of the ancient Angle and Saxon. He dwelt in his castle, Valhal, which, in their primitive language, means "the hall of the slain." His castle was located in the sun, the moon and the stars. War was Woden's amusement; the sword was his fire; he was called "the father of the slain." for an Angle or Saxon to die in battle meant, for that soldier, his salvation and endless glorification by Woden. Woden was described as being a very old man, having a long gray beard and but one eye. He was believed to be the progenitor of tribal chiefs whose authority to rule over their fellow men was vested in them by this all wise, all just, all powerful, one-eyed god. Woden was the Supreme Supervisor of the whole world, and the tribal chiefs were considered, by their subjects, as being his earthly agents. He was accredited with frequently leaving his castle, Valhal, and making hurried excursions through the air astride his eight-footed horse, Sleipner. During these excursions two ravens sat upon his shoulders and whispered into his ear everything which they heard and all that they saw!

Fifteen hundred years ago a horde of these semi-savage Angles and

Saxons came out of Germany, crossed the North Sea, invaded the British Isle and drove the tribes of Britons into Wales. These semi-savages brought to Britain their customs, their religion and their ideas of civil government. Each tribe had for its ruler a priest-chief who assumed to be a direct descendant and the earthly representative of Woden. The tribe of Cerdic, who was the chief of the West Saxon dynasty, absorbed, in time, all the other tribes, united the Angles and the Saxons under this chief, and the British nation was born. From the House of Cerdic originated the "royal family" of Great Britain. To Cerdic, the semi-savage Anglo-Saxon chief, Edward VII. traces his lineage on his maternal side; and, because of this fact, the present ruler of Great Britain assumes to have the right to rule over his four hundred million subjects!

For one hundred years prior to the Anglo-Saxon invasion of Britain, Rome had ruled over that province. The Roman soldiers were called home but a short time prior to the Anglo-Saxon invasion. In Britain the Romans left many evidences of their occupancy. They built villages, forts and roads, the remains of which are to be seen in England to this day. Four hundred years before the Angles and Saxons came to Britain, Jesus Christ is said to have been born in the Roman province of Judea. A little more than a century after the Anglo-Saxon invasion of Britain, St. Augustine, a Roman Catholic missionary, introduced, in England, the Christian religion. In 1017 the Danes conquered England and placed Canute upon the throne. In 1066 the Normans invaded England, the battle of Hastings was fought, and the Norman, William the Conqueror, ascended the throne of Great Britain. The Normans were kinsmen of the English. Henry, the son of William the Conqueror, married the niece of Edgar Atheling, who was the last of the Saxon princes "of the royal blood." In the year 1199 John, the son of Henry II., became Emperor of Great Britain. John was a brutal, selfish, cunning tyrant. The power of the ruler of Great Britain was absolute; John ruled his subjects with a despotic hand. His tyrannical acts aroused the people. They demanded relief; they demanded that the power and authority of their ruler be restricted. A political revolution was begun. This revolution ended at the conference at Runnymede. The parties to the conference were, John, who represented the Empire, and the "barons," who represented the people. At Runnymede, which was a plot of marshy ground on the bank of the Thames river, the people, under the leadership of the "barons," assembled. On the opposite bank of the river, John and his military forces encamped.

The conference took place between the two camps on an island in the middle of the river. This conference resulted in the framing of the Magna Charta by the "barons," who represented the people. John, together with the "barons," signed this document. At this conference twenty-four "barons" were appointed to see to it that the provisions of the Magna Charta were enforced. John acquiesced in these arrangements for the sake of retaining his crown, which was in peril. The Magna Charta restricted the absolute authority of the Emperor; it gave to the English people a small share of the political liberty which belonged to them, and, by the ratification of this document by the Emperor and the "barons," England's form of government was changed from an Empire to that of a Constitutional Monarchy.

Since the days of St. Augustine, the Roman Catholic, or Christian Church, had gained absolute supremacy in England. When John signed the Magna Charta he immediately thereafter sent an embassy to Rome, whose representatives informed the Pope of his act and who pleaded for him to aid John in a proposed effort to annul his contract with his people. The Pope issued a bull annulling the provisions of the Magna Charta; he issued a decree which excommunicated the twenty-four "barons" who were pledged to see to it that the provisions of the Magna Charta were adhered to by King John. The bull of the Pope was effort wasted; his writ of excommunication was disregarded. The Magna Charta, England's Constitution, was maintained and upheld by the people, and the protests of the Church were ignored. Since Runnymede, thirty-six attempts have been made to break its provisions, but it stands, to-day, as the organic law of England, the bulwark of English liberty. The Magna Charta is one of the greatest political documents in the world. It stands as a menace to the tyranny of the priest and the cruelty of despots; it stands as a monument to the intelligence and the independence of the Anglo-Saxon mind!

During a portion of three centuries—the fourteenth, fifteenth and sixteenth—England was the scene of a series of political and religious revolts. Near the latter end of the fourteenth century, Wyclif began his campaign against the Roman Catholic Church, which was in partnership with the king who was oppressing the English people. This movement, which Wyclif begun in the year 1381, resulted in the Reformation; it resulted in the establishment, in the year 1552, of the English Episcopal Church; it resulted in Protestantism; it resulted in severing a majority of the

Anglo-Saxon people from the Roman Catholic Church. During this period of religious and political unrest in England, in the year 1492, Columbus discovered America, and, by actual demonstration, proved that the world was round, in spite of the fact that the human race had believed, for centuries, with Moses, that "inspired" scientist and historian, that the world was square!

During the early years of the seventeenth century England's colonization of the New World began. Two English civilizations—the Massachusetts Puritan and the Virginia Cavalier—were established upon the eastern shore of North America. Political oppression at home, and the love of adventure, brought the Cavalier to Jamestown; the intolerance of the English Episcopal Church brought the Puritan, via Holland, to Plymouth. The coming, to the New World, of the daring Cavaliers and the fanatical Puritans, relieved England of her political and religious malcontents; it saved the Constitutional Monarchy of Great Britain from being overthrown; it prevented England from becoming a Republic.

Soon after the arrival of the Puritan and the Cavalier in the New World, strange things took place. The Cavalier, who loved political freedom for himself, unthoughtedly enslaved a boat load of negroes which a Dutch ship brought to Jamestown; and the Puritan, who quitted England because of religious persecution, no sooner reached the New World than he began to persecute, with a wicked hand, all those who declined to embrace, with fanatical zeal, his "most holy religion." The Puritan, as well as the Cavalier, enslaved the negro, and both of them piously justified human slavery on the ground that the "inspired" writers of the Christian Bible approved of it. While the Cavalier, in Virginia, was engaged in whipping negroes, the Puritan, in Massachusetts, was busy murdering harmless old white women because the Puritan Church and its Protestant priests declared them to be witches. In every New England town the ducking-stool, the whipping-post, the pillory, the stocks and the scaffold—monuments of barbarism—were erected by these Protestant Puritans. The Protestant Puritan priests wrote the cruel and unjust "blue laws" of New England, and the power of the Protestant Puritan Church vigorously enforced them. These "blue laws" provided, among other things, that certain slight misdemeanors were capital crimes and should be punished by inflicting death upon the one committing them; they provided that the unfortunate girl who had been shorn of her virginity should

be publicly branded as an adultress and be forced to wear, forever, a symbol indicating her moral degradation!

A century and a half had passed since the advent of the Puritan and the Cavalier in the New World. During this time the oppressed of all nations flocked to America. The population of the thirteen American colonies had greatly increased. In the minds of a majority of the colonists the wish for absolute religious and political freedom was uppermost. The tyrannical acts of King George III. hastened an expression of this sentiment. Protestantism sought to check this popular craze for absolute political and religious freedom. The English Episcopal Church, in America, was with the English king and against the colonists who were protesting against the tyrannical acts of George III. The priesthood of that church declared that for the colonists to protest against the unjust acts of the English tyrant was an act of disloyalty within itself, and they still farther maintained that disloyalty to the king was disloyalty to God! In the year 1776, Thomas Jefferson, that scholarly infidel of Virginia, wrote the Declaration of American Independence. This document stirred society in two hemispheres; it fired the heart and nerved the arm of the American patriot; it paved the way for the conflict which was to come. On the 19th day of April, 1776, a handful of American patriots, who loved political freedom better than they loved a Protestant priest or a despotic king, met the soldiers of George III. at Lexington. For five long years—from Lexington to Yorktown—

THE SIEBERT METHOD.

BY HUDOR GENONE.

A NUMBER of years ago the University of Pennsylvania received a legacy from one Henry Siebert, the amount bequeathed being for the specific purpose of making an inquiry, under true scientific conditions, into the facts of Spiritualism.

In his lifetime Mr. Siebert seems to have been a consistent and faithful believer in Spiritualistic doctrines; and as to his object in donating a fund for the purpose of investigation we can only conjecture. This may have been, and perhaps was, that, confident himself, he desired to establish confidence for others. And yet one can hardly help feeling that it was with certain qualms, not possibly of doubt, but of faith a trifle less than knowledge, that for the benefit of mankind, he desired to have his "cult" looked into scientifically.

Perhaps in his lifetime (for so many are thus afflicted) he had felt no such desire as moved him as death drew near; he may have found the "substance of hope" sufficient for his own needs, while yet recognizing that this fell short of evidence that was desirable for and desired by this world.

At all events Mr. Siebert made his will, the university accepted the bequest, and in due time began the investigation. You may not have learned this great lesson, but the "scientific" way of procedure in such cases is the natural way, and that is the common sense way. Some think that to be "scientific" one needs to be very learned—in a word, "expert." Never so great a blunder, for in "science," as everywhere else, it is the foolish things that are constantly busy confounding the wise. Well, the scientists of the university began by sending a circular letter to all the prominent exponents of Spiritualism—to the leading men of the order and to the editors of its journals. They related briefly the facts as to the Siebert legacy, announced the names of the commission, selected for impartiality, and asked if the body of Spiritualists desired to have the truths they believed in subjected to the best tests that modern methods afforded. Of the entire number appealed to, only three responded, every one a "professional" medium, and each demanding as a condition precedent to a demonstration a very considerable fee. Finding that apparently no one was willing to volunteer "for the good of the cause," or otherwise, except for cash, an arrangement was finally made by the commission with a noted materializer. He came, expounded his views, and gave a considerable

number of what the boys commonly call "stunts," in the way of untying ropes, playing on banjos, etc.

Now, the point of what it has pleased me to call "the Siebert method" comes like a tropical dawn on the horizon, because present with the commission was another "professional" man—to be exact, a juggler, one with no pretensions to occult power, divine or devilish, but who candidly admitted, indeed rather vainly, that all his "stunts" were matters of his own doing, of dexterity, sleight-of-hand and the like. Forthwith this man set to and did all the spiritual person had, and more; so much more as to make the eyes of the commission bulge with amazement. The Spiritualist had been asked if he could and would explain the method of his strange doings; to which, of course, he consistently replied, "No," since his powers were from "beyond." The necromancer, however, labored under no such inhibitions; he promptly offered to explain every trick, and, moreover, did so, quite disgusting the commission with the simplicity with which the effects had been produced and themselves fooled.

I do not claim that the Siebert method originated at Philadelphia, for such has been the way of Godlike reason since and before the words were uttered: "Prove all things," "Seek and ye shall find." Yet, by way of contrast, in that same city was exemplified, not so long ago, another and opposing method, not altogether one of "brotherly love;" I refer to the kind exhibited by Mr. Keely, whose "motor" once enticed the ignorance of a host of admirers to most excellent purpose.

The illustration of the process of the Siebert commission is simply to emphasize the need for something similar in all the many directions along which the paths of inquiry wind. But how unusual it is to find anyone pursuing that way to its legitimate and always satisfactory conclusion; somewhere along every way—highway or byway of life—we arrive at some kind of a barrier. In the deep recesses of being lies the power to recognize that here is no real bar to progress; but for all that it arrests us. We appear to be born with the desire to be deceived at maturity, as infants are with a capacity for lacteal libation. If only deception be sufficiently artistic, our peculiar race welcomes it, revels in it, chooses it; yes, actually chooses the "Keely" way, in preference to that of the "Siebert."

Of course we all understand this as applied to the excessively ignorant—the voodoo of the Congo blacks, the considerable number that make astrology, palmistry, fortune-telling, and the like profitable to so many charlatans. But it is not these vulgar and manifest examples that afflict us

most; rather is it those that come masked in mystery of a far higher grade. Here is a domino calling itself by the magnificently chosen name, "Christian Science," another veiled prophet called "Telepathy," hand upon the curtain of the infinite and eternal, asks us to watch the raising. Well, we watch, but see no signs of raising—yet. We are most of us—at least of those who have had the patience to peruse this somewhat scoffing screed thus far—emancipated from the influences of either Boston or India; but who is there not more or less bound to the wheel of the Ixion of credulity? I am not asking you to give up "faith," but rather that you may get some slight glimmer of the eternal truth that true faith is not credulous; that it seeks, sure of finding; knocks, confident that somehow, somewhere, some time, the door will be opened.

Do not think, either, because two prominent examples of the "occult" have been mentioned as proper subjects for inquiry that they have of necessity no value. If they had not, of what use would inquiry be? There is a leaven in the "New Thought" loaf worth getting at. Some twenty years ago Dr. Brown-Sequard experimented in a hospital of Paris upon the effect of mental condition; he gave out to the patients that for good cause a powerful emetic was to be administered. It was administered—in the form of harmless flour and sugar. Harmless, yes, but it is of record, duly authenticated, that 90 per cent or more of the inmates of that hospital were affected precisely as if they had taken a genuine emetic. Then, as to "absent treatment" by mental process to convey intelligence, is it quite safe to say that such things are impossible? With Marconi's modern miracle established "on a business basis," surely it is not quite safe. And, furthermore, it is a fact abundantly vouched for that tidings of the fall of Delhi were current at Calcutta long before the swiftest European messenger—rider, signaling by semaphore, or any scientific mode of conveying news—could have reached there.

Within the last dozen years or so quite an army of esoteric phenomena have thrust themselves uninvited into our fancy ball of common sense living, hooting at us plain people that we do not (as the Latter-Day-Saints say) "live up to our privileges." Well, as this one plain person looks at these matters, we all have at hand that one most inestimable of privileges—the capacity to investigate.

Speaking of investigation, and Nature's way, which I have tried to palm off as "the Siebert method," some months ago I was invited to attend a meeting of inquirers after truth, who were expected to arrange for

organizing a "Society for Physical Research." I went, as an inquirer rather than organizer, and the company—of which there was a goodly number, with some famous people among them—told, each in his turn, some surprisingly entertaining stories; of marvelous things which they claimed had occurred; of clairvoyance, clairaudience, and the like. I listened with both ears, not caring to voice my ignorance, for I declare, honestly, never had a spook thing happened to me. The assembly, greedy for goblins, and doubtless mad that I—the last to speak—had none to show or even brag about, demanded to know my "views" of occultism in general, and especially what I thought of the hair-raising incidents narrated. I said: "As among friends, I am bound to believe, and do believe, all the marvels you—one and all—have so charmingly related are true in every particular. You were warned in dreams of sudden deaths; the gentleman with imagination highly developed was the one who died; such, we must assume, are all dead, leaving only the skeptical, the sincere, the truth-desirers, the thoroughly sane. But, candidly, as you have asked my opinion, just as candidly will I give it: that if total strangers, people in whose veracity and sanity I had no confidence, told such marvels, in justice to what I cannot help calling my conscience, no recourse would be left me except to say that the simplest explanation of all or most of the alleged phenomena was that the narrators lied.

On another occasion, at an evening "function," the conversation happened to turn upon the mysterious, and one of the party, in a gruesome way that had its effect upon the others, more or less impressionable, told of a terrible thing that had happened to his uncle. The uncle, so the story ran, was something of a scoffer, and at a table-tipping seance expressed himself pointedly and not complimentary as to the merits of such goings on and of spirits in general. All at once the table which was being manipulated, evidently actuated by (as the narrator expressed it) "more than human motive," darted across the room and jabbed viciously at the uncle's shins; and when the poor man, quite naturally frightened, rushed out of the room and upstairs, what did that table do but follow on pell-mell? "I was there myself," said the gentleman, in his awe-striking manner, "and saw the whole thing."

Everybody there was pale, and everything, too, except the claret, which (probably indignant to have such viciousness ascribed to anything inanimate, or more likely mortified at the credulity of humanity) blushed scarlet. Then he who told the tale turned and scowled at me. What had

I to say to that? Nothing, I answered, except that he had forgotten, or neglected as an important detail, the conclusion of the story. Of course everyone except the story-teller became at once anxious for more. How did it end? "The gentleman," I said, "has failed to state that when the table got to the foot of the stairs, and discovered that it couldn't go up unassisted, it turned to the telephone in one corner of the hall, rang up a contractor, and asked for a derrick."

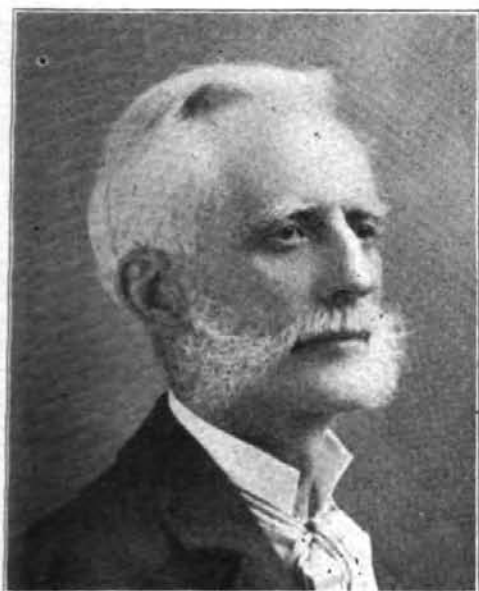
We literary people learn by sad experience that if we would get our stories accepted it is always prudent to have them end agreeably. In this instance no one appears pleased. And generally, it may be observed, if one would make himself unpopular, there is no better way than to balk the desires of the company in which he finds himself for agreeable sensations.

To brush off ruthlessly the bloom of embellishments; to strip a narrative of epithets that seldom qualify and never describe; to modify metaphors; to explain allegory; to administer upon the effects of deceased crotchets; to always and everywhere exalt accuracy, even at the expense of beauty, and to hold staunchly to truth, no matter whose feelings are hurt, or whose pleasurable emotions lacerated; these things are, I do assure you, the path—certain and swift—to all sorts of opprobrium. Everyone has his pet prejudice. Even the Siebert method is not exempt, in that it persists in maintaining a chilly, uncompromising attitude towards any form of opinion whose tendency is to swerve truth from the right line of reason. It is not, as some might infer, the enemy of sentiment; but rather, in fact, its best friend, seeking always and in every path of inquiry to find a stable foundation for everything that can help mortality. That permanent happiness for the race or the individual can be found through fancies, however delectable, or fallacies, however beautiful, it holds to be of all delusions the most deplorable.

EVIDENCE OF IMMORTALITY FROM A SCIENTIFIC STAND-POINT.

BY G. MAJOR TABER.

CAN we discover any reasonable or logical evidence of immortality from a strictly scientific standpoint, or does man when he shuffles off this mortal coil, die like a hog only to mingle again with mother earth and become blotted out of intellectual existence?



G. MAJOR TABER.

Let me say to those who may have doubts as to a future existence, that in my opinion they have not given the subject as thorough an investigation as it demands.

There is no excuse for those who rely upon preconceived notions of indifference as to the facts of the case, because they cannot step over on the other side to see for themselves whether their friends who have passed away are really alive and the same friends of olden time.

I know not what others may believe, but as for me, take away my hope in a future life, and I should have no other aim in life but to eat, drink and be merry without an incentive but to gratify the instincts of

the animal creation.

The cultivation of a moral sentiment or intellectual acquirements would offer no possible inducement to man.

Such a condition would be on a par with the brute creation, and yet there are many intelligent people who seem to take pride in the belief that they have no wish or desire to exist beyond this physical existence, yet it seems to me that such conclusions are based upon neither reasonable, rational, traditional, occult or scientific conclusions.

It is simply "I don't believe," because it cannot be demonstrated to them through the five senses.

It would be more in line with a reasonable man to say; "I don't know."

After the investigations of nearly half a century, I find that there is but little that I do know, and so much that I cannot know, that I find a very broad field open for investigation, as science is developing every day new truths which but a few years ago would have been pronounced absurd by every scientist in the world.

We meet with scientific subjects all around us which are mysterious and unseen, and perhaps at the present time unknowable, yet we are aware that there can be no effect without a cause.

Take for instance the light of the sun; it passes through our windows and gives us heat which no artificial light will do. Because we cannot comprehend the why, should we conclude that it is not a fact?

We know that what we call electricity moves our street cars and gives us light and heat. Can we analyze it and give its component parts? Because we cannot do so, is there a man so foolish as to believe that there is no such thing as electricity?

We see beautiful flowers bud and bloom, filled with delicate perfume and every color of the rainbow, and yet we know as little of its growth and formation as we do of light and electricity.

We are forced to take the agnostic view and acknowledge that we do not know. I might cite you to thousands of nature's wonderful transformations which daily meet us upon every side that are just as mysterious, and yet we are forced to the conclusion that they are a reality.

We know that nature forms 26 variety of crystallizations, each mineral having its own peculiar form which has never been changed in all the millions of past ages. Do we know, or understand the law that shapes them each after their own kind?

He who does not believe there is such a mysterious law governing matter, let him investigate.

Let us be honest to our intelligence, and admit that where we see an effect that it is inevitable that there must be a cause.

Take for instance the law of attraction; why one body draws another towards itself just in proportion to its weight.

We see the effect, but fail in the explanation of the cause.

I mention these principles to illustrate how little we know of the mysteries we daily come in contact with, and necessity of drawing an intelligent conclusion from them.

The scientists of the world have demonstrated the law of the evolution of matter in all its forms, whether animate or inanimate.

There is no guesswork about it, as they have followed its course from its first gaseous formation to the highest form of matter, which is man. Evolution, what is it? Webster in part defines it as follows: "As the series of steps which by a germ becomes adult, or organism, or a fully developed part; the succession of changes which a germ passes from a simple to a complex condition." If evolution means anything, it means progress, and progress from a lower to a higher development does not mean retrogression or a suspension of that law.

Nature's laws are fixed and unalterable, and if man has progressed from a single cell through all of its gradations as science has demonstrated, and as the law of progression is unalterable, is it reasonable to suppose that the intelligent part of man is annihilated when he has outgrown his physical environments?

If progression, or evolution is onward and upward, why should not human intelligence, which has taken millions of years to accomplish, take a position in a higher sphere of activity and usefulness?

If evolution is true (and who doubts it?), then eternal progress must be the result.

Men may say they don't believe, yet that does not change the law of progression or impede its upward course.

When Charles Darwin published his "Origin of Species," the world was full of doubters, and yet to-day there is not a prominent scientist in the world who doubts its truth.

When it comes to well established facts, a doubter is a person who has failed to intelligently investigate the subject.

Man's relation to nature, and his hope in immortality, is the most important question which has ever called for a satisfactory solution.

There are thousands in every country in the world who believe they have solved the question, and thousands who have never given the question an anxious thought.

Let us briefly follow along the line of evolution, and then draw our conclusions from the results of this wonderful law.

Scientists the world over agree that the matter which our universe, as well as the composition of the whole stellar heavens, was originally composed of a gaseous formation. Even some of our planets have not yet completed their course of evolution, and even our sun is still a

gaseous and burning world, as well as all the myriads of fixed stars which adorn the heavens at night.

There are also thousands of Nebulae in every possible stage of world forming, some of which the photographic plate detects their first indication of spherical formation.

Our little world has passed through its gaseous stage, its mineral development, its vegetable era, the lower order of its myriads of animal life, and, as a crown standing upon its apex—stands man.

Whence cometh this law of development, this evolution from the gaseous period of the earth to man.

There is no escape from the conclusion, that where there is an effect there must be a cause. Neither can we ignore the fact that there has been a mysterious struggle all along this line of evolution, and that at every step there has been a change from the lower to the higher, from molecular activity to instinctive intelligence and up to the intelligence of man. Science tells us that life commences with protoplasm, then a single cell, then groups of cells, then the lowest form of worms, then the vertebrates, and the lower order of animals, and lastly man through all of his grades of intelligence.

Do we not observe intelligence throughout the whole animal kingdom. The horse knoweth his master's face and even recognizes his voice, and the dog understands almost every command. The elephant remembers an injury for years, and in all the animal kingdom we can trace more or less intelligence. With some we call it instinct, but what is instinct but instinctive intelligence? The most skillful geometers have never been able to formulate a system of cells more economical than that made by the honey bee for the past 2,000 years. Is not this an evidence of instinctive intelligence?

I might call your attention to thousands of indications and instances where the whole animal kingdom shows more or less intelligence.

Can we draw the line between instinct and intelligence?

Chas. Darwin has proven beyond the possibility of a doubt that there have been many instances where several of the bones and muscles which distinctly belong to the lower order of animals has cropped out in man, showing the connecting link between the animal creation and man.

There is also a connecting link between the vegetable and the

animal kingdom, as proof of the fact—there are plants that digest animal food to sustain life.

We find in the different races of mankind every gradation of intellectual development, from those who have scarcely developed a language, to the present high state of cultivation of the 20th century scientist. Has not science demonstrated that there is an unchangeable law of progress governing matter throughout the whole realm of nature?

Do we not further observe that this law has but one object and aim, and that is the development of intelligence?

Are we not then forced to draw conclusion from these facts which are observable to every student of nature, that the law of evolution is as inflexible and as permanent as the law of gravitation?

Have we any reason to doubt that this law which holds and guides each planet and sun in its course through space will cease to operate?

What reason then have we to doubt that this law of evolution that has been millions of years in developing man, with all of his intelligence, will not continue even when man has fulfilled his mission with crude matter?

Has one of nature's laws ceased to operate that we know of?

Then why does not this intelligence, which has cost nature untold ages in perfecting, take a step higher in evolution in the future, as it has in the past?

In all the stages which matter has passed through up to man, it has not been possible for any one species below man to realize what the next step in evolution would be, yet man with all of his scientific attainments may be able to catch a glimpse of what the future should be, if the future is any indication of the past.

If the evolution of intelligence ceases with man's earthly career, then there must be a suspension of that law, which would be one of the most sublime fizzes ever conceived of in all the investigations of science. Men may say they don't believe, because they don't know, yet that is a poor argument in opposition to a well known law of nature which has existed for millions of years. He who ignores the perpetuation of man's intelligence, must necessarily ignore the well established law of evolution. From a strictly scientific standpoint, we have every reason to believe that there is no annihilation of intelli-

gence, and therefore no death; that so-called death is only one step higher in the evolution of the intelligent part of man.

The great question of whence comes this power which governs and controls matter throughout the universe, has called forth varied opinions since man began to develop intelligence.

Some call it the "great first cause;" the untutored savage calls it "The Great Spirit," but the most popular term is Jehovah or God.

Different nations use different names for their Deity:

In Hebrew it is Eloah.

Chaldaic and Assyrian is Elah and Ellah.

Turkish, Malay and Arabic is Alah and Allah.

Old Egyptian is Teul.

Greek is Theos.

Latin is Deus.

Italian is Dio.

Flemish is God.

Dutch is Godt.

Danish and Swedish is Gut.

Norwegian is Gud.

Polish is Bog.

Polaca is Bung.

Hindustanee is Rain.

In a list of 48 languages there are but few with any similarity with the exception of Latin, Low Latin, Celtic, French, Spanish and Portuguese, which are similar.

In concluding this important subject, I agree with the poet:

Perfection altered would produce a flaw;
Nature cannot err, hence cannot change its law.
On earth there is nothing great but man,
In man there is nothing great but mind.

Again—in this important truth all tongues agree—

That man was made for immortality.

Death kindly comes and opens wide the door,
And lights our passage to the golden shore;
Oblivion spans the gulf while on we tread
The silent pathway of the living dead.
Then let earth join with aspirations high,
Proclaim this glorious truth—We Never Die.

GENESIS TO REVELATION.

WHAT do we know of the sources and authorship of the books and other writings of the Bible? By Judge Parish B. Ladd, of Alameda, California.

(Continued.)

From what has hereinbefore been said, we learn how the church came into being. To some extent I have been explicit; possibly tedious, as to the authorship and time of the gospels; because of the general belief created by the living clergy, and many writers, that these gospels were written by their purported authors, and written in the apostolic age. Some others not wishing to falsify history to so great an extent, only assert that the gospels had their roots or germs in the apostolic age. It is possible that such men as the four evangelists may have lived near the close of the first or the early part of the second century; that being men of some note among the early Christians, their names, after they were dead, were used to give age and credit to the gospels. In this the church fathers but followed in the footsteps of the Hebrews, who used the names of dead men of fame, as authors of their various Old Testament books.

Acts of the Apostles.—The title of this book would indicate that the apostles wrote it. The Acts, originally, were extremely numerous; many of them have been lost; many others have come down to us in fragmentary forms; the most of these fragments were held to be apocryphal; a few of these found their way into the canon. These now constitute our book of Acts. These canonical Acts have been questioned, doubted and pronounced spurious. The church fathers being unable to learn anything as to the twelve so-called apostles, selected twelve names and fixed the times of their several births to correspond with the time of the twelve signs of the Zodiac. These astronomical signs left no writings, so early tradition named Luke as the author of the Acts. Baur says the Acts was written, not as history, but for the purpose of healing the quarrels between the Petrine and Jewish Christians. The writer in *Encyclo. Brit.* says the Acts is found in two manuscripts of the fourth century. The *Codex Sinaiticus* and *Vaticanus* in one manuscript of the fifth century. The *Codex Alexandrinus* in two manuscripts of the sixth century. The *Codex Beza* and *Landionus* belong to the ninth century. These manuscripts differ widely. The *Codex Beza* is full of interpolations. It was from these dissimilar manuscripts, largely from the *Codex Beza*, all from oral tradition, that the Acts was made. Scrivner, after full research, concludes

that the Codex Beza was taken from an original of the third century. If the original did not exist until the third century, our Acts must have been still later. The church fathers generally attributed the authorship to Luke, and it is said this has generally been accepted. This would put Luke no earlier than the third century. Some of the critics say the Acts is the work of more than one writer. The Tübingen school, relying on the internal evidence, fix the date of the rough draft of the Acts in the second century. Prof. Baur, as I have before said, says the book of Acts is spurious.

Paul.—It is claimed by churchmen that Paul was born 1 C. E.; that his labors run over a period from 36 to 66. This is a strong position to assume in the face of evidence which calls the man's very existence in question. The more intelligent of the clergy know full well, notwithstanding their statements to the contrary, that no writings of the first century, concerning Christianity, have come down to our time, unless they can fix Paul and his alleged epistles to have been of the first century. The only evidence we have of the existence of this man, is contained in the Acts of the Apostles and in the fourteen epistles ascribed to Paul himself. As the Acts have been proven to have been written some time during the second, third or fourth century, how could Paul, if of the first century, be known to the writer of the Acts of the second, third or fourth century? If Paul was a real being he must have lived some time during the second or third century, which would discredit his alleged exploits of the first century. This is not all, for the Acts have been found to be spurious, thus leaving Paul to rest on himself. Paul is called up to prove the genuineness of the epistles ascribed to him, and his epistles are invoked to prove the existence of the man Paul. This kind of proof won't do; it has never been allowed of any one. No proof, no Paul. More of this anon. Now as to the epistles of Paul, fourteen in all. The Tübingen school long ago pronounced ten of the fourteen epistles of Paul to be spurious. Ferdinand C. Baur, its president, admitted but four of these epistles to be genuine, Galatians, I. and II. Corinthians, and Romans, nor did he feel sure of these; the others were rejected on internal evidence. Since Baur's time there has arisen a new school of critics, who, while following Baur to a certain extent, adopted a new system of their own. These more modern critics declare the whole fourteen epistles of Paul to be spurious (see Universal Cyclo. 9: 171. Also Davidson's Introduction to the N. T., I. Edn., 1848). At the head of this school of critics stands Rudolf Steck, a Swiss

professor, who maintains that the spirit of all these epistles belongs to the post apostolic age. The standard treatise of this modern criticism is, "*Der Galater brief nach Seiner Echtheit untersucht*" (The examinations of the Galater letter as to its genuineness, Berlin, 1888). The writer in *Universal Cyclo.*, George B. Stevens, says the opinions of Steck are shared more or less by Dutch theologians, as Loman, Von Monen, Von Loon and Volter, who have written extensive treatises on this matter.

Peter.—Simon, or Simon Peter, or Symeon, or Cephas, or Kephah, are different names applied to the founder of the dynasty of the long line of popes. Matthew, Mark and Luke differ as to his nativity, and the accounts of his discipleship are no more certain. Peter, Paul and Simon Magus are so inextricably mixed up that some of the critics believe them to be legendary characters. Tradition traces Peter and Paul to Antioch, where a quarrel takes place between them; no more is heard of Peter for over a hundred years, when Clement barely alludes to a Peter, claimed to be the Apostle. The Jewish and Gentile factions of the second century constructed a romantic legend making Peter a hero, and Paul, as Simon Magus, a false prophet (*Cyclo Brit.*). Epistles of Peter. As to the first epistle, Cludius and Eichhorn say if Peter is the author, Mark is the actual writer. De Wette thinks the author a follower of Paul. Schwegler says this epistle belongs to a later period. The genuineness of the second epistle has long been disputed, it is said to closely resemble Jude, and that both were borrowed from Zendavesta (see Herder and Hasse). Bertholdt says the second chapter is spurious. Ullman says both the second and third chapters are post apostolic and spurious. Lange says the second chapter and the two last verses of the first chapter, and the first ten verses of the third chapter are spurious. Renan says nearly all is spurious. Mayerhoff says the second epistle was written by a Jewish Christian of Alexandria about the middle of the second century. Huther agrees on this date. Schwegler assigns it to the end of the second century, and says it was written to conciliate Paul and Peter, which would put both these men at the end of the second century. Eusebius tells us (in his time about 340 C. E.), the first epistle was reported genuine, and the second spurious. Hermas, the author of the Shepherd, and Papius and Polycarp (150 C. E.), were among the first to note the first epistle. Baur, Schwegley, Keim, Hilgenfeld, and a host of others, say the second epistle was written about 112 C. E., in the reign of Trajan, and taken from Pauline writings verse for verse to some extent. Origen says it was doubtful

whether Peter was the author of it. The genuineness of both epistles has been denied by Holtzman et al. The writer in *Encyclo. Brit.* says the evidence in favor of the second gospel is singularly weak, and there are no traces of it earlier than the third century. Eusebius and Jerome place it among the disputed books, and this is now, says a late writer, the generally accepted opinion. If the gospel of Peter is spurious, as generally conceded, what becomes of Peter? Spurious, too.

John.—Three epistles are ascribed to John. While tradition gives an earlier date, those who reject tradition assert that John belonged to the latter part of the second century. Origen says John left a second and third epistle, which some did not think genuine; they remained in doubt during the fourth century, but were generally received in the fifth. St. Chrysostom declared them spurious. Jerome (391 to 345) says the epistles were denied to the apostle John, and assigned to John the presbyter. The friends of these epistles admit that the external evidence as to their genuineness is weak. Baur, followed by his school, fixes the date of this book—these so-called epistles—about 160 to 170, and says it was written by a Gentile Christian. Pfleiderer and Keim carry it back to 130 or 140. The internal evidence, says a writer, claims an Alexandrian Jew as its author, and this, says another, is generally conceded. The name of John is not associated with this gospel until the last quarter of the second century. The recital, “exhorted by his fellow disciples and bishops, he wrote down everything in his own name, while all should certify it,” as given in the Muratorian canon, has been pronounced legendary. The list of critics on this book is a long one. The weight of opinion being against the book’s genuineness. See Hingenfeld, Keim, Hanson, Davidson, and a host of others.)

Revelation.—In the oldest extant manuscript, the title of this book is *Apocalypse*. Tradition identifies John of the fourth gospel with it, who was called *Theologos*, because of his doctrine of the *Logos*. Eusebius, the father of ecclesiastical history, treated this book as spurious. It is not in the Syriac, Memphitic, or Thebiac versions of the Scriptures, nor in the lists of Cyril of Jerusalem, Gregory, Nazionzen, or Chrysostom, nor in the canon of Laodicea. Not being known to any of these sources, it must have been of later date and so spurious. On its face John claims to have written it. This claim is unsupported by any proof whatever. It was placed in the canon by its friends under the pretense that the author was the son of Zebēdee. Eusebius, following Dionysis, assigns it to John

the Presbyter. As to its time, there is a wide difference of opinion. Luther refused to accept this book as apostolic or prophetic. During the sixteenth and seventeenth centuries it was generally held to be spurious. Carlstadt, Flacius, et al. refused to give it credit. Zwingli (1528) refused to recognize it as authority. Selmer, one of the ablest writers (1769) denied its apostolic authorship, which, De Wette and Ewald say, this is the settled opinion. The book has been declared to be the work of more than one writer. Vishon (1886) claimed that the foundation was Jewish, translated and changed by a Christian redactor, and then placed in the canon. Pfeleiderer, Weyland, Schan and Sabatier pronounced it a mixture of Jewish and Christian elements by more than one writer. Dionysis of Alexandria (240) the most influential bishop of his time, quoted by Eusebius, says: "Some writers before his time repudiated Revelation as a forgery by Cernithus. Carries, the Roman presbyter, made the same statement. This was Luther's opinion. Luck, one of the most learned of the modern critics on this book, stands with the most eminent scholars of Germany in denying that John of the apostolic age was the author of the book of Revelation. (See Cyclo. of Bib. and Ecc. Lit.) Marcion, the head of a large Christian sect, rejected this and all other New Testament writings, except those ascribed to Paul. The Alogi, a Christian sect (180), pronounced Revelation a forgery by Cerinthus. Dionysis says the style and language of Revelation is not that of the apostle, but of an Asiatic John.

CONCLUSION.

If the reader has carefully perused this article and weighed its numerous authorities, he will, in all probability, have learned that of the Old Testament books, there are but two which have been saved from the wreck of ascribed time and authorship; nor does the matter stop here, for not one of the New Testament books, epistles or letters have been able to stand the test of criticism which has so copiously been showered on them. Not one of them has come down from the so-called apostolic age; not a scrap of writing of that time concerning the Christians has reached our time; nor can the reader name a single true author of any one of these books, epistles or letters; not one of all these writings, as we now have them antedates the fourth century, common era; all rest on oral tradition and earlier writings, the authors of which are unknown; their growth, like the books of the Old Testament, was slow; first, the buds, then a long season before the mature fruit. The earliest traces we have of any of these Old Testament writings do not go back of the last half of the sec-

ond century, when they existed only in a crude form, thereafter sifted, altered, amended and otherwise revised from time to time until the fourth century, when the second Council of Nice put them in order, gave them their present authors, fixed its stamp on the several books, epistles and letters. In short, the entire New Testament is the child of that council, in which but two men, Constantine and Eusebius, possessed any ability. (See the statements of Sabinus, Bishop of Heraclea.) Let us call up Carlyle and listen to his monition: "Without lamp or authentic finger-post, is the course of pious genius toward the eternal kingdom grown. No fixed highway more; the old spiritual highway and recognized paths to the eternal, now all torn up and flung in heaps, submerged in unutterable boiling mud. Oceans of hypocrisy and unbelievability; speedy end to superstition, a gentle one if you can contrive it, but an end. What can it profit any mortal to adopt locutions and imaginations which do not correspond to fact, which no sane mortal can deliberately adopt as true; and which the most orthodox of mortals can, after closing his mind to reason, persuade himself to guess that he believes."

CONTRIBUTIONS TO AID THE MAGAZINE.

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LITERARY DEPARTMENT

A WISH.

BY CARL BURRELL.

I F all the gold in all the wide, wide world
Was to be had—a simple wish to name,—
If all the power, divine or otherwise,
All human homage, power, fortune, fame,



CARL BURRELL.

That could be had or held by any
man
Could by a single wish be surely
won
And held through life—and life be
long, at that,—
And nothing more need e'er be said
or done;
But on the other hand there could
be won
By lifelong service with both hand
and brain,
And held by constant toil with one's
whole strength,
The one and only thing in life not
vain;
I'd choose to toil, nor have one oth-
er wish

Than that my toil should bring me to my own:
To love and be loved while this life shall last,
Till I shall pass into the great unknown.
Suncook, N. H.

THE WORLD WILL BE WHAT MAN SHALL MAKE IT.

BY DAVID B. PAGE.

WHEN man shall recognize that man
 Is friend and brother to him,
 When each shall interest take in each,
 To aid him, not to "do" him;



DAVID B. PAGE.

When each shall see his greatest
 good

Lies in another's saving,
 That, what is best for one to have,
 Is worth another's having;

That to secure the good of all
 Insures each best protection;
 That when the seeds of love are
 sown,

The crop will be affection;
 When opportunity alike
 To all men is conceded;
 Each one can have a full supply
 Of everything that's needed.

If none shall know a need or want,
 Then there can be no lacking;
 Each individual will have
 The whole world as his backing.
 This saving souls to future good

By faith in some one's merit,
 Is not the gospel Jesus taught,
 Would we this world inherit.

The things that we to others do
 Account to us salvation.
 'Tis not to God, but unto men
 We owe our obligation.
 God's throne to Him is quite secure,
 He needs not our assistance
 To help Him run His universe—
 This earth is our resistance,

He'll carry out creation's plan
Without our intervention,
If we will live in peace ourselves—
With God we've no contention.
The truth is this—once give it thought,
And you must sure confess it—
That earth will be a hell or heaven,
As men shall damn or bless it.

H. N. CRAMER—OBITUARY NOTICE.

Editor Free Thought Magazine :

WILL you kindly insert the following notice of the death of our friend and brother, H. N. Cramer, whose death occurred in this city (Atlanta, Ga.) June 10, 1903, in the seventy-third year of his age? We know very little of his early life, but understand that he was born in Ohio and came to Georgia twenty-five years ago, and he has been identified with Atlanta and her interests ever since. He was a reformer in both religion and politics, and he was a profound philosopher—a philosopher in the true sense of the world.

He possessed a powerful intellect, and mentally was far above the average. He did not accept the traditional idea of the mystical past, but went directly into the investigation of all natural phenomena, and had made some wonderful deductions in regard to the same. It was his great desire to give these deductions to the world, and had he lived a few years longer he would have done so.

One of his theories was that electricity is life; that is, that life is a condition of matter, and matter going to the center is the process, or condition called life, and the negative, or matter going away from the center, is death, and he explained all phenomena from that basis.

He was a Freethinker and an Atheist; an article in a recent issue of the Blade, signed "H. N. C., Atlanta, Ga.," gives, in part, his views on that subject.

At a time when the new party (the Populist) was in process of formation he did considerable work for that movement, and was very much grieved when the movement failed, but of late he was inclined to Socialism.

He was a member of the Atlanta Philosophical Society, and was for some time the president of that society. The society attended his funeral

in a body, and our fellow member, T. N. Taylor, delivered a touching and beautiful address at the grave. Mr. Aronson also made some beautiful and appropriate remarks. And right here I want to tell an incident connected with this funeral, to show how the church is always "putting in" on such occasions. Our friend had no relatives living near enough to attend the funeral, and his business partner took charge of the arrangements (he is a Christian).

The writer was at the residence very soon after our friend died, and informed both the undertaker and the gentleman in charge of the funeral that whatever they did they must not procure a clergyman, as that was against the brother's wishes, and that the Philosophical Society had arranged for an address, yet notwithstanding this, when the time came to proceed to the grave the preacher put in his appearance. We let him have his little say, and it was very little, as Brother Cramer was known to have been an Atheist, as was the majority of those in attendance.

Brother Cramer was a subscriber of all liberal papers and well posted in all current literature, and was a help in the cause of liberty. He should have lived twenty-five years longer. He never married, and with the exception of a sister in California and Ohio he left no relatives to mourn his loss.

Such men as Brother Cramer are needed in every community.

That which he considered his life work was hardly begun. The notes written for his book, a book which was to prove, scientifically and philosophically, the origin of life, a book that was to show what life is in its every form; but he was waiting until the more "convenient season." That is the pitiful part of an unfinished work, of an unfulfilled plan, that those who survive cannot finish it, for we have but a dim outline of his one consuming idea, and how soon it will be forgotten.

What is our object? Where does it lead?

Does it give us either joy or gain?

What shall we win if we succeed?

Which will it give us—Pleasure or Pain?

We have our hobbies, we think we are wise,

Yet which of us can tell what is Death?

When hands are at rest and closed are the eyes,

And we struggle in vain for our breath.

W. R. Ray.

Atlanta, Ga.

THE MODERN CHRISTIAN COMMANDMENTS.

BY HARRIET M. CLOSZ.

THOU shalt have no other god than the one which money and church influence places upon the throne.

Thou shalt not bow down to any image except it be one wearing ecclesiastical petticoats, and marked with the \$ seal. For I, the modern god, am a jealous god, conferring office and influence only upon those who serve me faithfully and pay my assessments, even unto the third and fourth generations.



HARRIET M. CLOSZ.

Thou shalt not utter the name of thy mighty god with irreverence or complaining, else the terrible fate of the starving workers here, and of the condemned sinners hereafter, shall be thy portion.

Remember the Sabbath day, to the end that all the poor and sick and distressed may be prevented the enjoyment of leisure; that they may be herded into the churches where they may be taught humility and subjection, and listen to the philanthropic exploits of the despoilers of virtue and substance.

Be obsequious to thy earthly master and spiritual ruler, for it is not decreed that the common masses shall aspire. "To him that hath shall be given, but him that hath not shall be taken away even that he hath."

Thou shalt not kill without the sanction of ruler or priest, but with it thou mayest make wholesale slaughter.

Thou shalt not commit adultery, unless belonging to the chosen, it be possible to conceal it from the critical eye of the common herd.

Thou shalt not steal a paltry sum, but thou mayest loot the heathen, wreck a savings bank or form a trust and be called to high positions in the sanctuary and earthly councils.

Thou shalt not bear false witness, unless "the glory of god aboundeth more through thy lie," and benefits accrue to the powers that be.

Thou shalt not covet that which is thy neighbors, but thou mayest take over unto thyself his hard earned belongings or his "one ewe lamb," so that covetousness may not dwell in thy heart.

Thou shalt pray loud and fervently for forgiveness for any inadvertant kindness toward thy fellows, and the lord will hear thy prayer so long as thou contributest liberally to the support of his priestly satellites.

Webster City, Iowa.

JOHN E. REMSBURG'S NEW BOOK ON THE BIBLE.

BY HULDA L. POTTER LOOMIS.

TO one who is fond of analysis for the sake of the truths which may thereby be disclosed to the mind, regardless of prejudice or preconceived opinions, a peculiar pleasure is offered in the work entitled, "The Bible," recently issued by the "Truth Seeker Company" of New York.



HULDA L. POTTER LOOMIS.

great religions of the world, Brahmanism, Buddhism, Confucianism, Zoroastrianism, Mohammedism, Judaism and Christianity, had their origin, as also the sacred books or Bibles of India, China, Persia, Islam, the Jews, and of Christianity, of which the Vedas (of India) are the oldest in existence, the Rigveda being between 3,000 and 4,000 years old.

In his record of these ancient Bibles and religions, the author has confined himself strictly to the bare facts obtained, evidently considering comment superfluous.

This record of ancient Bibles and religions comprises the subject matter of the first chapter, while the remaining contents of the book are

Mr. John E. Remsburg, the author of the book, has undertaken to tell the truth about the Bible—a service to humanity which the late Col. Robert G. Ingersoll insisted, ought to be performed.

That Mr. Remsburg has succeeded in his effort, none will presume to deny.

Primarily, it is the work of an essentially honest investigator into every available source of information regarding the Bible—commencing his research in Asia, that prolific land of religion where the seven



J. E. REMSBURG.

devoted exclusively to an analysis of the Christian Bible, which far surpasses any compilation of its kind, in existence.

The book is divided into three parts, and Mr. Remsburg deals with his subject in an intelligent, fearless and exhaustive manner under the different captions, Authenticity, Credibility and Morality.

We need only refer to the amusing discrepancies which the author discovers, concerning the time of Jehoshaphat's death to assure our readers that he has not allowed any consideration of time and effort to deter him from his purpose to set forth the plainly discerned errors and contradictions in the Bible which has for so many hundred years been accepted as of divine origin and therefore infallible. I quote the following from Mr. Remsburg:

"Jehoshaphat is represented as one of Judah's best and greatest kings. He did 'that which was right in the eyes of the Lord.' 'The Lord was with Jehoshaphat.'"

"And Jehoshaphat waxed great. 'And he had riches and honor in abundance.'"

He died at the age of sixty, after a reign of twenty-five years.

Ahaziah, King of Israel, is represented as a very wicked King. "He did evil in the sight of the Lord." "For he served Baal, and worshipped him, and provoked to anger the Lord." Elijah prophesied his early death, which came after a brief reign of two years.

The last chapter of the first book of Kings chronicles the reign and death of Judah's King Jehoshaphat; the first chapter of the second book of Kings records the reign and death of Israel's King Ahaziah. Now when did Jehoshaphat die?

Did he die before or after Ahaziah died?

In summing up the different accounts according to the reign of the different kings of Israel, Mr. Remsburg makes these astonishing discoveries:

1st. "If from the commencement of Asa's reign to the death of Ahaziah was sixty-six years, and from the commencement of Asa's reign to the death of Jehoshaphat was sixty-six years, Jehoshaphat therefore died in the same year that Ahaziah died."

2d. "If from the beginning of Abijam's reign to the death of Ahaziah was sixty-eight years, and from the beginning of Abijam's reign to the death of Jehoshaphat was sixty-nine years, Jehoshaphat therefore died one year after Ahaziah died."

3d. "If from the accession of Omri to the death of Ahaziah was thirty-six years, and from the accession of Omri to the death of Jehoshaphat was thirty-five years, Jehoshaphat therefore died one year before Ahaziah died."

4th. "If from the death of Ahaziah to the accession of Jehoahaz was forty years, and from the death of Jehoshaphat to the accession of Jehoahaz was thirty-eight years, Jehoshaphat therefore died two years after Ahaziah died."

5th. "If Ahaziah died and Jehoram of Israel became king in the second year of Jehoram of Judah, Jehoshaphat therefore died two years before Ahaziah died."

6th. "If from the death of Ahaziah to the reign of Joash was eighteen years and from the death of Jehoshaphat to the reign of Joash was fifteen years Jehoshaphat therefore died three years after Ahaziah died."

7th. "If from the death of Ahaziah to the accession of Amaziah was fifty-nine years, and from the death of Jehoshaphat to the accession of Amaziah was fifty-five years, Jehoshaphat therefore died four years after Ahaziah died."

8th. "If Ahab reigned twenty-two years and Jehoshaphat began to reign in the fourth year of Ahab's reign, Jehoshaphat had reigned eighteen years when Ahab died, and twenty years when Ahaziah died. As Jehoshaphat reigned twenty-five years, he therefore died five years after Ahaziah died."

9th. "If Ahaziah began to reign in the seventeenth year of Jehoshaphat and reigned two years before he died, he died in the nineteenth year of Jehoshaphat's reign. As Jehoshaphat reigned twenty-five years, he therefore died six years after Ahaziah died."

10th. "If Ahaziah died and Jehoram became king in the eighteenth year of Jehoshaphat's reign Jehoshaphat therefore died seven years after Ahaziah died."

11th. "If from the death of Ahaziah to the beginning of Jotham's reign was one hundred and twenty-nine years, and from the death of Jehoshaphat to the beginning of Jotham's reign was one hundred and thirty-six years, Jehoshaphat therefore died seven years before Ahaziah died."

12th. "If from the death of Ahaziah to the accession of Zachariah was one hundred and fourteen years, and from the death of Jehoshaphat to the accession of Zachariah was one hundred and twenty-two years, Jehoshaphat therefore died eight years before Ahaziah died."

13th. "If from the death of Ahaziah to the accession of Pekahiah was one hundred and twenty-five years, and from the death of Jehoshaphat to the accession of Pekahiah was one hundred and thirty-four years, Jehoshaphat therefore died nine years before Ahaziah died."

14th. "If from the death of Ahaziah to the accession of Hoshea was one hundred and forty-seven years, and from the death of Jehoshaphat to the accession of Hoshea was one hundred and sixty-four years, Jehoshaphat therefore died seventeen years before Ahaziah died."

15th. "If from the death of Ahaziah to the reign of Samaria was one hundred and fifty-four years and from the death of Jehoshaphat to the reign of Samaria was one hundred and seventy-two years, Jehoshaphat therefore died eighteen years before Ahaziah died."

16th. "If from the death of Ahaziah to the accession of Azariah was

one hundred years, and from the death of Jehoshaphat to the accession of Azariah was eighty-four years, Jehoshaphat therefore died sixteen years after Ahaziah died."

Thus it will be seen that these discrepancies cover a period of thirty-four years, from eighteen years before, to sixteen years after Ahaziah's death, as the time of the death of Jehoshaphat.

Mr. Remsburg failed to discover how many lives Jehoshaphat had, but they doubtless corresponded to his deaths, and the proverb concerning the number of lives the feline is endowed with, is hereby discounted with a vengeance.

But this is sufficient to demonstrate the faithfulness of the author to the task which must have far outgrown his original conception of the undertaking, for as he himself declares, "The briefest expose of all the errors of the Bible would require a larger volume than the Bible itself."

But he distinctly proves that "Of the sixty-six books of the Bible, at least fifty are anonymous works or forgeries." It is a clear, forceful and undeniably complete triumph of the author's purpose "to combat the dogmas of the divine origin and infallibility of the Christian Bible," and "to disprove the authenticity of its books, the credibility of its statements, and the morality of its teachings." It is safe to predict an unprecedented demand for this book, for it is by all odds, the most timely volume that has been published in the last quarter of a century. As a book of reliable reference upon matters which are in such constant dispute between Christians and Liberals of the present day, no Liberal can afford to be without a copy. The price (\$1.25 net) is exceedingly low, considering there are 500 pages of matter, printed in excellent type, and with its neat brown cloth binding, illumined in gilt, offers an attractive addition to any library.

We extend our congratulations, not only to the author, but to his publishers upon so valuable a contribution to present day literature, and shall watch with interest the reception accorded it by the clergy.

We think it will be a silent one.

"THE WORD OF GOD."

BY E. P. PEACOCK.

Editor Free Thought Magazine:

A CORRESPONDENT, Paul Dan, says in the "Record-Herald," "The word of God is an invulnerable fortress which can never be taken even if the universe thunder against it. For he who is eternal truth and life says: 'Heaven and earth shall pass away but my words shall not pass away.'" Is not this writer mistaken in his comparison? Does he really know what invulnerable means? By this it seems that he has not any real idea whatever of the extent of this infinite universe—to compare it with some reported words that he finds in one of the various and differing so-called sacred books—imposed by priestcraft upon the unlettered masses of mankind; all written in ages of scientific ignorance. The infinite universe was only imagined to be a few miles in extent, the earth flat and the kingdoms viewed from "an exceeding high mountain;" and heaven to be within the reach of ladders and towers or wings, only twelve thousand furlongs or fifteen hundred miles square in breadth and height—even smaller than our satellite, the moon. Crude ideas of that time that the earth could be burnt up and "the heaven departed as a scroll when it is rolled together."

But why he did not give this piece of information taken from the same "invulnerable fortress?" "Verily I say unto you, This generation shall not pass away till all be fulfilled." "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man in his kingdom"—and at that time this absolutely impossible and absurd scroll rolling scene was to be enacted.

I would remind him of this fact that the seven churches of Asia, in the birthplace of Christianity, have passed away and another superstition is holding absolute sway there.

He says: "Considering this, no Christian has cause to whine when a doctrine is attacked and cry that it strikes at the foundation of the Christian religion." Whether Christians consider it or not, my experience is, that there is a medieval law, that whatever is said in their pulpits, however much it outrages well ascertained facts and common sense, no person can answer them without fear of prosecution. A short time ago, one of these expounders of this "invulnerable fortress" was villifying that brave man, Thomas Paine, who, more than any other, was the cause of American independence. A man in the audience asking for proofs of the remarks made was prosecuted and fined ten dollars.

The writer saw four men taking turns, expounding what they called the truths of his "invulnerable fortress" and he asked some questions regarding their statements; he was told to be quiet and would be attended to when the speakers ceased; he then asked the loan of the

"invulnerable fortress" to point out some misleading mistakes they had told their hearers; but they refused; not daring to hand over the "fortress" for the writer to find passages to read before the audience that was not paying to be duped into believing that this contradictory book was an "invulnerable fortress." On the contrary, they knew it was a very vulnerable fortress and showed their absolute cowardice and incapacity to defend it against stubborn facts by their refusal.

Again he says: "Now it is an essential mark of the Christian faith, in contradistinction, to all beliefs, that it is based upon stubborn facts, but the pagans rest upon myths, and the infidels upon hypotheses of runaway philosophers or scientists." If he is in possession of such "stubborn facts" why does he not show them? Every Christian with whom I have ever had conversation, has told me that Christianity rests upon faith, even Jesus and Paul claimed that it rested upon nothing else; and Paul gave its definition: "Now faith is the substance of things hoped for, the evidence of things not seen." A very shadowy idea that may mean anything, but far removed from a "stubborn fact." Now is the opportunity for this confident man to bring out his "stubborn facts"—and show the whole world that Christianity rests upon them and not, as heretofore, upon unquestioning blind faith. Can he do it?

He claims: "The pagans rest on myths and the infidels on hypotheses of runaway philosophers or scientists." Of course, Jupiter, Osiris, etc., were myths, understood as such by the educated ancients, but did any one ever see the three in one creation of Christianity, except in pure imagination, which is equivalent to a myth; and as for infidels and their hypotheses of runaway philosophers or scientists—is it not one of the most stubborn facts in our possession that these very men did, in spite of the persecutions of the believers in the "invulnerable fortress" (which distinctly says: "Take no thought for the morrow," and clinches it by referring to the birds of the air), break through the night of Christian ignorance? The period rightly called the Dark Ages, and bring to light our present enlightened thought regarding this infinite universe, and to whom we are indebted for our present knowledge of astronomy, geology, and chemistry; these proving the infinity of shining worlds, the immeasurableness of past ages, and producing the vast majority of modern comforts. Let common sense answer.

He says: "For instance, the facts of electricity were just as real a thousand years ago as to-day. But man did not understand them sufficiently." True, but if it had not been for the runaway philosophers or scientists, man would not have understood it to-day; he would still have imagined thunder to be the voice of God, for the "invulnerable fortress" says: "Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven

and his lightning unto the ends of the earth. God thundereth marvelously with his voice." (Job 27:12, 5); coincident with the belief that indwelling devils were the cause of disease and insanity.

He asks: "But where can we be enlightened? Shall we ask Science, Philosophy, or Common Sense? Alas, science cannot reach the transcendental, and what is good sense for one, is nonsense for the other." With which statement, I fully agree; anything outside the limit of our experience is no more than a maze of crude unproven absurdities, and their discussion in the last few centuries was the great retarder of true knowledge and progress. And we can depend only upon science, philosophy and common sense for anything whatever in bettering conditions for humanity.

He says: "Now, when a believer of the scripture is not clear on some points, he generally will find better help in the good book, and in the church, than if he flaunts his trouble before the public."

This is the whole thing in a nutshell—THE FORTRESS IS INVULNERABLE, IF NOT ATTACKED. Would there, could there, be any progress whatever, if men relied upon one book, compiled in an ignorant and superstitious age, or upon the help of the church, or as he designates it, "flaunts his trouble (or doubt) before the public."

A good example of this, is found in Russia to-day, where the influence of the church keeps even the Lutherans and others from flaunting their troubles (or doubts) before the public! with the result that (according to a report by General Miles) not more than eight per cent of the population can read or write. Such would be the case in this country, if we depended upon this "invulnerable fortress" and its expounders for our personal rights fully exemplified in (Ezra 7:23-26) instead of our unrivaled constitution, framed by our freethinking forefathers.

HELEN H. GARDNER.

WE are glad to learn from the following from "The Pacific Commercial Advertiser" that our distinguished editorial contributor, and her worthy husband, Colonel S. A. Day, are having a pleasant journey on their trip around the globe:



HELEN H. GARDNER.

Colonel and Mrs. S. A. Day, who have been visiting Honolulu for the past week, will resume their trip around the world on the Korea next Thursday. Mrs. Day is Helen Gardner, author of the "Unofficial Patriot," "A Thoughtless Yes," and other books, and she has been the recipient of much attention socially while in the city.

"We were in California for three months, but this is the first time we have really felt warm," said Mrs. Day last evening, as she sat with Col. Day on the Hawaiian Hotel lanai. She unhesitatingly expressed her willingness to be interviewed, but the interviewing itself was quite a different matter. For though Helen Gardner is an interesting personage, she doesn't like to talk about

herself, and then too she would much rather do the interviewing. She managed to ask about a dozen questions for everyone put to her. Mrs. Day is much interested in Hawaii, its customs and people.

"This is a pleasure trip for us," said she. "Since I broke down about three years ago, while doing editorial work on the Arena, I have not attempted to do much. We are going around the world now. My work has been principally editorial and scientific; on heredity especially from a medical and sociological standpoint. I consider The Unofficial Patriot my best work; it was dramatized you know by James A. Herne, under the name of The Rev. Griffith Davenport, Circuit Preacher.

"I expect to study the characteristics of the people of the countries we visit; the family life; its sociological, political and educational features. I am not writing a book, simply taking notes and absorbing knowledge."

Mrs. Day continued her cross-examination. She has already accumulated considerable information relative to Hawaii. Yesterday she was driven over the Pali, visited Moanalua, and seen what there is of

interest at the Bishop Museum. Besides, she has absorbed information from all of those she met, and is much interested in the islands. What she likes to hear about most is the family life of the natives, their characteristics, their attitude towards other races.

"I want to include Hawaii in my next book," she said smilingly after one volley of questions. Col. and Mrs. Day have just returned from Porto Rico, where Col. Day was in command of the Artillery at the time the American flag was first hoisted. "As a race the Hawaiians are better than the Porto Ricans. But then they ought to be. They were never serfs as were the Porto Ricans, and they had more opportunities. I expect to study the countries we visit and get data for comparison.

"Our next stop will be Japan, where we will stay six months. We intend to live there as the Japanese do, and when we reach India, we will live as the Hindus.

"The climate here is very much like that in Porto Rico. It's the finest since we left Porto Rico. We drove over the Pali yesterday: the valley is beautiful, the mountains are impressive.

"I don't believe I saw anything so pretty anywhere. The view from Belvedere Island in California was the prettiest we saw until we reached here.

"Hawaii is far ahead of both Cuba and Porto Rico in point of architecture, both the old and the modern. The architecture in Cuba and Porto Rico was on the Spanish order.

"We are delighted with our visit and only wish we might remain longer. It was our intention to stay sixteen days, but unfortunately we were delayed in California. We intend to leave on the Korea Friday."

EDITORIAL DEPARTMENT.

RELIGION AND SCIENCE.

WE clipped the following from our esteemed co-worker and Free Thought advocate, The Reformer, of London, England, and which was published in the London Times as Lord Kelvin's reply to Sir W. T. Thiselton-Dyer. As the question is fundamental to the issue of the conflict between science and religion, we give it to our readers as food for thought:

"To the Editor of the Times:

"Sir—In your report of a few words which I said in proposing a vote of thanks to Professor Henslow for his lecture "On Present Day Rationalism" yesterday evening, in University College, I find the following: 'Was there anything so absurd as to believe that a number of atoms by falling together of their own accord could make a crystal, a sprig of moss, a microbe, a living animal?' I wish to delete 'a crystal,' though no doubt your report of what I said is correct. Exceedingly narrow limits of time prevented me from endeavoring to explain how different is the structure of a crystal from that of any portion, large or small, of an animal or plant, or the cellular formation of which the bodies of animals and plants are made; but I desired to point out that, while 'fortuitous concourse of atoms' is not an inappropriate description of the formation of a crystal, it is utterly absurd in respect to the coming into existence, or the growth, or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of Creative Power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers which we saw around us grew by mere chemical forces. He answered, 'No, no more than I could believe that a book of botany describing them could grow by mere chemical forces.'

"Every action of human free will is a miracle to physical and chemical and mathematical science. Yours faithfully,

Kelvin.

"15 Eaton Place, London, S. W., May 2d."

People are apt to place too much dependence upon what great men in science and religion say; but after all every idea must pass through the refining crucible of reason. Lord Kelvin is an acknowledged great man in science and his word goes a long way with many eminent scholars

in the domain of religion. He holds out a hope to such men that religion will be verified by science in the end; and by so doing he stands in a very necessary place to let them down easily, for the logic will never be framed which will truthfully convict mankind of actual and willful sin against a God nor make an atoning sacrifice of an innocent son necessary for their rescue; neither will the probatory idea of religion ever be confirmed by enlightened reason. As Lord Kelvin said in his address before the British Association at Edinburgh, "Science is bound by the everlasting law of honor to face fearlessly every problem which can be fairly presented to it;" and, we add, science can never indorse anything that does not conform strictly to the revelations of the regular course of nature. When Lord Kelvin said, "Was there anything so absurd as to believe that a number of atoms by falling together of their own accord could make a crystal, a sprig of moss, a microbe, a living animal?" he little thought that he raised another vital question which can never be logically answered by the defenders of religion. The question which science puts before religion is this, and it demands a fair and positive answer: Can a number of atoms be intelligently put together by an omniscient God that will form a human being who can choose either good or evil—who can be free to live a life of vice or one of virtue, just as he or she pleases? As a Physicist, Lord Kelvin ought to know that every form, manifested in nature, has to be just what it is and that no miracle can exist anywhere. Every action of the human will is no more a miracle than the action of the will of the lower animals or the actions of the planets or the plants. Everything acts in accordance with the laws which govern it, and no form can be made to do that which it does and the opposite, under the same conditions, no more than the planets can revolve both ways at once. If, as Lord Kelvin affirms, there is a creative power in nature, he is bound to declare that the religious doctrine of free will is just as absurd as the doctrine of fortuity. Science is honor bound to say that the religious dogma of free will is a great delusion.

ANOTHER CONVERTED MINISTER.

REV. W. T. HUTCHINS was, a short time since, an orthodox minister preaching to an orthodox church in Springfield, Mass. But he was an honest and thoughtful man who allowed his reason to guide him and it resulted in converting him to Liberalism. He is now preaching to an independent Ethical Society, similar to the one in Kansas City, whose preacher is John Emerson Roberts, and the one in Chicago that listed to that gifted man M. M. Mangasarian. We shall let our readers know more about the good work he is doing in the near future. We take the following from "The Springfield Union," which will give our readers some idea of the kind of religion he is preaching:

The subject of W. T. Hutchins' address before the Ethical Union last evening was "The Crucifixion of Jesus, a Fiction." He said it would probably be a long time before the mythological traditions that center in the supposed historicity of Jesus are cleared away. Even the most approved form of evangelical teaching has taught that faith must predominate over reason, and that the natural forces of man's body and soul are sinful and must be subjected to some form of abnegation. But true piety must choose between reason and superstition. There isn't a tradition or a doctrine in the whole compass of human belief so precious but that we can afford to lose it if it interferes with our search for truth.

The great issue of the present hour is a historical issue. It is not a question of a limited or unlimited atonement, it is a question whether such a person as the Jesus of the New Testament ever lived at all. And it is becoming evident from the concurrent light we are getting on this historical question that such a Jesus as the New Testament depicts never did live. Just now the New Jewish Encyclopedia, the fourth volume of which has just come, and which compares well with the Encyclopedia Biblica, is a valuable product of the latest scholarship. The article on "Crucifixion" directly contradicts the story of Jesus' crucifixion in the Gospels. The writer makes it very incredible that the Jews crucified anybody. No such barbarous form of punishment was allowed by the Jewish law.

He is willing the responsibility should come back on the Roman government. But according to the book of Acts, Peter drove home on the Jews the awful charge of killing the Prince of Life. He declares that Pilate wanted to let Him go, but he says, "Ye did crucify and slay Him," "Ye asked that a murderer be set free in His place," "Ye killed him." The story says that 3,000 Jews were pricked to the heart on the day of Pentecost for this crime of killing Jesus.

The teaching of the whole New Testament turns on the theological scheme of making Jesus a sacerdotal sacrifice at the hands of the

Jews. If the Jews did not do it the New Testament has no case. The Roman government crucified many so-called Messiahs, but they were insurrectionary leaders, and Jesus was not. Moreover Pilate is said to have said, "Take ye him and crucify him, for I find no fault in him." Outside of the New Testament there is absolutely no evidence that Jesus was crucified, or that He ever lived at all.

But orthodoxy interprets the whole Bible on the doctrine that Jesus was the Lamb of God, the sacerdotal offering of His own nation. The writer in the Jewish encyclopedia declares that crucifixion was a form of punishment not known to the Jewish penal law; that a Jewish court could not have passed such a sentence without violation of Jewish law; that Josephus brands crucifixion as an act of unusual cruelty; that blasphemy called for stoning; that the particulars of Jesus' trial and sentence were not according to Jewish law, and that Jewish law would not have tolerated a triple execution.

He also declares that the Jews would not have brought a man to trial just on the eve of their Sabbath; that all penal jurisdiction had been taken away from the Jewish Sanhedrim at this time; that the body of a person punished was not allowed to be put in a private grave; that the character given to Pilate does not agree with the records elsewhere; that the alleged signs accompanying Jesus' death, of the rending veil, the eclipse, the opening graves were taken from apocryptic Messianic literature.

In addition to this a fuller specification of evidences was read from a pamphlet by a well accredited writer showing the untrustworthiness of the story of the crucifixion in the Gospels, and that neither Jews nor Romans could have crucified Jesus.

The speaker said he believed there was some historical base for the Christian tradition, some martyr whose death had great power in Paul's mind; but probably he was stoned to death by a zealot mob. The whole Gospel story is essentially a fabrication worked out along sacerdotal lines to give plausible basis to a hierarchal church.

EQUAL TAXATION.

THE tenth convention of the United Societies in favor of Equal Taxation was held Tuesday, 8 p. m., June 23, 1903, in Hall 218, Athenaeum.

The following named officers, elected at the last convention, were duly installed, viz.:

Wm. Hambach, President.

L. Saltiel, First Vice President, North Side.

A. Cada, Second Vice President, West Side.

F. Steffans, Third Vice President, South Side.

J. H. Copeland, Recording Secretary.

E. C. Reichwald, Corresponding Secretary.

F. Koranek, Financial Secretary.

H. K. Kaden, Treasurer.

E. P. Peacock, J. B. Beattie, H. Schaeffer and A. Auspitz, members of Executive Committee.

The minutes of the previous convention were read and adopted.

Accounts for hall rent and postage amounting to \$2.85 were examined by Auditing Committee, found correct and ordered paid.

Credentials of J. B. Beattie as a delegate from the Candy Dealers' Society were found satisfactory, and per capita tax on one hundred and seventy-five (175) members was paid.

The Corresponding Secretary was authorized to purchase necessary stationery for his use.

Committee on Mandamus Proceedings reported that list of assessments of Board of Assessors are about completed, and that suits will soon be filed.

The Auditing Committee reported that it found books of retiring Treasurer correct, and that there is a balance in the treasury of \$61.73. The same was duly delivered to H. Kaden, Treasurer elected.

A resolution prevailed that hereafter the names of delegates failing to attend three consecutive conventions will be dropped from the roll and his society requested to fill the vacancy.

On motion the convention adjourned until the fourth Tuesday in July.

John H. Copeland, Rec. Secretary.

DR. DRIVER, CHAMPION OF CAPITALISM.

IN the Record-Herald of June 22d appeared a copyrighted article by Dr. John Merritte Driver, successor of Dr. H. W. Thomas, of the People's Church. The views therein expressed are quite characteristic of the present day clergy regarding the issue of capital and labor. By way of preliminary, Dr. Driver expresses his "admiration for the honest toiler." Then in twelve indictments he proceeds to castigate the men, whose homes are "wherever their hats are off," and their labor unions. The whole indictment is derogatory to the labor unions, condemnatory of their methods, and apologetic of capitalism. Not a word is said to indicate that the writer is aware of any of the riot causes, of our economic, industrial and social injustices.

The doctor launches his first indictment in this wise: "The limited

power for evil of the few who are the rich; the unlimited power for evil of the millions who are poor, as, for example, in the French Revolution."

If the doctor had said the unlimited power for evil of the few who are rich, he would have expressed an almost universal historical fact. He blames the masses for the injustice caused by the classes. What were the economic and social conditions that caused the French Revolution? And who was responsible for the intolerable burdens on the backs of the poor? Did the masses forge their own chains, or did the few, the rich, the privileged classes, rob the toiling millions of their just heritage? The Church owned three-fifths of the real and personal property of France and the nobility most of the balance. The king, the nobles, and priests, with their special privileges, exempt from taxes, labor, etc., inhumanly and unjustly burdened the masses until they arose in their might and visited a terrible vengeance on their oppressors. Neither was the French Revolution an example of "the unlimited power for evil of the millions who are poor." It was rather an example of their unlimited power for good. The French Revolution sharply marks one of the greatest eras in the world's history. Modern liberty dates back only to that terrible retribution to medieval wrongs. As regards liberty, we speak of before and since the French Revolution. Dr. Dick, the "Christian Philosopher," in common with all Christian writers of his age, said many hard things regarding the French Revolution. But in descanting on the gross and disgraceful ignorance of the European masses previous to the middle of the eighteenth century, makes this truthful and candid admission: "It was not, however, until the era of the French Revolution that the stream of knowledge began to flow with an accelerated progress, and to shed its influence more extensively on the middle and lower order of society, though we cannot look back without a feeling of regret, and even of horror, at the revolting scenes of anarchy and bloodshed, yet amidst all its evils it was productive of many important and beneficial results. It tended to undermine that system of superstition and tyranny by which the most of the European nations had been so long enslaved; it roused millions from among the masses of the people to assert their rights and privileges, to which they are entitled as rational beings, and which had been withheld from them by the strong hand of power; it stimulated them to investigations into every department connected with the rights and happiness of man, and it excited a spirit of inquiry into every subject of contemplation which can improve and adorn the human mind, which, we trust, will never be extinguished till

the light of useful knowledge shall extend its influence over all the inhabitants of the earth." And farther of the revolution of 1789 he says: "It was a revolution not merely in politics and government, but in religion, in manners, in moral principle, and in the common feelings of human nature. The way for such a revolution was prepared by the writings of Voltaire, Mirabeau, Diderot, Helvetius, D'Alembert, Condorcet, Rousseau and others of the same stamp." He who cites the French Revolution as a sample of "the unlimited power for evil of the million who are poor" entirely ignores the real and fundamental causes which alone are justly and truly responsible. It was the king, aristocrats, and priests; the few rich and ruling classes, that were wholly and entirely responsible for the fearful punishment of fearful wrongs. Had the ruling classes taken measures to do justice to the downtrodden million, the terrible retribution could easily have been avoided, just as our civil war could have been avoided had the ruling classes of the South initiated measures to do justice to the slave, whose condition was forced upon him by a superior power, and through no fault of his own. But no; the ruling classes never voluntarily gave up their vested rights (vested wrongs), however much the vivid lightnings of wrath gave warning of the coming storm. The privileged and ruling classes never surrender their vested wrongs until forced to do so, and it is not until the masses learn their rights, and, "knowing, dare maintain," that injustice is supplanted by justice, and the result is not evil, but good.

The doctor contends that capitalists become such by their superior ability. He says: "They succeed; the millions cannot succeed, else they would;" but he ignores the social and economic causes why it is impossible for the masses to succeed. Some years ago there was an Irishman in Kansas City, without unusual ability of education, who was made a present (through his influence, or otherwise, with the City Council) of the street franchise. A few years after, along came the Metropolitan Street Railway Co. and gave Corrigan \$1,250,000 for his monopolistic privilege. What did the Metropolitan get for their one and one-quarter millions? Simply the franchise, plus possibly \$2,000 worth of more or less decrepit mules, the rails and old street cars being worthless to the new company. Here is a case that typifies hundreds of others. Will our valiant champion of capitalism analyze this case and show to the long-suffering and exploited multitude to just what extent Corrigan's superior ability contributed to his becoming a millionaire? How much he actually earned himself,

and how the whole transaction is related to justice, ethics, humanity and religion?

"Capitalists have everything at stake and are bound to the stake, hence capitalists will not knowingly imperil order or property. Laborers have comparatively nothing at stake, and as a rule possess nothing but a thread, a feather and a pick." I challenge the assertion that the capitalist has more at stake than the laborer, who is the wealth producer. That assertion values money above man. Is the significance of manhood embodied in the capitalistic heart of gold? If so, it is totally divorced from the best teachings of the lowly, sympathetic man, Jesus. Of course "Capitalists will not knowingly imperil order or property;" that is, so long as the "order," as now, is in favor of the capitalist, and places human greed above human need.

All classes having vested wrongs in all ages have been loyal to the "order" and laws that made and supported the wrongs. Such was the case in France and Mexico before their revolutions. Such is the case to-day in plutocratic and autocratic Russia. The doctor indicts the imported workmen as illiterate, sometimes anarchistic, crowding the tenement districts, gambling house, dive and brothel, have neither enlightenment nor patriotism, etc.

Great God! What an indictment against those eminently Christian countries from whence they came—Italy, Hungary, Russia, Ireland, etc. Our heaviest immigration now comes from Italy and Hungary, which countries are nine-tenths Christian. From an orthodox standpoint, who is responsible for all this ignorance, poverty, misery and potential crime? Is it the nine-tenths Christian or the one-tenth perhaps Socialistic and Freethinking? "Patriotism!" What reason have such men to be patriotic? What has their country ever done for them that would justly awaken such a sentiment? Read Dr. Driver's indictment, then ask him what American Christianity proposes to do for them. Whether the Church had not better direct some of its energy to saving men in this world from those unjust economic and social conditions that have embruted and impoverished them in a world of plenty? Let the saving of souls rest a while until we get a few souls worth saving.

The doctor thinks the laborers are obstructing our building and general enterprise by their insistence on better wages and conditions. The doctor would like a new house himself, but rather than be annoyed by strikes and all sorts of pestiferous dictations, has concluded to worry

along or buy ready-made. Argues that the forced increase of wages has not benefited the laborer, as their expenses have increased in proportion. The latter position is doubtless correct, for the reason that the capitalist, having the advantage of controlling supplies, can mark up the prices faster and easier than increase of wages, and the labor unions will eventually see that their present methods will no more solve the economic problem than that mere charity will solve the problem of poverty. Under the present order of distributing wealth, the capitalist gets the turkey every time, and the wealth producer gets the crow; and this is why the idler lives in the palace and the worker in the hovel. But, says the doctor, "I know of mechanics who support a style that no magnate of my boyhood would have thought of attempting." Very well, who has a better right to "support a style" than the wealth producer? Is he a man, too, or simply a beast of burden?

"Capitalists, because of superior thrift, foresight and executive ability—being trained thinkers, wide observers and intelligent Americans—know when and where to stop." But ignorant "non-American" and "anti-American" laborers "do not know where or when to stop." Who ever heard of a millionaire who knew "where or when to stop?" Mr. Rockefeller, reputed to be a billionaire, has not found a stopping place yet, and probably never will until the good Lord calls him to his final reward, saying, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things."

Says our capitalistic champion: "The government has nothing to fear from the capitalist; it has everything to fear from this mighty, petted, feverish, exacting and sometimes ferocious labor giant." There is no doubt that a government that supports capitalism has no reason to fear the capitalistic class who have made the government and laws in their own interest; hence, why should the government be afraid of itself? Our government is a long ways from being a "government of the people, by and for the people," as is evident from the doctor's argument, for if the capitalists are such "trained thinkers, wide and intelligent observers," and have such "foresight and executive ability" as he says they have in acquiring property, surely they have had the foresight and ability to shape the government and its laws to conserve their own interests. The doctor, being a special pleader for capitalism, is very much worried that the labor unions do not "incorporate," and says thereby they "refuse to come out into the open, but fight as a bushwhacker and guerrilla. The twentieth

century laborer is not so ignorant as not to know that orthodox law and judges, as well as orthodox political economy, and orthodox churches, are all against him, so he will have nothing of either of them. The laborer knows his union is a war measure, made necessary by trust, monopolistic combinations. He also knows that under the present capitalistic "order" that he is the under dog—the weaker party; that "guerrilla" warfare is the only hope of present success. No braver men ever fought than the late Beers, yet their warfare was strictly guerrilla; they never risked their cause in open fight; being the weaker party, this method was the only prudent and justifiable course. The reverend doctor is alarmed that the laborers are "striking at the very roots of the tree of liberty" by denying "the inherent right of every man to sell his own labor to whom he pleases," etc., and says that capital was never guilty "of such brutality as maiming and murdering a brother man while he is quietly, happily and industriously exercising this inalienable right, according to the dictates of his conscience and his family's necessities." (Family necessities!) Is it not wonderful how capitalistic advocates prate about the "inalienable rights" and "freedom" of men to sell their labor, when they know that without organization freedom means the compulsion of starvation to take whatever wages capitalists offer? And the "inalienable right" of the laborer under present economic conditions is to divide his earnings with the rent, profit and interest demanded by capital; that is, to be forced to contribute to the support of those who do not themselves earn their wealth. As to cruelty and loss of life by labor unions: Capital, for profit and dividends, destroys more lives in one year than all the labor unions during their whole existence. To mention one instance out of a thousand—the killing and maiming of untold thousands of brakemen because the greedy corporations, valuing money more than life, neglected, and in defiance of law refused to use automatic coupling. A volume could be written showing how capitalistic greed has maimed and killed millions of men and ruined the health of vast multitudes of children for the almighty dollar. The reverend apologist is using a microscope to discover the petty sins of labor, when there are abundant telescopes that will reveal the colossal iniquities of his clients. Jesus disapproved ill-gotten wealth by saying, "Get thee behind me, Satan!" But his professed followers to-day, even in reputed liberal pulpits, outdo Satan in their defense of greed and the right of inhumanity.

Our modern economic reformers have long since parted from orthodox Christianity; and the laborer need not look to the church for help in his

unequal struggle for economic and social justice. If he does he will be doomed to disappointment; for the church is irrevocably plutocratic in support and taste. It does not, never did, and from its very nature never can, be a pioneer in progress. It always has opposed real and beneficial progress that in any way traversed its fossiliferous, authoritative and idolized dogmas. During the seventeenth, eighteenth and part of the nineteenth centuries the Christian church opposed all science except "safe science;" that is, science that did not conflict with Revelation and sacerdotal ignorance. On the same principle it now supports "safe" economics, ignoring facts and fundamental causes. Christianity has championed many pernicious delusions; will it now block the progress of economic reform by refusing to go to root causes?

The church seems blind to all interests except its own. It never learns by experience. It has been utterly defeated in every conflict with science; and it finally accepted inevitable results for the same reason as the rabbit climbed the tree—because it had to. Freethinkers, Henry Georgeites, Socialists, etc., not having an infallible Revelation for guidance, have to depend on reason, common sense and scientific methods; and having slight hope for a heaven hereafter, are trying to improve conditions here, so as to make possible just economic and social conditions that are the only sure basis of morals, religion and human brotherhood. Will the great Church help us in this great mission of the twentieth century? We hope so; but, judging from its past history, fear not. Henry George said, "I am for man." Is the church as near being civilized?

E. W. K.

ALL SORTS.

—For thirty days more we will take NEW trial subscribers for fifty cents a year. Reader, how many have you sent in?

—Curate—And how did you like my harvest sermon, Mr. Wurzel?

Mr. W.—Not bad, sir!—not bad at all, considerin' yer total ignorance of the subject.—Literary Digest.

—John J. Rutherford, of Montreal, Canada, writes: "I like the tone of your Magazine very much; in fact, it is the best I have seen on the market

yet. Keep up the good work and give the names and places in full of all your contributors, as well as their likenesses."

—A clergyman told from his text
How Samson was barbered and vexed;
And told it so true
That a man in a pew
Got rattled, and shouted out, "Next!"

—"What can I preach about next Sunday that will please the entire congregation?" asked the new minister.

"Preach about the evils of riches," replied the old deacon. "There isn't a

member of the congregation that is worth over \$2,000."—Chicago Daily News.

—Sunday School Teacher—Reginald, can you repeat the shortest commandment? It has but four words.

Reginald—Keep off the grass!—Literary Digest.

—The way that the Fourth of July was celebrated in Chicago would be a disgrace to any "heathen nation." It was really as bad as an orthodox hell for some three days.

—"Did the baby just come from heaven?" asked little Bessie.

"Yes, dear," replied the nurse.

"Dacious! I guess he came so soon he forgot to bring his teeth."—Chicago Daily News.

—"Say, pa."

"Well?"

"Did Adam and Eve keep Lent?"

"Certainly not. Eve didn't need to have any dressmaking done in order to be ready for Easter."

—First Divinity Student—What is the subject for discussion at the Debating Society to-night?

Second Ditto—"The Influence of Creased Trousers on the Decadence of Prayer."—Literary Digest.

—"Young John D. Rockefeller is always guarded by a detective when he goes to Sunday school to teach his Bible class."

"I supposed young John D. was too clever for that. Why doesn't he leave his money at home in his other clothes?"—Chicago Record-Herald.

—Austin, Texas, June 29.—Rev. D. R. I. Briggs last night caused a sensation in the First Methodist Church of Austin, the most prominent of that sect in Texas, by preaching a sermon in which he repudiated the idea of a hell. He declared the doctrine of a hell was

repugnant to good intelligence and had driven such bright men as Robert G. Ingersoll from Christianity.

—"What do you think of those latter-day biblical miracles?" asked the parson.

"They strike me as being rather fishy," replied the deacon.

"Why, how can you say that?" queried the good man.

"Well, most of the witnesses were fishermen," answered the deacon with a merry twinkle in his other eye.—Chicago Daily News.

—Mr. Guy C. Irvine, late of Warren Pa., was one of the most faithful friends this magazine had. He died Jan. 14 and we only recently learned of his death. He was not a very rich man, but we know of his paying \$100 a year for a number of years before his death for the Free Thought cause—fifty dollars to this magazine and fifty dollars to Brother Shaw's magazine. He may have paid to other publications.

—The greatest man in Russia to-day is Count Leo Tolstoi. Here is what a little Russian priest, Father John, of Cronstad, by name, says of the great Tolstoi:

"I decline the degrading honor of being placed on the same footing as that Godless man, Count Leo Tolstoi, the worst heretic of our evil days, and surpassing in intellectual pride all former heretics."

"I do not want to be associated with anti-Christ," he said. "Moreover, I am astounded that the council burns license to an author who is the personification of Satan."

—If the celebration of "Independence" was the result of the Liberty we boast of we had better try a despotism for a short time. It would seem our city authorities have not the power, or if the power, not the desire,

to protect the people of the city from such an exhibition of nerve-destroying noises as constantly reached our ears for some three days and made rest and sleep impossible. Thousands of our citizens who were financially able and sufficiently healthy left the city to avoid it, but it was a perfect hell for those of us in poor health and who were also too poor to pay the expense of an outing.

—Dr. J. M. Peebles closes a private letter to us in these commendatory words, which we highly appreciate:

Hulda L. Pettis Loomis' article against capital punishment is excellent. She reflects my mind exactly.

Your criticism of Farlow's letter is not only timely and deserved, but is keen and crucial. He is a Boston lawyer in the employ of Christian Scientists and Mrs. "Pope" Eddy in particular. There are no greater bigots than the two little sects, Seventh Day Adventists and Christian Scientists.

You are publishing a magnificent magazine. Long may you live. Most sincerely thine,
J. M. PEEBLES.

—"As I understand it," said the heathen, "you propose to civilize me."

"Exactly so."

"You mean to get me out of the habit of idleness and teach me to work?"

"That is the idea."

"And then lead me to simplify my methods and invent things to make my work lighter?"

"Yes."

"And next I will become ambitious to get rich so I may retire and won't have to work at all?"

"Naturally."

"Well, what's the use of taking such a round-about way of getting just where I am? I don't have to work now."—Gloversville Labor News.

—Seattle, Wash., June 29.—Rev. Thomas C. Wiswell has resigned the pastorate of the University Congregational Church in this city and announ-

ed his withdrawal from the ministry because of his objection to sectarianism and orthodox theology. He is a socialist. He read an address giving reasons for his resignation and charging that the church is bigoted and subservient to mammon.

Wiswell is a graduate of the Chicago Theological Seminary, and had been pastor of the University church for six years. He will stay in Seattle and go into other employment.

—The following letter was received with satisfaction. Such a man ought not to be "an old cranky bachelor":

Antone, Oregon, June 7, 1903.

Dear Brother Green:

As my time is about up for which I subscribed for the Magazine, I herewith remit you five dollars to pay for another year, and if one hundred of your subscribers would do the same you and your good wife could have some of the comforts of life in your old age, and there are plenty of men and women that could do it and not miss the money. I am not worth eight hundred dollars and am sixty-two years old, and am an old cranky bachelor, and I feel like saying DAMN for the way some of the Freethinkers do in the way of helping those who are trying to enlighten the superstitious people of this world. I can't do much, but will help all that I can. I hope this will find you and your wife in good health. I remain your friend as ever,

—The Searchlight of Waco, Texas, says that Mr. Pentecost's statement that the negroes in the South are disfranchised is false. The black race, says Mr. Shaw, in the Southern States, is, under conditions that apply alike to white and black, as free to exercise the franchise as is the white race. Which is technically true enough, except that in, in some State or States, there is a law which makes an exception in favor of ignorant voters whose grandfathers had the right of suffrage. As the grandfathers of the negroes of voting age were slaves, this practically excludes them. Mr. Shaw can proba-

bly explain this. As a matter of fact, though, the negroes of the South do not have much part in government affairs. We remember once asking a Truth Seeker subscriber, who was once on a visit to this city from Georgia, how the people of the South made out with the blacks—whether the blacks voted. "Oh, yes," he said, "we let them vote all right, but we do not count their votes." This was long before the race question became a burning issue, and it was a very lucid, cheerful and off-hand explanation of conditions in Georgia. We have no reason to doubt that it was also a statement of fact.—Truth Seeker.

—Syracuse, N. Y., June 28.—(Special.)—When the Volunteers of America, led by Captain Emma Washburn, marched to their regular place last night near Clinton square they found the spot pre-empted by a colored exhorter named George Washington Zee and two white women assistants. Both sides then tried to occupy the same ground and outshout each other, but the colored contingent proved the noisier, and there ensued a physical clash in which Zee hit Captain Washburn over the head with a banjo. On-lookers then took part and police interference became necessary to stop the fight. The colored band was then banished to the other end of the square.

We regret to see that our Christian friends, at our old home in Syracuse, where we lived, the next door from colored Bishop Logan for some twenty years, have raised the colored question in the business of saving souls. Captain George Washington Zee may be a good enough Christian, but he is no gentleman or he would not have hit Sister Captain Washburn over the head with a banjo.

—An interesting description has been published in a Vienna newspaper of a monastery at Soudal, in the Russian province of Vladimir, which is used as a prison for priests and laymen who are guilty of religious offenses. Pris-

oners are sent to Soudal only by special decree of the Czar, who, however, accepts the advice of M. Pobledonosszeff, the procurator of the holy synod of the orthodox Greek church.

At present there are about 210 prisoners there and they include two princes, one count, two barons, one general, four bishops, sixteen common soldiers, fifty-two officers, 124 priests and one shoemaker. They are treated with severity, says the London Express, and undergo solitary confinement in gloomy cells. Many prisoners become insane after a brief period, while the weaker ones soon die from want of light, air and proper nourishment. The prisoner most recently sentenced is a priest named Cvietkoff, and the offenses for which he was sent there are typical. Cvietkoff disputed the holy synod's right to rule absolutely over the church as a whole and advocated the formation of a council of clergy to advise and to a certain extent control the synod. This sufficed to bring about his sentence to life imprisonment at Soudal.—Chicago Daily News.

The above is the result of that religion which in words teaches "Love one another," but which in fact teaches men to hate one another.—(Ed.)

—Under the title of "Delaware Still Our Barbarous State," "The Torch or Reason" publishes the following, to all of which we say AMEN, which may cause Brother Shaw of the "Searchlight" to again charge us with "waving the bloody shirt":

One of the most eloquent passages that Ingersoll ever put forth was his denunciation of lynching. Hear him: "I know of no words strong enough, bitter enough, to express my indignation and horror over this frightful crime. * * * Are the white people insane? Has law and mercy fled to heasts? Has the United States no power to protect a citizen? A nation that cannot, or will not, protect its citizens in time of peace, has no right to ask its citizens to protect it in time

of war."—Dresden Edition, Vol. 12, page 322. Delaware was the only State that honored Ingersoll with an indictment for blasphemy for denouncing "orthodoxy" as the root and sum of all villainy. How wisely he judged the relation of things in that, is shown by the fact that it was a Presbyterian preacher whose wild sermon brought out a mob of 5,000 white savages to lynch and burn a negro within 100 miles of our capitol. And this, when the prisoner was in the custody of the law, perfectly able to give him due and legal punishment. This is a disgrace of the whole nation. We shall rank as worse than barbarous, unless such outrages are punished and stopped—and they can be. When the mob is shot and its leaders hung they will end. But among the first to be hung should be the clergyman who started the trouble.

—There is much food for thought for Liberals in these words of Dr. J. E. Roberts:

—The destructiveness in the method of Liberal teachers was, perhaps, necessary once; but that time has gone. The world has changed in its methods of controversy. * * * Beyond a doubt that method was once necessary. It was necessary for the great Ingersoll to stride across the world's stage and hurl thunderbolts at the old dogmas and the old absurdities. Men were awakened from their lethargy, their attention was directed, their thought was fixed on problems anew—on questions that they had all their lives taken for granted. That incomparable man was the thunder storm, the lightning, the electric flash. Crops cannot be raised, farms tilled and harvests gathered if the thunder storm is to be perpetual. * * * No small number of our Liberal leaders and speakers have fallen into the mistake of imagining that because there have been great iconoclasts on the Freethought stage, that was the chosen means of success; and that has been one of the glaring weaknesses of the Liberal method. I repeat that that time has gone by. Friends are not made that way.

—The Roman Catholic Cardinal Gibbons and some Presbyterian ministers protested against the Russian atrocities

ties against the Jews. There ought to have been more and stronger protests from the Christian clergy, from those, who in season and out of season claim to have a monopoly on the "religion of love," from those who preach "love your enemy." But, then, we do not expect too much of the representatives of orthodox Christianity. But we are sorely disappointed at the attitude of the spokesman of so-called liberal Christianity. There was held at Milwaukee from May 12 to May 14 the fifty-first annual meeting of the Western Unitarian conference, the most radical body of advanced Unitarianism. What a fine opportunity there was for a strong, telling, fulminant resolution, protesting in no uncertain sounds against the atrocities against the Jews at Kischineff. But we look in vain in the reports of the conference for such a protest. What about the hue and cry that Unitarians and Jews are consins, so often heard, when Unitarians speak from Jewish pulpits? Where was the gospel of the "fatherhood of God and brotherhood of men," which our Unitarian brethren seem to monopolize? Brother Jenkin Lloyd Jones did not like Dr. E. G. Hirsch's remark in the Reform Advocate, that "the Jew has no friend save his brother Jew." Where were our friends at the Western Unitarian conference?—The Reform Advocate.

"PREACHED ANARCHY."

The Brooklyn Eagle unsparingly denounces the Rev. Mr. Elwood, and declares that he evidently "looks at big things in little and vice versa. Not that the murder which provoked such a savage retribution was a crime in miniature. On the contrary, its story is written in letters red and big—murder is never microscopic. What Mr. Elwood saw in little was law. What he seems to have altogether failed to understand is that he preached law-

lessness from his pulpit." "Do these men of the cloth stop to consider where this sort of talk, this inciting to murder, will end?" inquires the Springfield Union. "We shudder at the thought of anarchy, yet these two ministers and that Wilmington congregation preached anarchy."

The Chicago papers unite in denouncing the utterances of the Rev. Mr. Bartlett. The Evening Post says: "The clergyman seems to think that those who have written and spoken against burning at the stake and other expressions of the beast in men do not feel the horror of the crime which gives rise to these outbreaks. He calls for more denunciation of the original crime, and in this, as in his extraordinary chief suggestion for its cure, he betrays his want of thought as well as his lack of information." The Record-Herald points out that the clergyman's "error is one of fact. Criminal assaults upon women are not the only or the main cause of lynchings. In 1902 the lynchings in the United States numbered 96. Of the victims, 19 were accused of criminal assault and 11 of attempted criminal assault—together less than a third of the whole number. The other 66 were charged with murder (37), attempting murder (4), accessory to murder (3), and with offenses such as larceny, accessory to larceny, horse stealing, planning an elopement, 'conjuring,' making threats and ordinary assault. 'Race prejudice' and 'mistaken identity' also figure in the list."—Public Opinion.

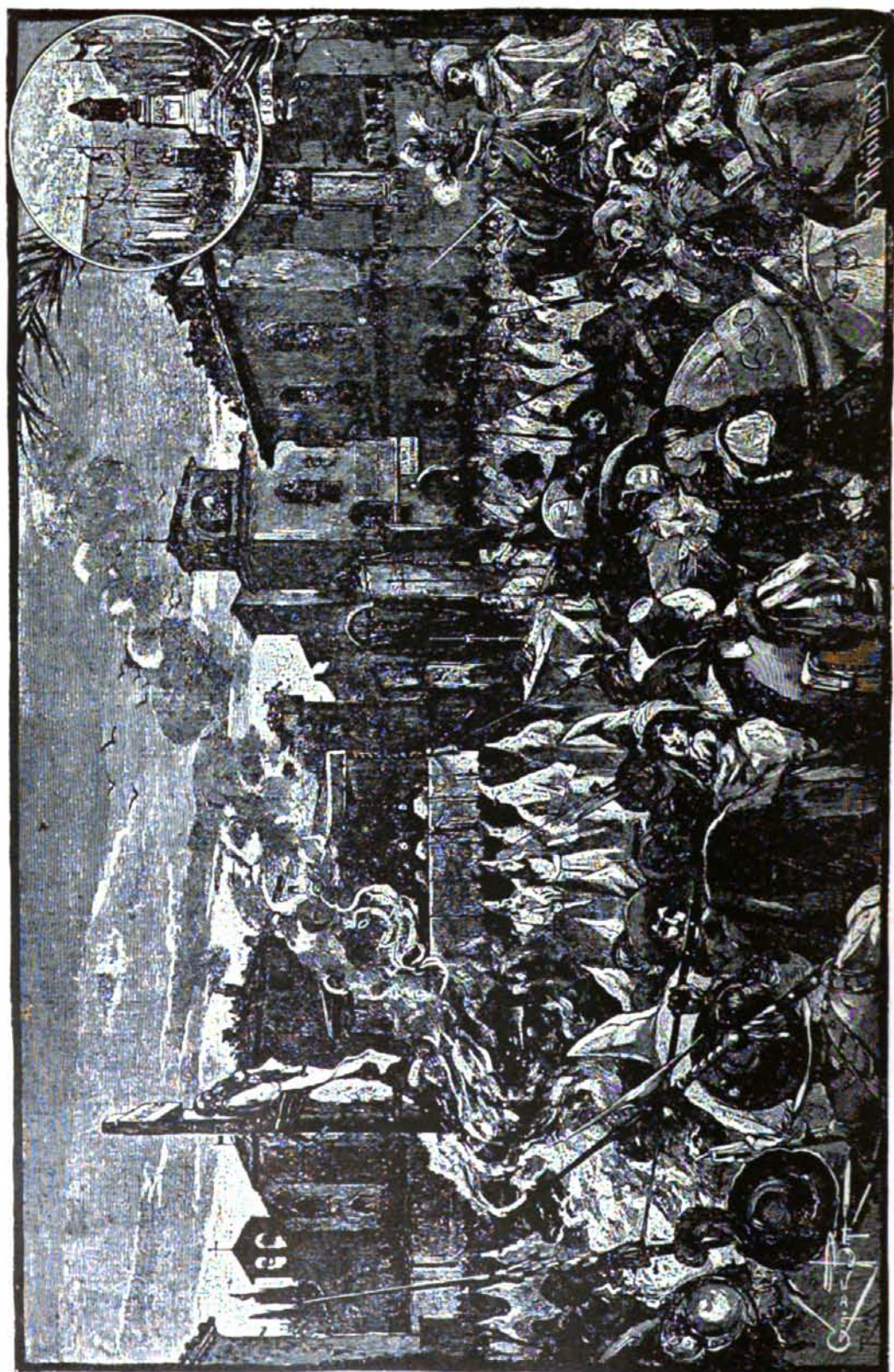
—Our friend Samuel Roberts gives the Rev. McCracken the following hard nut to crack in the Sunday Record-Herald:

To the Editor: Rev. W. C. McCracken, whose calling I take to be that of a minister of some Christian church, in discussing the status of the negro in the South in the Battle Ground of the 5th inst., makes several assertions which it seems to me are exceedingly inconsistent with his profession and as a believer in the infallibility of the Bible, like all other orthodox ministers.

In Acts xvii. 24, 26, Paul says: "That God made the world and all things therein * * * and hath made of one blood all nations of men (negro not excepted) to dwell on the face of the earth, and hath determined the times before appointed and the bounds of their habitation." Also x. 34, 35, it says: "Then Peter opened his mouth and said of a truth I perceive that God is not a respecter of persons (does not discriminate), but in every nation he that worketh righteousness is accepted with Him." Yet in the face of these Bible quotations, the truth of which he dare not deny, he has the audacity to assert that the negro is of an inferior race—"that the white race is dominant and must stay so; that the negro must be accommodated to that fact or be deported from the land."

Now what I wish to know is, how does Mr. McCracken reconcile his discriminating inspired assertions of Paul and Peter. If the assertions of the reverend gentleman are true, as he affirms, it must follow that those of the inspired apostles are false. Which horn of the dilemma will he choose? As the late Col. Ingersoll used to say: "Let us be honest." SAMUEL ROBERTS.

—REMEMBER THAT THE ARTICLE BY JUDGE LADD, CONCLUDED IN THIS NUMBER, HAS BEEN PUT IN PAMPHLET FORM AND IS FOR SALE AT THIS OFFICE. PRICE 25 CENTS.



CHRISTIANS BURNING BRUNO AT THE STAKE, FEBRUARY 17, 1600.

We would like to know what the new Pope thinks of this way of suppressing Free Thought. Editor.

FREE THOUGHT MAGAZINE

SEPTEMBER, 1903.

ETERNAL LIFE OR ETERNAL SLEEP?

BY GEORGE ALLEN WHITE.

Oh, thou beautiful and unimaginable ether! and
Ye multiplying masses of increased
And still increasing lights! What are ye? What
Is this blue wilderness of interminable
Air, where ye roll along, as I have seen
The leaves along the limpid streams of Eden?
Is your course measur'd for ye? Or do ye
Sweep on in your unbounded revelry
Through an aerial universe of endless
Expansion—at which my soul aches to think—
Intoxicated with eternity?"—Byron: Cain.

I F there is a future life, I want to live it.
If there is a land beyond the grave, I want to find it.
But is there?

I see an ocean of flaming gas, formless, huge and purposeless. It seethes and churns. It whirls and whirls again. Evolution is there, and through uncounted eons it works its resistless will. Molten worlds form; our own among the rest. Solidification takes place, and then in the intense heat independent movement, the beginning of life is seen, inchoate and all but imperceptible. Vast stretches of time glide onward with solemn tread, and existence becomes prolific and protean, covering the whole earth. But death is the lot of everything. Plant, grass, tree, insect, fish, animal—all live, but all die and are extinguished. Up forever to the sunlight—down forever to the dust. It is a weird and mighty story. The numberless bubbles of infinity decked in gay colors for one voluptuous instant, and then, pouf! dissolved into etheric nothingness. But what is this I see? It is man. Man, that came from the monkey; man, that came from the protoplasm; man, that came from the ooze; man, that came from the gas and flame.

Aye! it is man a little higher than the brute, a little cleverer than the ancestry whence he emanated; but still only an ephemeral fruitage of the earthy material past. The life of his whole genus, in comparison with eternal time, is as nothing. His use is as nothing. His importance is as nothing. His beginning and end and the memory of it—nothing; nothing but nothing.

I glance ahead. I see a world cooling slowly and implacably. Life is steadily pressed in closer limits; and as the inhabitable territory gets narrower and narrower population diminishes, until with a last gaunt look at the everlasting empyrean the final survivor of our globe sinks to a frigid sleep. Ages upon ages of cold blank sun-circling I see flit by. Then comes the closing catastrophe. This speck in space that has been the home of us all rushes into the sun, and immediately reverts to the gas of the beginning—as must every planet of the universe and every universe of the illimitable depths.

Dust to dust, and gas to gas. Such is the tale. Again and again and yet again for endless years and throughout undreamed of spatial fastnesses does the old, old tortuous story appear; until, nothing piled upon nothing, the puny slime-product of this small world called man is lost deep in the shimmering shadows of the still and dead forever.

The mind reels.
"Before Creation peopled earth,
Its eye shall roll through chaos back;
And where the furthest heaven had birth,
The spirit trace its rising track.
And where the future mars or makes,
Its glance dilate o'er all to be,
While sun is quenched or system breaks,
Fixed in its own eternity."

Well, so far so bad. Let us go on. Let us evoke a soul out of this if we can. None exists in the gas, in the slime, in the vegetable, in the animal. None can be found in foetus of a few months, and, as modern science has conclusively shown, none in the infant just born.

Haeckel says in his "Riddle of the Universe": "Instructive, too, is the fact that, as everybody knows, the new-born infant has no consciousness. Pryer has shown that consciousness is developed only after the child has begun to speak; for a long time a child speaks of itself in

the third person. In the important moment when it first pronounces the word 'I,' when the feeling of self becomes clear, we have the beginning of self-consciousness and of the antithesis to the non-ego."

We may follow with minute tracery the evolution of a child; but the salient fact will ever be that from birth to five years and from that to twenty-five the attributes of the "soul" and of the body proceed *pari passu* in the developmental process. Both require sleep—the extinguishable and the "unextinguishable." The soul evolves laboriously with the body in early life. No reason has ever been adduced why it should not die with the body at life's close.

The birth of man is the same as with the animals. The same preliminary parental union, the same formative progress in the embryo, the same bloody and revolting birth, the same suckling and the same growth—just like the animals. "Souls" are produced exactly as the beasts produce their nothings fated for the sod. Copulation does it all.

Man's structure is practically identical with that of the higher mammals. Bones, stomach, alimentary canal, head, the five senses, nerves, heart, blood—just like the animals.

Is the "soul" a pure entity? an unconditioned ego? No; it is wholly the result of heredity and environment—just like the animals again. Born what it is in original essence, and played upon by environment afterward, it is a result, a product. Products cannot be eternal. Forms are not permanent. If I had had different parents, my soul would not be what it is now. And were my environment otherwise, my soul would be as often differentiated as the environment. The fortuitousness of the mundane and the mortal cannot put on unchangeable perfection and immortality. Everything in the universe having a beginning has an ending. Rocks, water, houses, railway trains, trees, animals, brains, life—whatever begins in time ends in time. It is impossible to name a single thing out of all the millions of objects which is not doomed to extinction. The imperishable atom is all that stands adamantine athwart the gloom. Man in his ignorance used to believe matter temporal and man eternal. Science has shown that man is temporal and matter eternal.

Weisman says: "From the point of view of natural science, nothing is eternal except the ultimate particles of matter and their forces; for no one of the thousand-fold phenomena and combinations under which matter and force present themselves can be eternal."

Suppose man is immortal. What good is it to anything—to anything but himself? There he is—the eternal egotist. All the colossal bulks of matter in the universe are to be left dead and joyless for aye, and from heaven he heaves not a sigh; for is he not having a good time himself? And what else matters, forsooth? Behold this eternal egotist. He is selfish, spiteful, sensual, calloused. See him as he consults the close-stool; or view the candidate for celestial honors in the bed of Venus. Surely he merits heaven. Such nobility is too choice for earth. See him as he rigs up a God, Jehovah, who commands the slaughter of every species but the human, and the decimation by the sword of every other tribe but the favored one. Now man kills beasts by the millions; now he razes forests, reaching with life-desire toward the sky, for his own gratification; and now stupendous hecatombs of fruits and grasses and vegetable life of all sorts succumb to his appetite. It is for him, this world of living activity. Come with me to Chicago. Here in the great packing establishments are men who all day long stand with knives in hand, and jab, jab, jab, amid gushing blood-streams, that humanity may feast on other lives nurtured from infancy for shambles of gore.

Ah, man! Monster! Good only from policy; a vulgar criminal but for utility. Side by side for vast millennial eras you have evolved along with the organic and the inorganic from nascent conditions; only at last contentedly to consign all living and all dead but yourself to oblivion, and wrapping about you the mantle of the Eternal I, sweep on the sparkling billows of the infinite into the summerland.

And that is Man.

Were it possible for a quasi-man to have viewed the evolutionary past, with every advance from mere protoplasmic movement he would have shouted: "Ha! the supernatural! This must be immortal." Feeling, sight, memory, consciousness, ratiocination, unfolding and creeping slowly on during millions of years, would each in turn have struck him as deserving of immortality in their apparent separateness from the more familiar things. But he would have been mistaken—simply mistaken.

If man is immortal, why was the long, labarynthine, and horrid past necessary to produce it? Why the hideous, gargantuan creatures of the earlier days? Why is it—this prolonged, ghastly struggle for subsistence, wherein billions of living things are ferociously murdered daily? Why is a flash-residence in this imperfect world requisite to immortal life

in the next? Would a child thrust into Whitechapel be thereby better prepared for a glorious manhood among decent people?

If man is immortal, it must be an immortality of the good. But nature is not good. This world is not good. Things do not come out right, here. There being no essential, predominant good in known nature, no power can force that subsequent apparent good called immortality into unknown nature. If nature is not good now, is she likely to be when we are dead? Can we take on trust something which directly negatives experience and inference? If this un-good world tortures and kills, a painless eternity in death, would it be worse?

If man is immortal, somebody in the spirit-land would have told us so. Somebody?—everybody that has ever lived would hasten to brush doubt away from the minds of men. Thousands and thousands of years have passed since *Homo* came over the horizon, and no authenticated communication between this world and another can be found. Silent the grave beneath; silent the stars above. Yearning and tears; death and the grave—and silence evermore. It is a tragedy. But they say in excuse that an animal denizen of the pond, for instance, transformed in its short lifetime into a denizen of the air, cannot tell those of its kind still in the water of the magnificence up above; and it is argued that spirits find similar difficulties in dealing with men. The cases are not parallel. The freed creature referred to lacks consciousness, he lacks intelligence, he lacks power. The spirits of the dead are granted by their sponsors to have, like us, consciousness, intelligence and power. A conscious, intelligent, locomotive being could get up connection with any conscious, intelligent being that might be in the ponds of this country; and so, too, a spirit could teach us who are left on earth of the paradisiacal glories if those glories were a fact.

If man is immortal, he ought consistently to defend his faith. Universal belief once held to the resurrection of the body. It was mistaken. It formerly lingered approvingly on hell, and consigned thereto nine-tenths of mankind. Another mistake. Thus nine-tenths of the future life has disappeared; nine-tenths of its reason d'être is no more. Universal belief used to grant immortal existence to the animals. It was mistaken. A flea in heaven? Perish the thought.

If man is immortal, it seems as if a better place for elysium ought to be found than the darkling interplanetary spaces where four hundred degrees below zero constantly prevails. The thought of it all is enough to make one cough significantly.

If man is immortal, his spirit ought to be in working order always—ought never to be dormant. And yet how is it in sleep? Is not the spirit to all intents blotted out during this one-third of our existence? Do not rescued drowning persons lose consciousness for hours? And how about catalepsy? Are people aware of the state known as hiatus, when a man's past becomes a vacuum and another self is assumed? Take a man who has lived forty years as John Smith in London, who undergoes a hiatus, and thereupon finishes his life with forty years as George Jones in New York—which spirit is to survive in the golden fields beyond the Styx? We can lose our consciousness, then, in divers ways. The question is, if it can dissolve partnership with us in the flesh why may it not desert us utterly after we are legally dead? If not a continuity here, are we certain of it there? If it can sleep a minute, it may sleep forever.

If man is immortal, it must be his own consciousness, and not somebody else's, that survives. It is said that this life of ours is as a dream, relatively, to waking hours; that we have all lived before birth, are dreaming now in ignorance of our splendid past, and will awake when we die to the realization of things as they are. It may be so. It makes no difference to me. I decline to enthuse over the prospect. It will not be I that lives in glory, but some one else. It will be Tim Murdock or Swami Tomatomba, or whoever I happened to be before I was born. I am not acquainted with him. Let him be removed from my consideration. His expected pleasures fail to interest me. As between immortality for this Tomatomba and for Mr. Theodore Roosevelt, I am an impartial spectator, regarding the whole matter with unruffled composure and as rather a farce. Let the dead bury the dead.

Immortality cannot be invoked into existence by veneration. It is an error to ever imagine that it can be. Sexual organs cannot link mortality and immortality—mud and the majesty of the infinite. They are unable to confer eternity upon their handiwork. But if the contrary were true, it would be the bounden duty of every man and woman to have children incessantly from youth to age. The world could not support them all?—then kill the majority by the billion as soon as born. It would be an act of the purest altruism; for if by large indulgence in lust a man can summon out of cosmic inertness, out of nothing, a soul destined for everlasting joy, the momentary apparent evil of slaying the fleshly tabernacle would not count as a grain of mustard against the overwhelming good.

In reality, none have ever known a solitary fact about the soul—not

one. Men have guessed and invented and speculated and dogmatized; and the result is absolute ignorance. Plato said the soul was in the brain; Aristotle, in the heart; the stoics, about the heart; Heraclitus, in the blood; Epicurus, in the chest or stomach; Strato, between the eyebrows; Erasistratus, adjoining the membrane of the epicranion; Sommering, in the ventricles; Fisher, in the nervous system; Descartes, in the pineal gland; Meyer, in the medulla oblongata; Ennemoser, in the whole body. Who can say what it is? Nobody knows—nobody knows. Probably it is in the mind—in the mind's eye.

The idea of the soul sprang from the wish to meet the loved and gone, as well as from more selfish motives. There is no difference between the believer and the disbeliever in their conduct at the grave. Those who say a glorious eternity has swallowed up the dead laugh over it no more than those whose fancy pictures for the late lamented nothing more than that they are covered by the pall of a fathomless gloaming. Boisterousness flees and hangs his head. Strip the mask of hope away from the brow of faith, and the human race will be seen standing, bare and shivering, in the chilling conviction that if a man die he will not live again, either here or in the imagined brightness of the beyond.

Herbert Spencer's final word, found in his last book, is that "we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive."

Henry Drummond admits in his address on "Eternal Life": Science meets the entire conception of immortality with a direct negative. In the face of a powerful consensus against even the possibility of a Future Life, to content one's self with saying that Science pretended to no argument in favor of it would be at once impertinent and dishonest."

United States Senator George F. Hoar said at Plymouth on Forefathers' day, 1895: "The modern knowledge of the physical frame of man seems to establish the existence of physical causes for what our fathers were wont to consider purely spiritual manifestations; and so to make it seem more likely that the soul depends for its own existence and capacity for action upon the continued existence of the body."

Take a Bushman. Take a Patagonian. Look at him candidly, devoid of prejudgment. See his coarse lips, his repulsive expression, his beastly brainlessness; review his hellish cruelties. Is there anything that is or ought to be immortal in him? Should he enjoy the futurity with the redeemed, while a loving and heroic dog that beams with good will at you

in the morning knows no awakening there? Countless billions of just such specimens as this savage have lived on the earth. Are they shouting around the throne in realms of beauty—or are the silences brooding to-day in pitiless mockery over their rotting bones?

There is Cæsar. He has been dead two thousand years. And Cicero also. There, too, are the untold millions of their countrymen. Then further on is Alexander. And what of Homer and Hesiod? Do we care anything about the giant hosts of dead races whose ashes are awaiting only the crematory of pristine gas? No; we crack jokes about whoever has been dead a good while. We wink the eye. We smile and pass over with airy nod the vast quadrillions—nothing to us—lying sepulchered in skeleton profusion upon the earth's crust, the accretions of seething millenniums; while we moan and weep when little inconsequential Smith, the flower of a day—of our day—passes in his checks and we behold his forty-dollar coffin amid the clattering of clods. Our perspective is warped. We do not see things in right proportion. Cæsar and the rest, after all, had nothing which should ensure them endless life. We see it plainly from our far-removed viewpoint. There seems to us no imperious and uproarious necessity of meeting these historic figures beyond the tomb—it boots little whether they live or not; we do not worry about it. It will be the same with us two thousand years from now. No one will care a particle whether we of nineteen hundred are in paradise or not, are in hell or not, are under the sod or not. The concern of coming generations will be about those they know. They will make merry in after-dinner oratory over characters contemporary with us who, now recently deceased, draw our tears and wring our hearts with anguish as to the hidden future.

The old barbarisms, the old civilizations, pass across my vision.

Chaldea and Babylon flourish and decay. The azure dreams of racial intancy cluster around thy filmy forms, great Sires! By the placid eastern streams youth plays in innocence. The empires rise and swell and glow; they pale and are forgotten; as a tale that is told, their day is gone forever.

A step, and we walk—

“Neath Nazareth's time-eaten domes,
On Carmel fair, whose convents rise
Amid the blue lakes of the skies;
And leaning o'er the purple seas
In lone Engedi's solitudes;
In Hebron's vine-empurpled air;
In Hermon's dark and resinous woods;

'Neath Smyrna's minarets of prayer;
Beneath the Sphinx's silent tongue."

Egypt—ah, mystic Egypt!—the despair and the joy of men. Zephyrs from an enchanted somewhere play through thy memory. Surely thou givest us a glimpse of the immortal. What sayest thou to the importuning of man? A Sphinx, remorseless and grinning, still and sightless—is this thy answer? The dust blows. Egypt, dying Egypt, passes on. The sediment of time collects o'er her hallowed grave. The dull droning of the ages is faintly heard. It impresses one with a stifling feeling. Otherwise all is still.

Toltec and Aztec far away across the blue. They soar with splendid colorings into a barbaric sway in the long, long ago. Romantic vistas of unknown beauty open and close before the gaze. Thy millions live and thy millions die, O Occident! I see thy gorgeous panoply of light twinkle for an instant, then fade forever in a tropic haze. And Toltec and Aztec are sleeping in the crypts of eternity. That is all.

So with you, men and civilizations. You may live or you may sleep—nobody knows; nobody cares. America, thou also must die, thy people perish, thy memory disappear. Tiny thou art, and but a fleeting phase in the panorama of the infinite. Thy population shall be as those that have gone before and are forgotten—nothing more and nothing less. Dust to dust and gas to gas. From everlasting to everlasting, all is vanity of vanities.

If there is a future life, I shall live it.

If there is a land beyond the grave, I shall find it.

If life finishes inscrutably with a sob and a sigh and is gathered into the black forevermore, then I shall sleep.

Yes, I shall sleep—sleep—sleep.

Some day—some deathless day.

"What matters it? For when we go,

New men will take our places;

And, in a million years or so,

Will come new lands and races;

And when, within some later time,

The earth dies, dropping sunward,

From out the womb of the sublime

New worlds will hasten onward.

A moment in Eternity,

Our life is but a feather

B'own from us. Through the long to-be,

We'll all be dead together."

Framingham, Mass.

THE BIBLE THEIR JUSTIFICATION.

BY MYRA E. WITHEE.

THAT the Sacred Book of Christendom justifies man in his cruel treatment of the so-called lower animals, is a sad fact to meditate upon.

There is not a sportsman, there is not a butcher, there is not a vivisector, nor a flesh eater, who professes Christianity, who does not quote "the word of God" in justification of his conduct.



MYRA E. WITHEE.

Christendom knows no remorse for torturing and killing animals; on the contrary its inhabitants are proud of their wantonness. The hunter delights in his ability to shoot down the defenseless creatures of the wood, and has his picture taken standing beside the dead bodies of his victims. The butcher is proud of his skill in taking life; the vivisector, whose practices are undoubtedly the most heartless and cruel of all, boasts of his ability to perform numerous operations upon live animals, and is glad that their

groans and cries disturb him not in the least.

We should not wonder that such a monstrosity as the vivisector exists, when we stop and consider that when a child he was given a rifle and taught to kill birds and squirrels; that while beside his mother's knee was never taught to be kind to any being save the human; when at Sunday school he was never taught a lesson that would arouse compassion for the beast. As he grew up to manhood, and attended "divine service" he never heard a sermon in which was urged any consideration for the sub-human world. The vivisector, after all, is but a poor creature of environment; a legitimate child of the Christian faith, who deserves our pity, as well as do his suffering subjects.

What better can be expected of a nation who worships a God, who gloried over the blood of the innocent, and delighted in the savor of

burning flesh; who sent hail and hot thunder bolts to destroy cattle; who spurned the offering of Cain, which consisted of the fruits of the field, and rejoiced over Abel's, which was the firstling of the flock—who asked a father to place his only son upon the altar. When we meditate upon Jehovah and his doings, we should marvel not that there are cruel vivisectioners, but wonder rather that there are any humanitarians in Christendom.

It has been asked, "Must the Bible enslave the world?" So long as it is believed to be the word of God, it must enslave. The prohibition cause is opposed by many Christians, some of whom are ministers, because it is recorded in the "Holy Book" that Jesus turned water into wine; and Paul said to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake."

Woman suffrage is opposed, because the Bible degrades womanhood. Vegetarianism is opposed, because according to the "Word" God gave man certain animals for food; and it is said that Jesus ate fish; at least according to the "Book" he gave fish to his disciples for food, and by so doing he sanctioned the practice of slaughter and flesh eating; and it will be impossible to convert the inhabitants of Christendom to Vegetarianism, while they believe in the divinity of Jesus; and believe that his life as portrayed in the New Testament, is the most perfect life man ever lived or can hope to live.

There are in Christendom a few, comparatively speaking, who, in spite of the teachings of church and home, have become too humane to longer indulge in, or encourage fiendish sports—some who have become too humane to longer consent, while amid the plenteousness and luxuriance of the vegetable kingdom, to maintain their own lives by the sacrifice of other lives—who are no longer willing to aid by using flesh food in keeping men amid the disgusting and degrading scenes of the slaughter house; and it remains for these to do what lies in their power, to subdue slaughter, and to lighten the many burdens imposed upon the sub-human world; and to arouse, if possible, within the human breast compassion for all sentient beings.

The question to be considered and settled by humanitarians is: what work must be done to be the most effective? It is of little profit to try and eradicate an evil without first determining its cause, and then bringing together all the force obtainable for the removal of such cause.

Since it is a fact that Christians, when reminded of their cruel treatment of the so-called lower animals, invariably turn to the Bible and

quote passages from it, which do actually uphold them in cruelty, may it not be truly said that the "Book" is responsible? and until the superstitious and erroneous belief in the "Book" as the word of God, be dispelled from the minds of the people, it is simply a waste of time, money and energy, to try to arouse within the human heart, compassion for the beast, or to endeavor to convince the masses of a more hygienic diet than that mingled with the blood of the slain.

The writer would be only too glad were she able to teach kindness to dumb creatures from the Bible; but she has found that it is an impossibility. Passages showing any mercy whatever, are too few and far between, and altogether too flimsy to offer the masses as convincing evidence that the slaughter of animals is a crime.

There are some Christians who in spite of their environment, have become humane. These are able to read the Bible and convince themselves that it teaches vegetarianism, and kindness to animals; but how are they to convince those who have not yet experienced one feeling of pity for dumb creatures? How are they to convince the masses that the first chapter of Genesis is the word of God, and the ninth chapter is not?

Then there is a class of Christian vegetarians who argue that flesh eating was permitted by God, yet they say there never was a time when He really approved of the practice; but they assert that He did require sacrifices to typify the great sacrifice of the "Lamb of God," who was slain on Calvary.

Now all such arguments as these are futile, for one does not have to consider the matter long to arrive at the conclusion that if there is a God—a Creator—who is all wise and loving, there never was a time since the beginning of things, when such a God would have required animal sacrifice for any purpose whatsoever; there was never a time when he would have permitted man to slay and eat, without first impressing upon him the sin of so doing.

If all things were created by an all-wise, loving God, He must love all He has created; for a wise God would not create that which He could not love and a loving God would not create animals as they are, with their delicate nervous systems; make them capable of experiencing love, hate, hope and fear, and then demand them as sacrifices, and give them to man for food.

Furthermore, if all beings were created by a loving God, it will be conceded that He must be worthy of the love and worship of all beings

created, and would this be possible if the prevailing idea in Christendom be true, that God demanded animal sacrifice, and that He gave man the right to use the animals in any way that would enhance one's own health, happiness or vanity. Can any one imagine animals, as they are being driven to the slaughter house, singing praises to their Creator who took such means to nourish the human family? Can any one imagine the animal that writhes and groans under the hand of the vivisector, expressing love for a Creator who would permit man to gain knowledge at such a price? Can any one imagine the animals that are shot down by the sportsman just for amusement, loving a God who "Spake unto Moses face to face as a man speaketh unto his friend," who inspired writers of the Bible, who, if all-wise, must have foreseen all the misery that would be inflicted upon the sub-human world, yet failed to express himself in such a manner as to incite mercy and cause man to protect rather than to destroy the creatures below him. Who wrote the commandment, "Thou shalt not kill," knowing that men would interpret it to mean thou shalt not murder mankind? If God intended this commandment to be so understood, then He must have thought man more ignorant than the beasts of the jungle; for these show quite as much respect for their own kind, as does man, yet they have no commandment written by the hand of God. Was man then so much more ignorant than the beast that God must needs write upon tablets of stone, "Thou shalt not kill" that we might know enough not to murder our fellowmen?

Suppose for a moment that man occupied a place similar to that of the sub-human; suppose there was a race of beings who by reason of superior intellect, were able to make us obey their will, and would make of us beasts of burden, and would treat us at all times as man does the other animals, who would kill us for food and for pastime, who would offer our bodies as sacrifices to their god, and who believed such acts to be pleasing to the Creator of all beings; would it be possible for us to love such a god? Would we not on the contrary fairly loathe such an inhuman, cruel monster

It will not do to teach that God is love, and yet believe that He has encouraged man in committing many of the atrocities recorded in our Holy Bible. It will not do to teach that the Creator of all beings is less loving, less merciful than millions of human beings, born and bred in what we are pleased to call "Heathendom." Strenuous efforts are being made by some Christian scholars to make the teachings of the "Holy Book"

harmonize with the best thought of the day, but such efforts are fruitless. We do not want interpretations. We do not want conjectures and theories of individuals regarding the contents of this book. We want facts.

If all the time and energy spent within the last half century in trying to interpret the teachings of the Bible to mean something the writers of the Book never thought of, had been spent in teaching the people its history, when it was first thought to be inspired, what means were resorted to by our pious forefathers to determine which books were inspired; if the people had been taught that God had no more to do with the writing of it than He had to do with the writing of other books, vice would not stalk forth to-day in brazen colors and seek to hide her shame beneath the covers of a "Holy Bible."

A Christian was once asked what she would do if she felt that an act were wrong and if, while her inmost being was crying out against it, she should be convinced that the Bible upheld—in fact commanded the act, "Well," said she, "I would go to praying that I might have a better understanding of the 'word,' for I would know that the Bible was right and that I was wrong."

This shows the implicit confidence placed in the book. What hope is there of establishing truth and justice? What hope is there of overcoming evil, while the human mind is thus enslaved? We would not ask a man in manacles to fight. We would not ask a man in chains to run; neither should we expect one whose brain is in bondage to superstition and error, to reason.

The most important work to be done by humanitarians to-day, is to teach the people the truth about the Bible. Teach them its origin and what it is actually worth to humanity at the present time. This does not mean the book should be destroyed. It does not mean that a single passage containing truth or holy sentiment should go unnoticed and unappreciated; but it does mean that it shall no longer be regarded as the word of God, therefore an infallible guide in all the affairs of man, that it shall no longer be considered blasphemy to criticise, nor a sin to disbelieve it; that it shall be known to be what it really is, a work of man, and shall be entitled to no more important place in our household than many other books.

When this is done, the "Holy Bible" will no longer be used as a shield for vice, nor be found an impediment in the way of man's physical, moral and intellectual development.

St. Paul, Minn.

THE PASSING OF LEO XIII, SO-CALLED VICEGERENT OF THE HOLY TRINITY.

BY JULIUS SILVERSMITH, M. A.

THAT this head of the Catholic church of over 250 million of adherents should have to pass the river Styx like all other human beings requires here no other comment. Fallible or infallible, he is either in purgatory, to be prayed out by masses and priestly supplications, or knocking



JULIUS SILVERSMITH, M. A.

at St. Peter's gate for admission to the celestial heaven; these dogmatic notions prevail and still govern the 250 million devotees, even unto the threshold of this twentieth century. The intelligent world looks aghast at the symbols, flummery, and mediaeval formulisms, with its vast and costly tinsel, burning wax candles, which latter are to light all mortal derelicts either into Heaven or Hell, be he peasant or pope.

But the press of all Christian countries have uttered and extolled the benign attributes of Leo XIII, which should secure him a choice seat in the heavenly conclave presided over by the Holy Ghost, the Father and his Son

Jesus and not the least his immaculate (?) Mother Mary. While the writer has no motive to belittle the characteristics of Leo XIII, yet some enigmatical incidents of the deceased pontiff are of record, and show that his life in the Vatican has had some anomalous episodes which may not adorn the pages of history. Thus, recently, one of the stern cardinals (Aureglia) came in conflict with Leo on a topic reflecting upon the church. Leo remarked, "remember, I can make and unmake a cardinal." Aureglia, nothing loth of independence at once proceeded to cast off his cardinalate vestments—the incident here closed. One day the Belgium prelate Monsignor de Merode, who was highly esteemed for his candor, remarked to Pius IX: "Holy Father, there was once at court of Louis XIV a young lady of aristocratic lineage, who became a mother. When her child was

spoken of everybody said: 'It is her sin.' " "What do you mean with your story of a young lady and her child?" queried Pius IX. "I mean holy father that it will be said of Cardinal Antonelli some day: 'He is the pope's sin.'" History will likewise say of Rampolla: He is Leo XIII's sin.

Leo XIII was somewhat an improvement in comparison with his twenty-four predecessors, whose profligacies, liasons and flagrant delictu incidents have been recorded. While Pius IX was ever foremost with *Non Possumus* Encyclia, meaning (we cannot), Leo XIII was more politic and conciliatory. He observed that the temporal power of the pope was doomed and therefore made no effort to restore it. Nor did he oppose the dicta of Prince Bismarck, who strenuously opposed the papal hierarchy—no anathemata were issued against the Prussian statesman—on the contrary some blessings were bestowed. When he found that the Republic of France was securely established and that in that once "most Christian" country (which had furnished by the Napoleonic concordat 10,000 soldiers to the pope, as against the Garibaldi revolution), and which had advocated the dogma of the "divine right of kings," which was so effectually obliterated, that he complacently recognized the Republic as the next best thing. Nor has he interposed against the clerical enactments of the French government, which in the near future must separate the church from the State. Leo XIII, aside from his diplomatic acumen, seemed to have had a clear conception of the conflict we the people of this country had with Spain, foreseeing that the latter could not wage a war with our country and thereupon solemnly advised Spain to sue for peace. Notwithstanding that all popes oppose secret organizations, except such as the Societati Jesu, Monastic and Nunneries, etc. Leo XIII found that to excommunicate the Roman Catholic members of the Knights of Labor would cause the majority of these members to remain, and, therefore, abandon the church, he very shrewdly winked and tolerated the cabal. Seeing that excommunications tended to become obsolete and ineffective, he hardly applied such anathema. His determined opposition to Trades Unionism with its vast laboring element appeared to him as a serious check to the Catholic church, he thereupon became reconciled to Unionism and made efforts to retain them in the Romish church. It seems, however, that the trend of political phases in France, Italy, Belgium, Austria, Southern Germany, Ireland and other European States, the laboring masses and Socialistic people are casting off the papal church domination.

Leo soon discovered after the Encyclica of December 28th, 1878, assigning his reasons for the anomalous growth of Socialism everywhere, that the people were no longer satisfied with the reward of their labor right here on earth—he was certainly on the right track, and the following few excerpts of his Encyclica tells the story: "Rewards and punishments of a future and never ending existence, the keen longing after happiness has been narrowed down to the range of the present life. With such doctrines spread far and wide, it is no longer that men of the most lowly condition, heartsick of an humble or poor workshop, should fix eager eyes on the abodes and fortunes of the wealthy." But with all this eloquent dictum he failed to convince the working masses, and, that they were not far from their goal of the poor workshop, etc., and eager to wrest from the wealthy that which should of right accrue to them by their labor.

Leo XIII also noticed that the young generation in the United States was gradually diminishing in the church and found in the advice of Monsignors Gibbons, Ireland, Corrigan and others, who are more inclined to "Americanism" to propagate a more independent spirit in keeping with the popular will. In the controversy of the United States with the Friars of the Philippine Islands, Leo recognized that the Friars had greatly injured the Roman Catholic church, tacitly intimating that the Philippine Commission adjudicate the sequestration of the properties usurped by the Friars. Thus while Pius IX had left the church in a sad plight, Leo did much to resuscitate its status in the present progressive steps. While he has done many good things, he has without doubt left undone many things that might revert to his renown and reflect a more lasting credit to the Romish church. It is not a great while since Leo XIII issued an anathema against the Masonic Fraternity, notwithstanding that the head of this order appeared before the papal Secretary (Rampolla) and the consistory that the order was purely an organization for benevolent and humanitarian purposes and is in no wise antagonistic to state or church, but, *ad maiorem dei gloriam*, Leo ordered his Fabian edict—a silly blunder!—It happened during the trying trial episode of Dreyfus at Renne, France, that Mrs. Dreyfus begged upon her knees with tears and supplications, before Leo to intercede for her husband. Indeed, this pontiff turned a deaf ear to the stricken wife, while it is known he could have done much in that case. Finally the humane (?) Leo XIII has shown this cloven foot by allowing his mouthpiece the Osserva-

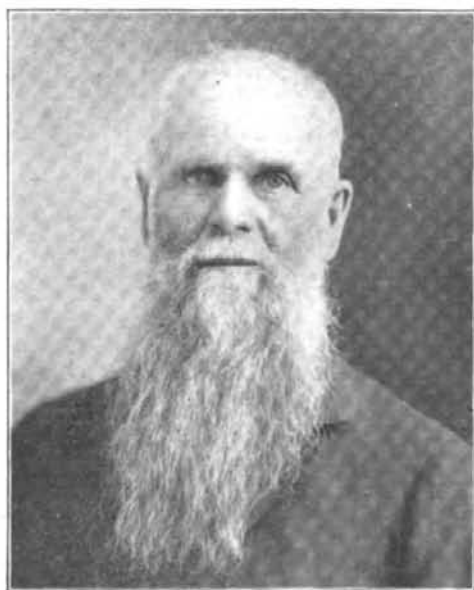
tore Romano, better known as the Vatican paper, to publish the vilest slander against the hapless Jews, causing robbery, plunder, arson, rape and murder. Against this unholy, unchristian onslaught by some of the Vatican anti Semitics, timely remonstrances were presented, but Leo turned a deaf ear to them. Leo must have known, if he has ever read the edicts and lives of his predecessors, who asserted that Jews never used human blood for religious purposes. The Austrian Jews asked that he reiterate the proclamation of former popes. If Leo had done so the riots against the Jews in Bohemia, Galicia, Roumania and possibly in Russia might never have taken place.

MATERIALISTIC DREAM OF IMMORTALITY.

BY A. G. HUMPHREY, M. D.

I lost a sister, one of the most lovely of women. The last thought before I slept was, shall I ever see her again? Then I dreamed.

More than fifty years ago I was a member of a happy family of many children. In early life the frail members were plucked away, and laid



A. G. HUMPHREY, M. D.

in the silent earth, mingling back with the elements that gave them birth. Those living to mature life, rushed out into the great world with high hopes and founded new homes, which were soon blessed with lovely children, following closely in the line of experience of the first family group.

After many years, old age came to the father and mother of the old home, when but a slight storm of disease swept them away, and the remaining children laid them with gentle, loving hands among the silent dead.

Quite recently a similar storm has taken the fathers and mothers of some of the new families, and they too, are

laid in the silence of the great unknown.

The mature trees of the whole family relations are rapidly being de-

nuded of youthful leaves and in a few more years, their branchless trunks will fall and return to dust.

What of all this story of life and death? Will there be no other harvest? Shall those gone and those soon to go, remain forever in the eternal silence? Or shall there be a spring time, an awakening to eternal life in a summer home, a happy and glorious re-union of all loved ones, never again to be broken by storms of disease and the wasting of old age.

The materialist, without the Christian hope, turns his anxious inquiry to the course of nature to find a glimmering star of promise.

All nature moves from lower to higher forms, and each form to some desirable goal. This old earth was once an unsightly form, flying through space as a ball of fire mist. Finally a cooling age came, and water appeared, forming the primeval, shallow seas. Then vegetation came, clothing the earth with a wealth of green in plants, trees, grass and flowers. Then came animal forms, low and crude at first, followed by higher and higher forms, until the earth was peopled with the highest types of the lower animal world.

Finally a more perfect animal form appeared with very close relationship to all primary forms, taking on in inter-uterine stages of growth, duplicates of the forms of his primeval ancestors. However close his relationship to the early forms of animal life, he is so superior to any one, or all combined, that he became the direct ancestor of the highest and most perfect animal type, the human race.

This progenitor of man, in his low and undeveloped state, lies supinely at the base of the great mountain of human progress, with just enough of mental endowment to incite action, so he starts at first to crawl, then to walk, then to run up the rugged heights toward the summit, to reach there the goal of human attainments.

Storm after storm of avarice, of hate, of cupidity, of envy, of war and carnage sweeps over the mountain side impeding his progress or setting him back to begin again his struggles toward his ultimate destiny.

The babe of to-day is only an animal form, more frail and helpless than any of its remote ancestors at their birth. Except for the tender care of mother and nurse it would certainly perish. It has no mind, no soul; and its simple instincts are exceedingly weak. This highly complex organism possesses by inheritance the physical basis of mind, its brain and nervous system. Mental science ascribed to the nervous system, including the brain, the functions of sensation, consciousness, memory, imagina-

tion, emotion and thought. It follows then that the action of the brain and nerves in relation to an objective world gives rise to all mental phenomena. Education is in proof, as we readily observe that the mental manifestations of the child correspond to physical development from infancy to manhood. This comprehends the problem of all education, giving the physical basis of culture, showing that just in proportion as we increase the size, strength, and power of the brain, will mental manifestations have greater power and scope.

It is held by most mental philosophers that the brain gives rise to sensation, feeling, consciousness, memory, will, emotion, love, hope, expectation, desire, moral sense—in short that there is no mental manifestations of any kind without a brain.

All plant and animal forms possess a power or force we call life, vitality, which gives the motions of growth. There are certain involuntary powers of animal bodies, as breathing, circulation of the blood, digestion, assimilation, depuration, etc. These phenomena of the forms and functions of plants and animals have become systematized knowledge in the sciences of botany, anatomy and physiology.

The power that generates this life force, from spores, seeds and monera, are the natural environments which push the form to maturity or retard its growth, as they are favorable or unfavorable.

Now we arrive at the conclusion that all the eternal rounds of change in forms of the objective universe are evolutionary processes. The matured man is fully equipped with the manifold manifestations of mind, which has become the soul. This has attained such wonderful development that it becomes dominated over all of the voluntary forces of body and brain, and semi-dominant over all the involuntary forces of the physical organism. It pushes out into the external worlds to conquer and to conquest, and learns to harness and control the eternal forces of nature, and use them to secure higher and higher attainments.

It becomes in a large sense a creator changing the face of nature, and turning its forces to its own use. It has attained the highest and best possible soul characteristics, as benevolence, kindness, love of all human kind as a great family of brothers, friendship in all its varied relations, superior moral and religious attainments, rich and pure emotions, a tender conscience—all of which constitutes the perfect man, so complete that it becomes the real permanent ego, forming an immortal chrysalis, being fully ripened, at death bursts into angelic form and finds in another world an

environment giving it an eternity of conscious, happy existence. Altruism that perfect law of love for others is the straight gate and the narrow way leading to this goal, and few there be who find it.

Rev. Dr. Shutter says, "Away back ages and ages ago, that form of life, which was to become man, that special fish-form, which was to develop along the line that should issue in the human, finally crawled out of the sea into the mud and slime near the dry land and finally, upon the dry land itself."

All this evolutionary story of fish to man, requiring untold ages of time, worked out by the unaided forces of nature. And what eons of time were required for the primitive man, to reach the cultivated men and women of to-day, with no other help except natural inheritance and environment. The soul of man, comprising all his mental powers, in the highest state of culture has become able to read without eyes, hear without ears, and fly into infinite space without wings, and has learned to weigh and measure the worlds of the visible universe. When nature has secured to man such a wonderful inheritance, why may she not, in her upward tendencies, usher his unseen ego, into an unseen world, its natural home and final destiny.

The morning came, with my brain in its active normal state. Last night's brain work was only a dream. With a large reading of fifty years I find that prophets, sages, philosophers, poets, and all religionists have been dreamers in all the literature on the problem of Immortality. Very few great scientists ever write a word on a subject so devoid of proof. John Fisk, one of the clearest authors on evolution finds no scientific argument for a future life. On pages 15 and 20, *The Destiny of Man*, he shows man's place in nature and his relationship to all lower forms of animal life. On page 22 he finds man in no higher sense the object of divine care than a pig. When he comes to write about Immortality he ignores his argumentative style and says on page 116, "For my own part, I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." He seems to think that without a continuity of spiritual existence, the riddle of the universe would be a riddle without a meaning.

Universally notions of Immortality are matters of belief, and never of proof. All forms of life both of plants and animals have their present and ultimate uses in the economy of nature.

To the scientific observer there is enough of compensation for the existence of every animal form including man, without a future life either as an inheritance or as a reward of merit.

The journey of life very briefly stated is the supreme inheritance man receives from nature. The child comes giving to the parents the joy of paternal affection, the highest expression of love. The babe is a most complex and beautiful form, yet frail and tender, requiring the devoted care of a loving mother.

Then comes chiklhood, joyous and happy, when all physical needs are supplied. Then youth full of vigor, bouyant with hope, anxious to enter the arena of life. Now mature years have come with the experience of the high sentiments of love leading to courtship—marriage—joyous festival days, brilliant with hope.

Then in the full prime of life reaping the reward of ambition and energy, having the honor of complete manhood and womanhood.

Now the golden harvest old age, ripe in experience, rich in wisdom, finally sinking gently into the dreamless sleep of death!

Galesburg, Ill.

—Oyster Bay, L. I., Aug. 9.—(Special.)—President Roosevelt has sounded a note of alarm over the increasing tendency toward the punishment of crime by mob violence.

In a letter to Gov. Durbin of Indiana the President warns the people of the entire nation that by permitting or condoning mob violence they are weakening the bonds of civilization and increasing the chances of the overthrow of the republic and of the substitution therefor of a system in which there shall be violent alternations of anarchy and tyranny.

"LYNCH LAW IS LAWLESSNESS."

The President calls on enlightened public sentiment to oppose with all its influence the tendency to mob violence. He declares that lynch law is lawlessness, that lawlessness grows with what it feeds on, and that when mobs with impunity lynch criminals for one crime they are certain to begin to lynch real or alleged criminals for other causes.

LEADS TO OTHER CRIMES.

The President points out that when the minds of men are habituated to the use of torture to avenge crimes of a re-

volting description, other lawless bodies will use torture to punish crimes of an ordinary type.

President Roosevelt vigorously urges that the penalty for that crime which most frequently induces a resort to lynching shall be applied swiftly and surely, but by due process of the courts, so that it may be demonstrated "that the law is adequate to deal with crime by freeing it from every vestige of technicality and delay."—Chicago Tribune.

We are glad the President has spoken out so clearly and forcibly on this crime of lynching. It is the worst form of anarchy and no person's liberty is safe where it is allowed. The innocent is nearly as much in danger as the guilty. Mobs have no soul nor reason. Only let the cry be raised that some horrible crime has been committed by some one, and however false the charge, the person charged is in danger of losing his life in the most cruel manner. Every good citizen ought to sustain President Roosevelt in the brave stand he has taken.

THE LIVING WORLD.

BY JUDGE PARISH B. LADD.

THE chemical elements, acted on by gravitation, give to the world our mineral, vegetal and animal products; the most of these elements are formed in all living beings; the greater part of their substance being composed of carbon, oxygen and hydrogen, to which may be added nitrogen.



JUDGE PARISH B. LADD.

The attractive properties which certain elements mysteriously possess, sometimes called affinity, acted on by the law of chemistry, lie at the bottom of the mineral, vegetal and animal world.

According to the most modern scientists there are but two kingdoms as applied to our earth, the mineral and organic. The organic being divided into the vegetal and animal. As between the three no definite boundary line can be drawn, even with the aid of the most powerful microscopes, the ending of one and the beginning of the other are undiscernable; all are linked together, forming one continuous chain from the mineral to the highest animal-man. It is one continuous

relationship from the igneous rocks up to man.

Defining animals by their most prominent characteristics, it may be said a living being, which has cell-walls of cellulous, which by deoxidation produces the complicated organic substances, is a plant; while a living being with albuminous tissues, is an animal. By the word living being we include both the vegetal and animal.

The simplest life is a formless piece of protoplasm, in which all parts serve the purpose of mouth, stomach, limbs and lungs, there being no separate digestive cavity, resepiratory, muscular or nervous system; all the parts feed, breathe, move and live. It receives its supply of food and exudes it through the outer skin, it propagates by simple division. Plant and animal start life as a single cell, a small round particle of matter. In plants this is called an ovule; in animals, an ovum; although the ovule

is often applied to animals. The cell in both the plant and animal, a semi-fluid, is the protoplasm. In the lowest forms this cell is without cell walls. In plants the cell wall is cellulous, akin to starch; while in animals, this wall is albuminous. Chemically, the composition of plants and animals is the same. The essential living parts of plants and animals consists of four elements, carbon, hydrogen, oxygen and nitrogen. The cellulose-starch, and chlorophyl (green color) belong specially to plants; but cellulose-wood fiber is lacking in some plants. To restate this, I say plants consist mainly of cellulose, dextrine, and starch; while animals are composed of albumen, fibrine, gelatine and nitrogen.

In nutrition, the plant in the seed, and the animal in the egg, represent the same conditions; in both an organic mass feeds the organism; when the supply is exhausted, both, alike, seek their food from without; the plant from the earth, the air and the sun's rays; the animal from plants and other animals. The green color of plants is drawn from the sun. The plant absorbs its food supply through its branches, roots and leaves; the animal through a cavity. Ordinary plants are fixed to the earth, and draw their food to them, but this does not always hold good, for some plant-animals or hybrids, such as polyps, sea-urchins, etc., reach out, and even travel for their supply of food. The polyp has the power of detaching a part of itself, to float in search of food; finally sinking to the bottom where it takes root and reproduces the mother plant. Many plants and some of the lower forms of animals multiply by the process of budding. Some, if not all plants, in common with animals, possess sensibilities. This, as to some plants, we all know. Among the varieties of what is known as sensitive plants, some seem not only to feel but to reason. The most sensitive plants which close up their leaves and stocks on being touched, some even on close proximity manifest quite a degree of reasoning. Some of these plants on the slightest touch shut up both leaves and stems, and to all appearance are dead. If watched a few moments, they gradually unfold and resume their life appearance.

Sensitiveness, being one of the properties of protoplasm, which plants and animals possess, differing only in degree, it would seem to follow that both possess consciousness. If the plant is less sensitive than the animal, it is because its nervous system is more rigid; hence less affected by touch. The same authorities which tell us that plants possess consciousness by touch. The same authorities which tell us that plants possess sensibilities also tell us that they do not possess consciousness, as the higher

animals do. This can only be in degree, for sensitiveness and consciousness stand in co-relation. Sensitiveness arises from contact with a foreign body, but it requires a disturbance of the nerve centers to produce reflex action, which gives motion to all bodies and this is reason, differing in degree only between the plant and animal.

Some writers would fix the line of demarkation between plants and animals on their fixture to the earth and their powers of locomotion, but this won't do, for as before said some plants are migratory, possessing the powers of locomotion, rambling diatoms, writhing oscillaria and the agile spores of cryptograms, crowd our waters, their instruments of locomotion being cilia-threadlike protuberences.

The contractile visicle of the volvox and gonium is well known. These varieties belong to sensitive plants. The muscular contraction in the higher animals results from the agitation of their cells, brought about by touch, by volition, by thought, by reasoning. The ciliary movements of animals and microscopic plants are alike. Both plants and animals require rest, both have their covering. In germination all plants evolve heat, the stamens of the *Arum* show a rise of twenty degrees. In a sense the oak has as much heat as an elephant, but the tree deposits its sunlight in solid carbon.

Among plants, if we take the variety known as climbers, and watch their movements, we shall find a wonderful display of foresight, adaptation to surroundings. The creepers are constantly reaching out their tendrils to catch hold of some object in their path, by which to hold on. The grape vine in its growth will swerve from its natural course to throw its tendrils around some stick or other object to hold on in its climbing process, not only this but the tendril on reaching an object of support twins tightly around it, making several circles; when once it has a firm grasp the tendril dies and becomes so hard that it is with the utmost difficulty that it can be broken. How can this be accounted for, other than by a process of reasoning. Man in his climbing does the same thing, i. e., he makes fast each slip as he ascends. The chain from the inorganic to the highest organism is one continuous piece of mechanism without the break of a single link. The plant feeds on the minerals, carbon dioxide, water and ammonia, which are stored up into complex organic compounds, such as starch, sugar, gum, cellulose, albumen, fibrine, caseine and gluten. The animal in absorbing these plants uses them in building up tissues, for repairing waste, and as fuel for running the machine. The animal

may also take these vegetable compounds in a more improved condition by feeding on other animals. When oxidized these compounds break up into simple ones, as water, carbon dioxide, ammonia, etc., their original constituents, thus making the circle; when after a respite they go over the same course again.

Nature is never at rest, i. e., she is never in absolute quietude; in rounding the circle like our sun as it appears on our earth she seems at rest, while she is taking in fuel for a continuous journey.

Carbonate of ammonia and water, a blade of grass, and a man are but the same elements differently combined. Plants produce; animals consume. Plants build up; animals pull down. That which was mineral yesterday is vegetable to-day; to-morrow it will be animal, where after a little apparent rest it will commence the circle *de novo*. The phenomena manifested by the living body is the result of physical forces, such as heat, chemical affinity, electricity, etc., leaving no work to be performed by a vital force. Vitality itself is the result of chemical forces. It is said by our best writers that vitality is simply a collective name for the sum-total of the phenomena displayed by living beings. It is neither a force, nor a thing at all; but an abstraction, a mere nonentity life, says James Orton, in his *Comparative Zoology*; is exhibited only on the physical bases of protoplasm, which is formed in all living bodies, where its appearance is the same.

Life is dormant until excited or made manifest by contact with external objects, such as heat, light, electricity, food, water, oxygen. The principal manifestations of life are contractility, sensibility, or the peculiar power of receiving and transmitting impressions and the power of assimilating food. All these powers are possessed by protoplasm, and by all animals. Although some of the lower forms have no trace of organs, they are perfectly homogeneous, devoid of muscles, nerves, stomach and alimentary canal; yet they possess life, move, feel and eat; they secrete and excrete through every part of the ectoderm. Nutrition to the animal is what coal is to the locomotive; both are machines; both require fuel to run them. As the engine begins to wear out from its first movements, so the animal organism commences to wear out from its birth. Fuel in the form of food is in constant demand to supply heat, furnish growth, supply worn out tissues, and create germs for new beings. This animal fuel first goes into the mouth, where it is moistened by saliva, passes down into the stomach where it is ground, when it passes on through the long

alimentary canal and finally what is not taken up in the transit is excreted as waste matter. If allowed to remain in the lower intestine of man, after its nutritious matter has been exhausted, it sends back into the system the refuse which poisons the organism. This food in its transit is partly dissolved in the stomach, further dissolved in the intestines. The process of distribution and assimilation commences in the stomach and continues to secrete through the porous walls of the alimentary canal, where it is carried by the blood to all parts of the organism to be used in repairing old, and in building up new tissues. As most of this fuel-food is secreted in its transit, the residue being unfit for assimilation, passes through the anus. In order to produce work and heat, the food must undergo oxidation either in the blood or tissue after assimilation, the necessary oxygen being obtained through exposure of the blood to the air in the lungs. The waste products of this oxidation are disposed of in carbon dioxide, water from the lungs, water urea from the kidneys, water salines from the skin.

Different animals are supplied with somewhat different organs for this purpose. The lowest order of the real organic animals possess but a single line as an alimentary canal. In this order, all of the work of digestion and assimilation is carried on in this canal. The orders above have one or more enlarged parts of this canal, where the food is held for grinding. The Protozoa, Amoeba and Infusoria have but an excuse for a digestive canal—a single cell in which the food is digested. The digestive canal in the Hydra is a mere sack, whose walls are two large cells—the ectoderm and endoderm; the food in passing into and out of this sack goes through some opening.

In the lower order of animals, such as Protozoa and Hydra, there seems to be no special blood circulation, each and every part feeds itself directly from its food. It is only when we reach the higher organized invertebrates that the blood channels form separate tissues, in which the fluid is filled with globules of organic matter. It is the percolation of these globules through the intestinal tubes, mixed with the fluids, which go to feed and build up the organism. As we descend in the scale of animal life this fluid becomes almost colorless. This blood as a circulating medium is in constant motion, moving more rapidly in the hot than in the cold blooded animals. In the higher order there are two sets of arteries and veins; the one carrying the blood from, the other returning it to the heart, the great reservoir from whence it is pumped to the remotest parts

of the organism; from the great arteries it is forced into the lesser ones—the capillaries, where it reaches the most outlying fibres.

During this transit the material fitted to the building up and sustaining the various organs is constantly being distributed. When the amount of this distribution is in excess of waste thrown off matter the organism increases in bulk; but when it falls short of nature's demand, the organic body undergoes a process of shrinking. Often the system is forced to feed on the fatty matter held in store for such an emergency; it is at such times that the human organism requires help, which should always be supplied by nourishing food. For continuous health one of the most essential things is to keep the food supply from clogging the alimentary canal; a little help may be required at any point from the stomach to the lower intestine. From its reception into the mouth until its expulsion from the body too much care cannot be exercised. If the refuse matter fails to pass out of the large intestine freely, help by the use of the syringe should be called in to prevent the poisons of this fecal matter from returning into the system. For derangements above this there are various simple remedies. Never, if possible, call in any of the numerous poisons from the drug store. A few years ago the physician's practice was mostly confined to calomel and blood letting, nor did that practice give it up until forced by public opinion, only to resort to drugs, which are, as a rule, more injurious than their former system of calomel and blood letting.

Barring hereditary ailments, one half of the sickness of the human race arises from improper food, and the improper use of proper food; most of the other half come from colds, which, to some extent, are hard to avoid. The remedy for the first is the study and practice of the rules of hygiene; of the second, hot baths. The patient should remain in the hot water, or steam, until heated through, about a half hour. If the cold is taken in its incipency one such hot bath will be sufficient. On failure of the first, repeat the remedy, not further apart than about six hours. On coming out of the steam or hot water rub thoroughly with a dry towel, and do not cool off too quickly. Follow these rules and discard the doctor and the drug store, especially the latter.

THE PROCESSION OF PLANETS.

BY PROF. F. H. HEALD.

WHILE your able correspondent, Judge Tenny, in July number, pays the theory of proceSSION of planets, Higher Science Magazine, and myself, some high compliments which are duly appreciated, he finally reverts to his own peculiar notions of electric currents as the source of all



PROF. F. H. HEALD.

that the sun, at least a vast depth of its surface, is a globe of molten liquid and flame. Spectroscopic photographs of the sun show flames and explosions of molten matter often tens of thousands of miles high and its falling back. Great black holes are also torn in the sun's surface, sometimes twenty and even forty thousand miles in diameter, things and becomes sarcastic to the extent of misunderstanding or misconstruing the new motions, and I feel that it is my duty to make a short, plain statement of the motion of matter according to this beautiful, simple and now demonstrated and proven theory.

There can no longer be any doubt which soon fill again with the flames and molten matter. Any good modern astronomy will show numerous illustrations of the flames and molten matter rising from explosions and falling back by the force of gravity. The sun revolves at its equator at the rate of 4,000 miles per hour, from west to east, and when the matter of the sun is converted into gas its immense heat, which is estimated to be 146 times hotter than the Drummond Light (Elements of Astronomy, note 326), it converts solid matter into 11,000 times greater bulk and thus has and keeps the entire solar system swelling up from the sun. This is fully demonstrated and proven by the recent measurements of an upward pressure from the sun, by Prof. Peter Debedew, of Moscow, Russia. When this gas leaves the sun's surface it does so principally at the equator, which is its most active part, and as this colorless gas is pushed farther away or up from the sun

(as measured) by the continual expanding of solid matter below, each atom of gas travels around the sun in an ever increasing orbit, from west to east, and never loses the motion or any other motion, which it had when a part of the sun. After billions of years it is forced up to regions beyond Neptune's orbit, where science estimates it must be 4,000 degrees below zero and the majority of it is crystallized into infinitesimally fine dust. This fact is demonstrated and proven by the fact that there exists a zone of nebulous clouds at right angles to the milky way, which no telescope can dissolve into stars. This zone is on the plane of the sun's equator and beyond the orbit of the farthest known planet, Neptune (Lockyear's Elements of Astronomy, note 7). These nebula do not give a spectrum and therefore shine by reflected light (same authority, note 487). These clouds also move and revolve and are "subject to great variations" (same authority, note 100). From this vast orbit, coming towards the sun, we find all the planets and their satellities making their orbits around the sun on the same plane of the sun's equator, or what is called the ecliptic of the solar system, falling back towards the sun and increasing their speed as they fall around the sun, in the same inverse ratio with which they decrease the diameter of their orbits, obeying the law of falling bodies; minus the check they receive by increasing their centrifugal force, as they gain speed by this fall. They would fall directly towards the sun, and there would be no centrifugal force to check them, but the atoms of colorless gas were given an orbit when they left the sun's surface, as we have seen, and they never could lose this orbit motion even when they condensed into crystals. As they gathered into larger and larger bunches and finally collected a new world, it was a collection of all the motions of the sun (which they had as a part of the sun and could never lose) as well as a collection of matter. We find the planets in a regular ratio of distance from the sun out, each one almost twice as far away as the last (see Bode's Law), and if any one will take the pains to figure this law out they will find the planets from Neptune to the sun, occupying the positions required by this law of bodies falling in an orbit, which must receive the check of increasing centrifugal force. From Neptune to the sun, we find each planet larger and more heated by the friction and the grinding of its loose crystals, until we reach the enormous planet of Jupiter, which is proven to be a vast globe of heated matter almost ready to burn and radiate to a molten mass and proportions of a second class planet, as the balance of them are on to the sun. When they have burned and radiat-

ed to this small size, they at once begin to cool (as there is now no more grinding friction), form a crust and evolve life. I cannot have space to go into the details of the bursting of a great molten world to form the asteroids in a short article, but such was evidently the case (*Higher Science*, July, 1903.). Scientists estimate the time since the earth formed its crust to be about 400 million years, and as Mars is at about that position now, (not yet having enough crust to have formed mountains), this time is near enough to estimate the time between the planets or the time it takes for a new world to form; in other words, that a new planet forms outside of Neptune about every 400 million years, and that during the same time the oldest one which is nearest the sun has bursted and gradually fallen into the sun. When a chunk of solid matter falls into the sun, say ten miles in diameter, or 100 cubic miles, the enormous heat almost instantly converts it into 1,100,000 cubic miles of gas; but it had entered the soft body of the sun thousands of miles before this explosion into gas could take place, and we have and see the terrific effect of these continual explosions, in the sun spots and columns of fire and flames, which are always going up and falling back to its surface. At the same instant when light (which is a jarring or vibrating of the gas of expanded matter, see *Higher Science*, April, 1903, page 94.), reaches the earth from these great explosions, delicate magnets and needles, which are suspended for the purpose, move and vibrate to the exact extent of the additional amount of new gas added to the sea of gas around the sun. Pen attachments keep a record, in ink, night and day, whether we are sleeping or waking, and scientists must soon recognize the truth, that this is a perfect record of the amount of solid matter falling back to the sun. True, it is all electricity, heat, light, energy or motion. In fact, these are all but motions of matter, and either can be converted into either of them.

It is now a well established and proven fact, beyond dispute, that the rings of Saturn are approaching the planet; that both Fay's and Enke's comets are shortening their orbits; that our own moon is shortening her orbit and is 8,000 miles ahead of her proper place (*Prof. Wheewell's Bridgewater Treatise*, page 128), and that Mercury is shortening her orbit. In fact, there is now no more doubt in modern astronomy that all bodies of the solar system and even the suns (of binary systems) are always on their way falling and gaining speed in orbits towards their centers of convergency. There is no mystery in nature that the theory of a proceSSION of planets will not explain very simply when it is once accepted by scientists, inasmuch as it is based on the simple fact that there is no motion or phenomena of nature made in any other way than by the expanding (heating) or contracting (cooling) of matter.

I have \$1,000 in my possession to be given to any person who can produce a motion made in any other way.

LITERARY DEPARTMENT

THE TOUCH OF TIME.

BY JACOB GOMPER.

WITH noiseless tread speeds Time. His passing breath
Now wakens into life and now brings death.
So short the span that measures man's career,
Youth scarcely fades ere marks of age appear.
Each deed, each thought, each circumstance leaves trace;
Time subtly carves their imprint on his face.

Not in us all alike are manifest
The humbler inclinations, nor the best;
Each year, each day, brings change. Each conscious hour
Adds argument to Time's relentless power.
But all must wear the signs of years and thought,
That by life's changing scenes are ever wrought.

Happy are they whose budding years are spent
In homes where tender love is argument;
Where Wisdom sits enthroned—at once a guide
And counsellor. Culture and grace abide
Where Love and Wisdom artfully combine
To render light the certain touch of Time.

And they—the two-fold heirs of wealth and power,
Who can, by well directed effort tower;
Who, fetterless, can soul and power devote
To assure the grand supremacy of thought
O'er custom fixed, or superstitions curse,
They, too, may bear the envied stamp of worth.

And even they, who tread a humbler sphere
Mid scenes of care and toil, and yet revere,
While deep engaged in earning honest bread,
The wisdom, truth, and virtue that has led

Men out of darkness into purer light,
Men also wear the mark of worth and might.

On him alone, whose grovelling mind seeks food
In fields where rears depravity her brood
Of sorrow, sin, and crime; where, to be free,
His theme is largely vile debauchery—
On him is deeply set the stamp of shame,
That brands him with a dark, eternal stain.

Unto the active, pure, and thoughtful mind,
Approaching years a nobler grace shall bind;
E'en though the ruddy glow of youth may fade,
A richer, grander beauty shall pervade;
The furrowed cheek and brow, the responsive eye—
Are living monuments of immortality.
Milwaukee, Wisconsin.

AN APPEAL FROM JUDGE LADD.

TO the patrons of the Free Thought Magazine, and the friends of humanity in general. Let us not forget that the editor and publisher of this journal has devoted many years, perhaps the best part of his life, in battling for the cause of truth, progress and humanity, in which he has given to the world a magazine worthy of a place among the best and purest monthlies of the land; he has fearlessly dashed his bolts of thunder against the time beaten ramparts of ignorance, priestcraft and superstition, which have stood the storm of nineteen centuries; but alas! like all other enemies of truth, the priestly captains are preparing to surrender their last fortification. In this noble contest H. L. Green is entitled to our gratitude, not only to that, but to our aid. Now, at an advanced age in life, amid the trials of sickness and misfortune, his ammunition must necessarily be running short. Shall we, the pioneers of advanced thought, not contribute a little, say at least \$1 by each subscriber of his journal, to bridge over the tide of adversity and allow that magazine to continue its course of life along the beaten path of justice, truth and humanity. Enclosed I send him \$5. As for myself I have spent much of my time for the last twelve years in this cause, using considerable money, a very little of which has come back to me on the sale of my Hebrew and Christian Mythology, nor do I ask other compensation for my services than the approval of my work by Freethinkers; ample proof of which I have, from time to time received by my numerous friends, by the way of kindly expressions in numerous private and some published

letters, for all which I return many thanks. The most of my writings have been of an historical nature, as you know; in all which I have endeavored to back all my assertions by historical proof. In the past I have about exhausted the historical field on religious subjects; there may be a few obscure corners unexplored, which I may touch up. I do not intend to leave the field as a writer, but in the future largely to treat of subjects of biology, ancient history, government and political economy.

Parish B. Ladd.

THE INTELLIGENT DYNAMIS.

BY HERBERT ROWELL.

JOHN MADDOCK has for some time told us about the great Dynamis. Now I like that idea very well, but why qualify the thing by referring to it as intelligent. If the great Dynamis is the source of all life then he is also the cause of all death. That is to say the intelligent Dynamis is a great murderer, and I can't understand by what process of human understanding Brother Maddock can refer to a murderer as being intelligent. I don't know the language of the place, of the country, wherein the great Dynamis is located, but here on earth nobody ever calls a murderer intelligent. And you, my dear brother, got the word intelligence here on earth, and how do you know that there is such a word as intelligence in the bright lexicon of the great Dynamis. Still you use the word intelligence to qualify a murderer. This is confusing. When we speak of a murderer we say bad man, crazy man, temporary insane, poor fellow, he could not help it, etc., but no one ever says that a murder was committed by so and so who is a great man and very intellectual. My whole argument hinges on the word intelligent.

All life lives upon life. From the lamb, which eats grass, up through the lower animals, up to man, who walks on the earth, with portions of dead animals in his stomach. In the language of Ingersoll every mouth is a slaughter house, every stomach a tomb. So if an intelligent Dynamis is running this great slaughter house upon this earth it is high time that it were generally known. The great Dynamis IS—and that's enough. The best we can say of him is that he is a mysterious Dynamis, and this mysterious Dynamis is no doubt the great grandfather of our sun, which gives us light, health, prosperity, liberty, truth, peace and joy. The ancients were quite correct. The sun is our father, the earth our mother, but still no intelligence can be found anywhere in the universe. There is death, disease, poverty, tyranny, falsehood, war and pain, and the bright

side of life is balanced evenly by the dark side of life in the long run. Can it be said that a blending of all that is good and bad on this earth amounts to intelligence? Not yet, not until we know something more about human destiny. The greatest men who have ever walked upon this earth were finally forced to the iron wall of conclusion that the universe has no purpose, but my friends 'tis well. Papa sun and mamma earth have always taken care of their babies and always will. Of course this is no solution to life. Oh, life, mystery, profound mystery of all mysteries, that passes all human understanding, ancient and modern.

Chicago.

FREETHOUGHT CONGRESS AT ROME IN 1904.

AT the International Freethought Congress at Geneva in September last year it was resolved that the next Congress should be held at Rome in 1904, September 20th. No time has been lost in commencing the preparatory labors of the organization.

M. Leon Furnemont, Deputy for Charleroi to the Belgian Parliament, and General Secretary of the International Rationalist Federation, is now in London for the purpose of forming an English committee.

Similar committees have already been formed in various other countries, notably France, Belgium, Italy, Spain, Holland, and Switzerland. On the several national committees there figure such well-known names as those of Professor Haeckel, the illustrious German professor; Professor Berthelot, secretaire perpetuel of the Academie des Sciences at Paris; MM. Aulard, Gabriel Seailles, professors at the Sorbonne; M. Herve, director of the Institut des Hautes Etudes at Paris; such distinguished senators as MM. Clemenceau and Delpech; and numerous deputies, representing all shades of the Republican party, among whom MM Buisson, Lockroy, and Hubbard may be noted.

In Italy the committee is headed by such well-known men as Professor Lombroso and Signori Enrico Ferri, Colojani; De Cristoforis, and Pellegrini (Deputies of the Italian Parliament), and Professor Sergi, of the University of Rome. Professor Bovio, the distinguished savant and patriot, whose lamented death occurred a few days ago, had accepted the position of honorary president of the Congress.

The recent successes of the Spanish Republican party have sent to the Cortes a number of deputies who have already joined the committee in that country. Among these may be mentioned Nicolas Salmeron, the

former President of the Spanish Republic, Miguel Morayta, the Grand Master of the Spanish Freemasons, and Admiral Marengo (Deputy for Cadiz).

On the Belgium committee will be found the names of Professor Hector Denis and the following Deputies: M. Leon Furnemont, Paul Janßen, the leader of the Liberal party, and Georges Lorand. The office of the Federation is at 13, Rue du Moniteur, Brussels.

It may be noted that M. Furnemont is about to proceed to Berlin, Vienna and Buda-Pesth, in order to form the German, Austrian, and Hungarian committees. Already in the various Republics of South America similar committees are being constituted.

The English committee will comprise representatives of all grades of Rationalist thought. Professor Henry Maudsley and the veteran George Jacob Holyoake will be the presidents d'honneur. The other names include those of Earl Russell, Lady Florence Dixie, Joseph McCabe, John M. Robertson, Edward Clodd, Sydney Gimson, F. J. Gould, Mrs. H. Bradlaugh-Bonner, Dr. G. B. Clark, E. Belfort Bax, J. F. Green, Charles Watts, G. W. Foote, Chapman Cohen, Victor Roger, and P. H. Thomas. Several of the above-named have intimated their intention of being present at the Congress. In the meantime the English committee will be placed in communication with the other national committees, and will co-operate with them in framing the program of the Congress.

The secretary of the English committee, Mr. William Heaford, writes: "Let me assure the English reader that French, Belgian, Italian and Spanish Freethought—so far as I know its literature and the men who write and speak for Free Thought in those lands—is no mere anti-clerical cry of 'Down with the priest and up with the people,' but a conscious, intelligent movement, based on a wide survey of human history and of man's social and political needs, embodying a radically rationalistic view of life and duty—a movement accelerated by splendid enthusiasm and adorned by illustrious talent.

ELIJAH.

BY J. M. GILBERT.

A LADY, writing in the Semi-Weekly (Dallas) News, asks the question, "What relation existed between the old prophet Elijah and John the Baptist? Was there any?" This, I think, furnishes an interesting topic whereby it may be shown what an imposition and fraud Christianity is.



J. M. GILBERT.

I once read a book entitled "The Millennial Kingdom," in which the author, William A. Redding, sought to prove that John the Baptist was Elijah. Malachi 4:5 says: "Behold I will send you Elijah before the great and dreadful day of the Lord." The first gospel makes Jesus say, when speaking of John the Baptist: "And if ye will receive it, this is Elias, which was for to come. But I say unto you, Elias has come already, and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake to them of John the Baptist." But the fourth gospel makes John contradict this: "And they asked him What then? Art thou Elias? And he saith, I am not. Art thou that

prophet? And he answered, No." If John was mistaken or spoke falsely here, how can we believe him on many other important declarations?

The first three gospels make John the Baptist to be Elijah in fulfillment of the prophecy in Malachi. How true this was we will soon see. The people were taught, and many believed, the end of the world would come during some of their lives. Elijah, who was to come before the "great and dreadful day of the Lord," had, according to the first gospels already appeared in the person of John the Baptist. John went preaching: "Repent ye: for the kingdom of heaven is at hand." John baptized Jesus. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. The time is fulfilled, and the kingdom of God is at hand." Jesus sent out the twelve and told them "And as ye go, preach, saying, The kingdom of heaven is at hand."

Jesus taught that the day of judgment was close at hand. "The disciples came unto him, privately, saying, Tell us, when shall these

things be? and what shall be the sign of thy coming, and of the end of the world." He gave them signs (Matt. 24 c.) and said: "When ye see all these things, know that it is near, even at the doors." "Verily, I say unto you, All these things shall come upon this generation. Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." (Matt. 23:36; 24:34; 16:28.)

What were some of the signs? "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens be shaken." (Joel 2:31; Matt. 24 c.)

This darkness of the sun, and the moon failing to give her light, must have meant an eclipse. Metaphorically, the moon may be said to be turned into blood. Eclipses must have been periodical millions of years before the earth became inhabited, and thousands of years before the beginning of Christianity. No doubt some of them were recorded, or fresh in the memory and traditions of many people. An eclipse could not have been a sign of the end of the world, unless the very next one was meant. But hundreds of eclipses have taken place since and the end is not yet. The falling of the stars must have meant meteoric showers. These, like eclipses, have been periodical occurrences. The ignorant masses believed them to be falling stars. The shaking up of the heavens must have meant cyclones, earthquakes and volcanic eruptions. Ignorant or hypocritical priests always represented such phenomena as the vengeance of an angry God. All these things were perfectly worthless as signs of the end of the world, but such was the wisdom of these inspired writers.

"And ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation and kingdom against kingdom; and there shall be famines, pestilences, and earthquakes, in divers places." Has this not always been the case, in both ancient and modern times, before and since Christianity? Strife, war and bloodshed have always been common among savage tribes and barbarous nations and still to-day among those claiming to be civilized. So have there been many famines and pestilences throughout all the ages of the world.

These things are also worthless as signs of the end of the world, but it is another illustration of the wisdom of inspired writers.

"And ye shall be hated of all nations for my name's sake." This could only point to a time, early in the first centuries, when the gospels were compiled, about the time Christianity became known as a separate cult. It is corroborated by the fact of their expecting the end of the world in a very few years. It was then that Christians were despised and persecuted on account of their egotism and intolerance, which caused them

to be looked upon as dangerous enemies to the nation. The above language could not apply to any time after church and state became united. Christianity has become fashionable and popular in several nations. The language could not apply to the future, unless Christians will admit that a great majority of people will eventually become too wise to believe in it. They will have to quit their boasting about an enormous increase in the spread of the gospel, and admit that it is on the decline.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Hundreds of years before Christianity Christs, Saviors and Sons of God were claimed to have existed, and multitudes believed in them. Many details in their history are identical with the history of Jesus. Such as claiming to be born of virgins, being born on Christmas day, working miracles and showing great signs and wonders. These furnish the originals from which the history of Jesus was derived. Most all of these ancient sons of God were myths, and were personifications of the sun. If one existed who claimed to be a son of God, he was a very much deluded person or an imposter. This warning was actually worthless, for it is the way of imposters to warn their deluded followers against others of their kind. If false Christs and false prophets could show great signs and wonders, how could such things prove Jesus to be a true one? Ever since man became observant enough of the phenomena surrounding him to have originated his superstitions, imposters have infested the world, and they will continue to do so as long as there is a place for supernatural religion in some dark corner of the brain of man. How could such things ever be signs of the end of the world? Here is another sample of divine wisdom.

I think enough has been said to conclusively show that Jesus predicted a speedy end of the world. But his other teachings corroborate this:

"But when they persecute you in this city, flee to another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the son of man be come." How long do you suppose it would have taken twelve men to have gone over most of the cities of so small a country? They were to accomplish this in their lifetime, and some of them were to be still alive at the end of the world. They were told not to provide themselves with money or a change of clothing, but were to depend upon begging what little time the world was to endure. They were not to lay any treasures up on earth; not to take any thought for the morrow; to sell and distribute all they had. They felt certain that enough substance was already produced to last to the end, and that they could not possibly consume it all until all earthly things would be brought to a close. It would have been suicidal to practice any such advice as this,

if the world was to endure thousands of years longer, and it would have been the advice of a fool.

We must conclude that Christ, if he actually existed, was a very much mistaken and deluded person, or else an imposter; or that the writers erroneously, or falsely, reported his words. Rev. Theo. Parker said: "It is easy to show, if we have the exact words of Jesus, that he was mistaken in some points of the greatest magnitude; in the character of God; the existence of the devil; the eternal damnation of men; in the interpretation of the Old Testament; in the doctrine of demons, and in the end of the world within a few years." We must accept this dimtum, or else say that the gospels are false reports. We have seen that the first three gospels contradict the fourth. It can also be shown that they contradict one another. Rev. J. W. Chadwick says: "In the first three gospels we have one picture of Jesus, and in the fourth gospel another. If Jesus was the Jesus of Matthew and Mark and Luke, it is impossible that he could have been the Jesus of John."

The writer of the first gospel was guilty of imposing upon the ignorance and superstitious fears of the people by tabulating all the catastrophes and great phenomena in nature that he could think of, and representing that they were all soon to be ushered in as a final climax to the speedy end of the world. But as complete corroborative evidence of the fraud and imposition practiced by this writer it is only necessary to take one of the so-called prophecies of Christ:

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Is. 7:14.) The writer of Matthew imposes this upon the world as a prophecy of Christ. (Matt. 1:22, 23.) But read in Isaiah from the first to the sixteenth verse inclusive. It becomes perfectly clear that two kings, Pekah and Rezin, were making war upon King Ahaz. The birth of the child was a sign to Ahaz that these two kings should not prevail against him. The sign must precede the thing signified. The sign was the birth of a child, and the thing signified was that Ahaz was to be rid of these two kings before the child knew how to refuse the evil and choose the good. The time was limited for the fulfillment of this prophecy. It would have been a gross insult to Ahaz to have been told that, as a sign that these two kings should not prevail against him, a child would be born 700 years after. Thomas Paine says: "It may not be improper here to observe that the word translated a virgin in Isaiah doth not signify a virgin in Hebrew, but only a young woman. The tense is also falsified in the translation. Levi gives the Hebrew text of the 14th verse of the 7th chapter of Isaiah, and the translation in English with it, 'Behold, a young woman is with child, and beareth a son.' The expression, says he, is in the present tense. The translation agrees with the other circumstances related of the birth of this child, which was to be a sign to Ahaz. But as the true translation could not have been imposed upon the world as a prophecy of a child to be born 700 years after-

wards, the Christian translators have falsified the original." But as a prophecy of that immediate time, as a sign to Ahaz that those kings should not prevail against him, it turned out to be false. They did prevail against him and he was taken captive. (II. Chron. 28:5, 6.) Thomas Paine has well said:

"They tell us that Jesus rose from the dead, and ascended into heaven. It is very easy to say so; a great lie is as easily told as a little one. But if he had done so, those would have been the only circumstances respecting him that would have differed from the common lot of man, and consequently the only case that would apply exclusively to him. as prophecy, would be some passages in the Old Testament that foretold such things of him. But there is not a passage in the Old Testament that speaks of a person, who, after being crucified, dead and buried, should rise from the dead, and ascend into heaven. Our prophecy mongers supply the silence the Old Testament guards upon such things, by telling us of passages they call prophecies, and that falsely so, about Joseph's dream, old clothes, broken bones, and such trifling stuff."

We will no longer be frightened by the malignant threats of priestcraft or their Bible. We will no longer reverence or bow to them, or to their angry God, or slavishly do their wishes. The truth has made us mentally free from all such imposters and lies.

"When o'er mankind the church held sway,
In superstition's palmy day,
The arguments the priests adored
Were thumbscrews, fagots, fire and sword.
Now, when of these they are bereft,
The only weapons they have left,
Are threats of God behind the skies,
With personal abuse and lies.
Behind a wall of obscene Bibles
They skulk and sling their slanderous libels.
With hate they load their gospel guns
And poison shoot at freedom's sons.
But truth will silence soon their roar
And priests will be believed no more.
The persecuting, slandering clan
No more will dwarf the mind of man."

Homer, I. T.

EDITORIAL DEPARTMENT.

THE PEACEFUL ATTITUDE OF POPE LEO XIII.

ALL the leading papers of Europe, at the time of the pope's death, gave him credit for seeking to maintain peace between church and state and between Catholics and the papal authority; and that peaceful attitude they one sidedly attributed to the goodness of the man. From our viewpoint there was another and far more reasonable reason why he sought for peace. His real relation to the whole world around him was that of a vanquished arrogant autocrat and there was no other wise way open to him than to make peace with the state, which had subdued him and with the people of his church, who were getting to be too enlightened to be led entirely by his alleged infallible dictum. In the inexorable order of evolution, his environment had changed; the state had refused to be governed by him and he saw plainly that science had played sad havoc with Christian theology, and that the foundation of Protestantism (the Bible) had received a very severe shock at the hands of Freethought. He saw, too, that the absurd papal infallibility dogma could not be logically maintained before people who were fast being enlightened by science and the torch of reason, hence he could not wisely do any other than to make for peace. In view of the numerous scattered and wandering sheep, of the Protestant fold, he knew that it was wiser to entice them to come under his shepherdly care than to set the papal bull dogs upon them; and he knew, too, that the friendship of the state was more valuable for the preservation of his church than its enmity; hence, as the leading papers of Europe declared, "he was a sagacious diplomat and a far seeing politician." We will have to give Pope Leo XIII credit for this: He had the good sense to make for peace when war against an enlightened state and an enlightened people would prove disastrous to the Roman Catholic cause. The Standard says: The "reduction" of the Catholic church "to a spiritual organization has strengthened it immensely, and it is not in days like these, when men are craving for spiritual light anywhere and from every quarter, that the Roman Catholic church is in danger of extinction. The Standard has a very graceful way of acknowledging the Catholic church's defeat. A beaten foe is always "strengthened immense-

ly" (for a time) when a position is taken within the walls of a well fortified citadel. "Spiritual light" is not what the enlightened people of the world are looking for; they are looking for REASONABLE light; and this the Roman Catholic church, with all its claims of "a special divine commission," is not qualified to give. It is so-called "spiritual light," which has befogged human reason ever since the Roman Catholic church was born, and which has allowed the popes and the priests to despotically exercise their arrogant authority over princes, statesmen and nations so long. The state of the Roman Catholic church is better expressed by LAMENTABLE DARKNESS than by "spiritual light." It never had any light; it has not got any now; all it ever had was cruel force by which it tried in vain to silence the real light bearers of the world. While men are craving for light, as the Standard says, why does not "the divinely commissioned church" satisfy their cravings and so make good her claim as the only divine vehicle and custodian of truth? The answer is plain enough; she cannot do so, hence it is no wonder that Pope Leo XIII was on the side of peace; he was not intellectually equipped to meet the demands of the times in which he lived; he could not command, he had to sue. The power of the Catholic church is waning and its extinction is as certain as the reign of kings. The only wise and peaceful course for it to pursue, is to come out honestly and boldly and to acknowledge the truth that it is as much in the dark as any other sect; that all of its theological dogmas are human fabrications and that it committed a grievous error in claiming to have "the whole truth and nothing but the truth." The Roman Catholic church will slowly learn this truth: Roman Catholicism is for those whom it fits, the same as Buddhism is for Buddhists and Mohanumedanism is for Mohammedans, not for the whole world. Its inadequacy proves its falsity.

CONTRIBUTIONS TO AID THE MAGAZINE.

(From July 27 to Aug. 21.)

Cash, \$10.00; Judge Ladd, \$10.00; H. M. Stark, \$1.00; A. J. Irwin, \$1.00; Alfred Davis, 50 cents; W. H. Conway, 25 cents; A. O. Divine, \$1.00; F. A. Baird, \$1.00. Total, \$24.75.

CHRISTIAN SCIENTIST AND COMMON SENSE.

ANOTHER CORRESPONDENT HEARD FROM.

Council Bluffs, Iowa, July 15, 1903.

M R. H. L. GREEN, Editor, Chicago, Ill.:

Dear Sir,—I notice in the July number of your magazine a criticism by Alfred Farlow, a Christian Scientist, of Mr. Mangasarian's booklet, "Christian Science: A Comedy in Four Acts." Your action in publishing Mr. Farlow's protest is commendable—let us have fair play. But prejudice and zeal make us hasty sometimes, and we are apt to consider our side of the question nearest the truth, and that others are more or less superstitious.

I read Mr. Farlow's letter and the Editor's comments on it, hoping to find the kernel of truth which might lie between, laying aside all prejudice. I like the cut of Mr. Farlow's letter. It is sincere and gentlemanly. Mr. Farlow, of course, considers the book "a silly picture of Christian Science." I suppose Mr. Mangasarian claims no argument, simply giving us a parody on Christian Science.

Ridicule is a powerful weapon, but it should be true to principle to have power with the thoughtful. I do not think the play is quite just, though it might be judged so by those strongly opposed to Christian Science.

A strong argument in favor of Christian Science is the healing that it has undoubtedly done. This may be due to suggestion, or to any other power, which the healer may not recognize; but whatever it is, it is commendable. It seems to me that to hurt the feelings of others, when no stronger argument than ridicule can be brought to bear against their belief, is wrong. The world moves slowly, but it moves. If Christian Science has more of the Truth than Infidelity, it will live. The Christian Scientists are prospering in the face of strong antagonism. Taking a general view, they are outstripping us in advancement, considering the short time they have been in the field.

There seems to be a current of new thought passing over the world of humanity at the present time. Antagonism is the mother of discord, and ridicule is not conclusive argument.

Sincerely yours for Free Thought,

C. M. Burgess.

Please publish if agreeable.

EDITORIAL COMMENTS.

Our readers will be somewhat puzzled by the above letter. It is difficult to make out the writer's meaning. He is not clear, when he could have been so with little trouble. But the obscurity of his expression is the result of the ambiguity or uncertainty of his intellectual position. If he

knows his own mind, he does not show it. Phrases such as "I suppose Mr. Mangasarian claims no argument, etc.," and "I do not think the play is quite just, though it might be judged so, etc.," do not come from a man who knows what he wants to say, and says it. Mr. Mangasarian's book is an argument against the follies and absurdities of the Eddy cult, those who dispute his position are welcome to confute it, if they can. That's all there is about it. To make faces at the unkindness of ridiculing a neighbor's religion, etc., etc., is begging the question. An error is an error, and should be openly, sincerely and passionately denounced. No quarters to superstition! "A strong argument in favor of Christian Science is the healing that it has undoubtedly done," says the writer. Indeed! We might as well say: A strong argument in favor of superstition is the consolation it has undoubtedly brought to millions of people. It is no compliment to superstition that it has no more devotees than Science. Many a man has lost his life because of his belief in the number 13, or his fear of Friday, or his faith in blue glass, but no amount of evidence can prove that a fetish has inherent power to work miracles, or that it is well to think natural causes. What does the writer think of the cures of "Holly Hill" of Wisconsin?

"If Christian Science has more of the truth than infidelity it will live." This is another queer and almost hysterical utterance. What is infidelity? Whom would the writer of the above letter consider an infidel? Are all who object to Christian Science, Infidels? Is it honest to divide people into these two camps—Christian Scientists and infidels? We confess, we do not understand our correspondent. It is a pity he does not write to be understood. Again, listen to the following: "The Christian Scientists are prospering in the face of strong antagonism," "they are outstripping us," and "the world moves slowly but it moves, etc." So is Dowieism prospering, and so has Mormonism withstood the tremendous machinery of the government of the United States for years, and so has Judaism resisted the combined forces of a persecuting Christendom for centuries. Is success the infallible proof of truth? Success often means money and a large following, hence only those ideas that are popular and that pay, are true according to the above statement.

And our correspondent signs himself "Yours for Free Thought." We beg of him to study the meaning of words before he uses them. Friend, there is no halting place between rationalism and the principle of authority. To which school do you belong?

SOME COMMENTS ON THE REV. J. D. COVERSTONE'S LETTER.

WE are in receipt of what appears to us to be a genuine orthodox sermon in the guise of an essay entitled, "The Full Man," by our esteemed, but (we think) mistaken friend, Rev. J. D. Coverstone.

It is much too lengthy to publish in detail, and besides we are not publishing much in the orthodox line—in fact, it has been our religious privilege to combat orthodoxy for more than forty years and we cannot be beguiled into any such glaring inconsistency in our old age. Yet we desire to comment upon some portions of Mr. Coverstone's article, and shall perforce be obliged to quote briefly from it. He says, "God created three classes of being: angels for heaven, beasts for earth, and man for heaven and earth. Man was created a little lower than the angels—in the image and likeness of God. Unbelief can find no exalted origin of man." As we read this statement of our good friend, we are reminded of those lines of Thomas Moore:

"The alchemist may doubt,
The shining gold his crucible gives out;
But faith—fanatic faith once wedded fast,
To some dear falsehood hugs it to the last."

It seems almost too bad to attempt to disturb such tranquil faith as this, but the habit of years is upon us, and we cannot forbear. Who can comprehend the faith that can serenely contemplate the existence of a God—"A GOD") possessed of power to "create angels, men and beasts," and whatever material was used in the manufacturing process of the angels and beasts, was reduced to the extremity of making man out of just plain dirt, (and woman out of a bone), when according to all accounts he had any quantity of other and better material at hand, or at least had power to create it out of nothing.

If this "origin of man" is an "exalted one" according to belief, we think "unbelief" can find one equally "exalted" and not half try. Indeed we think that evolution from monkeys and apes is a more reasonable and acceptable source of the origin of man than any particular brand of dirt that we know of, but it may be that we have become prejudiced against dirt, having lived in Chicago so long.

We agree with Mr. Coverstone that "Religion is a sentiment of the

mind" and we will add that it is much more fatal in its tendencies than "a boy's first love," probably because children's minds are so early trained to cultivate religious sentiment and shocked or terrorized into a belief that they would never accept, if presented at the bar of their reason and judgment for the first time in mature years.

Mr. Coverstone asserts, "Man has a worshipful nature." We believe this to be a very strained idea, based upon a misconception of the feeling of awe, which inspires one when they commence to comprehend the peculiar and mighty forces of nature, over which they have no control. The same feeling of awe and admiration is inspired in most men's hearts or minds when they view the great Colorado canyon, and other natural scenery. It is said that many men are so impressed with the beauty and grandeur of the Colorado canyon that they burst into tears at the sight. Again the feeling of awe is inspired at the flash of the lightning and peal of the thunder, and the time has been when men fell upon their knees in terror at the sight and sound of the storm, believing it to be an exhibition of the wrath of this same GOD, who made men out of dirt. But who believes any such "tommy-rot" as that, in this enlightened age?

To be sure the "believers" still ascribe the various calamities that overtake mankind, to the God they "worship," or to "Providence," which we presume means the same thing, but when we hear of ministers and their dupes ascribing all such things to God, we are awful glad that we are not a God, but if we were God, we would send a "visitation of Providence" immediately upon such presumptuous people. On the other hand we do not see how any sane man or woman can feel any respect for a God that would do such dreadful things, let alone "worship" him.

We think our Reverend friend is right when he says, "It takes more effort to be an intelligent unbeliever, than to be a Christian," but we had not supposed that it was because people were too lazy to make the "effort" to investigate orthodox Christianity, but we shall give the unbelievers more credit than ever now, and without any undue pride we will take all the credit that is coming to us, both for ourselves and the unbelievers we have helped to make. We would gladly welcome friend Coverstone to that charmed circle of "intelligent unbelievers," and if he has any aspirations to become "A Full Man" we can assure him he will enjoy a larger measure of "fullness" as a full-fledged Agnostic than he ever has yet in all his life as an orthodox minister.

He says, "Had man come from the animals he would be like them without devotion or blank infidels."

We cannot pass such a calumny upon animals as that. We may be a blank infidel, but we can appreciate the devotion a dog has for its master, and the instinct which most, if not all animals have, of devotion to their mates or their young, and in our opinion this sort of devotion is far and away beyond the blind, fanatical devotion that worships at the shrine of an unseen, unknown and only vaguely guessed at, sort of a God that "creates" (?) human beings, and yet made them so imperfectly that he has to continually resort to all sort of means to destroy them off the earth.

According to the Christian belief, the one perfect man he did make, his own Son, Jesus Christ, was put to death in the most ignominious and shameful manner. How inconsistent to believe that this God loves creatures of dirt more than His own "miraculously begotten Son," and that he would put the one perfect man to death for the sake of many imperfect ones on the chance of their belief or unbelief.

Perhaps our conception of a real GOD is too exalted, but we can't accept a God who performs in such un-God-like manner. He acts too much like some of the creatures he created out of dirt, "you do as I tell you, or you can't come into my yard to play," and until God grows to be A Full God, he can't ask or expect man to grow to be "A Full Man."

POPE LEO XIII.

THE recent death of Pope Leo XIII has called the world's attention anew to the existence in the twentieth century of a vast moral and religious despotism ruling 250,000,000 men, women and children. To the faithful followers of the Roman Church the Pope is the real vicegerent of Christ, speaking with the infallible authority of God on morals and religion.

To the sober scientific knowledge, and common sense of the twentieth century such an audacious claim would be surprising did we not know the world is still full of superstition, bequeathed to us by the "dead hand" of an ignorant past.

To the faithful Catholic, what has recently and is now going on in Rome, is a matter of religious reverence and veneration. But there are vast numbers of competent thinkers all over the world who cannot possibly see it in this light; but who are asking why all the vast pageantry and ostentatious display that is being enacted? Why the scarlet and purple robes, the jeweled cross and "triple crown." Can it be possible that the

church that practices such display, pomp, and gorgeous ceremonials is really the follower of the lowly Jesus, who, they tell us, "had not where to lay his head?" What kind of a God must it be, who demands, or is pleased, with such an eternal round of masses, prayers, etc., as are being enacted at Rome? The Roman pageant suggests a multitude of topics for consideration, only a few of which can be mentioned in a short sketch.

For many centuries it has been the supposedly solemn duty of Christians to have at hand a long list of imaginary and lurid death-bed scenes of infidels, dying in pain, repenting too late, etc., many of the descriptions embellished to suit the particular fancy of the party or parties who founded the falsehood.

Freethinkers do not ask how a man dies, but how did he live. Gladstone's death-bed was one of great suffering and agony. Pope Leo also suffered great physical pain, as well as mental delirium and hallucination, was reported as seeing apparitions and imaginary shadows flitting about the room, saying to his valet, "where are you, do not abandon me." To those trying to quiet his apprehensions he answered, "No! No! Don't you see him? Besides he rattles the chairs and other things as he moves." From a Christian standpoint Freethinkers cannot understand how it is that God (or Christ) should have on his death bed so tortured his own and only official vicar on earth, representing 250,000,000 of his own specially favored and chosen people, and have allowed such a peaceful and triumphant death to the arch infidel, Robert G. Ingersoll. It certainly looks as though there is something wrong with the anatomy of theology.

During many long days the whole of the Catholic and part of Protestant Christendom prayed for the recovery or peaceful death of the Pope, neither of which prayers were answered any more than were the universal prayers for the recovery of Garfield or McKinley. Where was the Lord of Hosts during these trying times that He gave no heed to the prayers of the faithful.

A few winters ago a noted evangelist preaching to a fashionable and wealthy church in Kansas City, chiding the congregation for lack of faith, triumphantly told them he would vouch for a miracle that really happened. He related that he knew a good old blind mother in Israel, who (by the way of embellishment) had three sons serving the Lord in the far corners of the earth. One rainy day, not being convenient, as usual to go to a neighbor to get her needle threaded; she, having great faith, concluded to pray the Lord to thread the needle for His blind servant.

And the evangelist vouched for the fact that the Lord actually threaded the needle in answer to prayer. This came to my knowledge just after the great French steamer went down with 300 women on board, only one of whom was reported saved. From a Christian standpoint it had been a puzzle to me to know what God was doing, why He did not answer the agonizing cry for help by the 299 women.

But after hearing the pious needle-threading story I was inspired to the following hypothetical explanation: In all probability just at the exact time the steamer was sinking the Lord was threading the needle for the blind woman, who had three sons serving Him. Consequently had no time for such trifles as saving a shipload of women. What is the use of a God who can never be found in times of greatest need. Or, if God really does rule on earth as the infallible Pope assures us, and if He knows what should be done, and can be trusted to do it, why constantly importune Him to do according to His own will, which He will do without our advice.

Public opinion has been called to some fantastic ceremonies that are incongruous with modern civilization, such as knocking three times on the door of the dead Pope's chamber, no respond being received from the dead man, he is by the Cardinal Camerlango tapped three times on the forehead with a silver mallet, each time calling his name. Another grotesque usage is kissing the Pope's feet both before and after death. To those outside the fold it would seem that no manly man would allow a man, much less a woman, to kiss his feet. The physician, as per traditional ceremony, approached the Pope's mouth three times with a lighted candle before officially declaring death. To those not understanding the mysteries of the scheme of salvation it looks as though Catholics lack faith or confidence in the safety of the Pope's soul (whatever that means). Otherwise, why so many prayers and requiem masses for its repose?

It seems then that the Pope's soul is not believed by his followers to be at rest. Then where is it? Not in heaven surely, else it would be at rest. Where else can it be except in Purgatory, awaiting the prayers of the faithful to help it safely through.

It does not look as though the Lord has as much confidence in the infallibility of his own vicegerant as the Pope would have the people think, otherwise why should He require him to pass through the same discipline as fallible mortals. Truly the mysteries of Godliness are incomprehensible. Last Sunday the cardinals voted for Pope the same

as week days, and next Sunday they are to devote five hours of ceremonial work to install the new pontiff, and the whole show to be for all who can get near enough to see, yet when it comes to the Columbian or St. Louis fair it must be shut up on the sacred Sabbath from the profane gaze of the multitude. The people have no rights the church is bound to respect. The sacred elephant must be worshipped if all else is lost.

The English language does not supply adjectives enough for the Catholic and part of the Protestant world to eulogise Leo. And yet what has he really done for the world that will cause mankind to justly hold him in grateful remembrance. Archbishop Quigley thinks the glory of his life work lay in the masterly arraying of the Catholic body of every nation in defense of the rights of God and man against the infidel tendencies of the age. I do not know anything about the rights of God, neither does the Archbishop. As to the rights of man it cannot be shown that Leo has done anything deserving of gratitude. Bishop Chartard says, "All his efforts were directed to the welfare of the church." The Bishop, I think, here tells the exact truth, and when we determine what the church stands for we shall determine whether Leo stood for the rights of man. In the first place, Leo and his church stands squarely and defiantly on a superstitious foundation, gets its very life and authority from the superstition of a revelation from God, the most dangerous of any form of belief, and the most pernicious to the welfare of man, because it irrationally binds the living present to a dead outgrown past, and stands in the way of all progress that conflicts with a supposed Revelation, that had its birth in the ignorance of a superstitious and unscientific age.

"The gift of authority is from God," says Leo, in his Encyclical on Labor, and the Catholic hierarchy is and always has been founded squarely on this doctrine, which is so essentially opposed to democracy. This is why the ultramontanes of France have consistently opposed the republic and caused the suppression of the religious orders and "in Belgium the clerical party, composed wholly of Catholics, is the strongest political party; it has fought all attempts to introduce universal suffrage and secular education, and has shown itself the strongest champion of capitalistic oppression." In Germany, in the last Reichstag, by unjust representation over two million Socialists had only 57 representatives, whereas the Catholic party of less than one and one-half million had 102 members, and now in the last election the Socialists having increased to over three million, the clericals are clamoring for their disfranchisement and the

Kaiser is coquetting with the Pope to keep down the rising tide of Social Democracy.

They say Leo stood for peace. Yes, for the same peace as the wolf desires when swallowing the lamb. For twenty-five years Leo sulked a self-imposed prisoner in the Vatican, tolerating no dealing or courtesies with the Quirinal. Refusing to even receive any Catholic sovereign, who should visit the Quirinal, which all goes to show that Leo's intellectual grasp, on the progressed conditions of the age, was neither profound or accurate, for he fought that which is already inevitably accomplished. The temporal power of the Pope in every land has gone forever, because of the utter incompetency of the ruling power, and its incompatibility with modern evolutionary ideas. "Authority," said Goethe, "is the main obstacle to the advance of humanity." And Leo, as all other popes, stood for exactly that authority, that is not subject to evolutionary change, because founded, they tell us, on infallible Revelation. To understand what kind of civilization Leo stood for go to those countries where his power was most supreme. Go to Spain, a land of universal poverty and ignorance of the masses, of sanctified beggary and bull fights. "A land of innumerable relics and fantastic and costly shrines worn with the costly kisses of millions of worshippers." A poverty stricken land, where Leo's church consumes annually five and one-half million dollars in incense and candles, and supports over 72,000 parasitic priests with all their immense sale of indulgences, masses, etc., etc. What has Leo done for poor decrepid Spain, "the most Catholic country in the world"? Leo in his encyclical "Humanum Genus" speaking of Catholics in secret societies, says, "The life of a Catholic thus associated with non-Catholics, in the intimate fellowship called for by the circumstances, makes him critical of the church and an easy prey to the liberalism of the times and generates disgust for a devout life." This a down-right appeal to ignorance as support to his cause, and is proof positive that Leo was conscious of the fallibility of theology of the church—a lack of confidence no defender of truth was ever guilty of. The "Index Expurgatorius" is another proof that Catholicism has no confidence in its own patent truths in competition with universal truth. Real truth scorns the appeal to miracles, or coercive measures of any kind. All it asks is a fair field and no favors. It is only bogus truth, and decrepid error, conscious of its own weakness, that appeals for help, to force or any form of coercive measures. What has Leo XIII done for civilization that deserves the gratitude of mankind? What for economic

and social reform that is of any value? Mohammedanism and Buddhism effectually banished intoxication, does the world owe any gratitude to Christianity that Christian nations are the only drunken nations? What has the pope and his church done for the world? Will some Catholic give us the particulars?

E. W. K.

ALL SORTS.

—A Church Fair Boomerang.—Mr. Jackson—Dat grabbag am a swindle. I paid a quartah fo' a grab an' see what I done got? Mr. Johnson—What am it? Mr. Jackson—De same lead nickel I put in de contribution box last Sunday.

—General Cassius M. Clay, noted Kentucky abolitionist and picturesque character, died at White Hall, aged 94 years.—Chicago Tribune of July 23.

General Clay has been a regular subscriber to this magazine for many years, and often sent us a good word for it when he sent his yearly subscription.

—George Stuart of Wolcott died Monday, aged 92. He was a Second Adventist and had several times predicted the approaching end of the world, and on each date he climbed to the top of a tall poplar tree in his yard to await the catastrophe. But the old world outlived him.—De Ruyter Gleaner.

The fools are not all dead yet, but there is one less than there was, it seems.

—Richmond, Va., July 28.—(Special.)—Maggie L. Walker, colored, enjoys the distinction of being the first woman, white or colored, ever elected president of a bank in this section. She was chosen to-day to head the St. Luke's Penny Savings Bank, under the auspices of the Order of St. Luke. The institution will open for business Sept. 1 with \$75,000 deposits. President Walker is widely known. For some years she has been a teacher in the public schools here

and enjoys the respect and confidence of both races.—Chicago Tribune.

Brother Shaw of the Searchlight will please copy.

—"I thought you were a member of the church," said the policeman, who stopped Uncle Rastus the other night with a couple of chickens under his arm.

"So I is, suh, so I is," was the reply, "an' dese yere chickens am to make de sandwiches fur our church picnic to-morrow."—Detroit Free Press.

—The Rev. J. M. Buckley, of New York, in address at Detroit Epworth League convention, opposed affiliation with Unitarians or any body that fails to recognize Christ as "king."—Chicago Tribune.

Our Unitarian friends, we judge, will not be desirous of uniting with any such theological idiot as this Rev. Buckley, who "recognizes Christ as king."

—The Free Thought Magazine for July has portraits of the Los Angeles Free Thought editors, F. H. Heald, of Higher Science, and Singleton W. Davis, of the Humanitarian Review, for its frontispiece, and life-sketches of each in its editorial department. In these two sketches may be seen a somewhat curious paradox: Heald is of Quaker-noncombatant descent, but believes in "fighting" the church people with a bombardment of fiery epithets, while Davis, a veteran of the

Civil War, does not believe in "fighting" the church (in a "war of words"), but in replacing error with truth by means of calm, cool-headed, scientific reasoning.—*Humanitarian Review*.

—The following item of news appeared in the *Chicago Tribune* of Aug. 4th:

St. Lawrence Roman Catholic Church, 7308 Madison avenue; struck by lightning and cross knocked to the ground; damage, \$350.

And this done while all Catholics were asking God for guidance in electing a Pope. It looks as if Jehovah was getting a little disgusted with this nonsense.

—New Orleans, La., July 30.—(Special.)—A circular issued by leaders in the Republican party to white Republicans calls for the abandonment of the party on the ground that President Roosevelt has so identified himself with negroism that a white man cannot belong to it.

The circular declares the party has fallen into the hands of a violent reactionary, naming the President, and cites the lunch with Booker T. Washington, the appointment of the negro Crum as collector at Charleston, and the Indianola affair as instances of his "negrophilism."

These things are declared to have had the effect of inciting negroes to crime, resulting in lynchings.

"No self-respecting Southern Republican can longer affiliate with a party that stands for social equality with negroes, it matters not what his views are on economic questions," concludes the circular.

All of which is to the credit of President Roosevelt and will atone for some of his errors in other respects.

—A preacher came at a newspaper man in this way: "You editors do not tell the truth. If you did you could not live; your newspaper would be a failure." The editor replied: "You are right, and the minister who will at all times and under all circumstances tell the whole truth about his

members, alive or dead, will not occupy his pulpit more than one Sunday, and then he will find it necessary to leave town in a hurry. The press and the pulpit go hand in hand, with white-wash brushes and pleasant words magnifying little virtues into big ones. The pulpit, the pen and the gravestone are the great saint-making triumvirate." And the great minister went away looking very thoughtful, while the editor turned to his work and told of the surpassing beauty of the bride, while in fact she was as homely as a mud fence.—*Yellow Jacket*.

—It would seem by the following letter that there is one student in a Moody School in the East that desires more light than can be obtained there. We leave the name and address blank, as it might subject our correspondent to some persecution, know as "love your enemies" sort.

—————, Mass.

Editor *Free Thought Magazine*—About a year ago I saw an account in your magazine of a "Liberal University," founded, or to be founded, somewhere in the West. I am not a Christian, but am forced to attend a rabidly religious school (for Christ's sake, Ed). This school was founded by Moody. Both because all the existing schools that I know are religious and because I have not the means to attend a school where belief is free and where no person suffers on account of his religious or non-religious opinions. I ask for information as to this Liberal School. I think such a school would be more to my liking. I wish to associate with people of my own thinking. Please send catalogue of this Liberal School. Yours truly,

—The Independent very consolingly remarks:

Delitzsch has not found a single orientalist or theologian who approves of his

proposition that the leading stories in the Book of Genesis, the account of Creation, of the Deluge and the like, are only reproductions of Babylonian mythology, and that, too, in degenerated forms. Least of all has he been able to gain friends for his hypothesis that the name and the worship of Yahwe were derived from Babylonia. Rather singularly, even the more radical Old Testament men dissent in almost every particular;" and it is needless to say that Christian sentiment in Germany has revolted against Delitzsch's extravagances and has deprecated the apparent support which they were receiving from the countenance of the Emperor.

Just as if the disapproval of the Orientalists and theologians is a valid argument. We know very well that the theologians did not approve of Thomas Paine's "Age of Reason" when it came out, but it is getting to be pretty popular with a great many of them now.

—Kansas City, May 11.—The western Missouri Court of Appeals decided to-day that a member of the church congregation is not liable in law for the payment of the pastor's salary, and that a minister of the gospel must depend upon the good consciences of the members of his flock for his pay and has no legal hold upon them for it. This decision was made in the suit brought by Rev. J. H. Riffe against the congregation of the First Baptist Church of Monroe City. Rev. Mr. Riffe was engaged at a salary of \$800 a year, but was not paid that much, so he sued for the balance. The clergyman won his case in the trial court, but the Court of Appeals reversed that judgment.

This reminds us of this story: A rough sort of man asked a negro clergyman what he got a year for preaching. The clergyman replied, "One hundred dollars." "That must be damned poor pay," said the rough man. "But it is damned poor preach," replied the negro clergyman. That might have ben the kind of "preach" that Brother Riffe gave them

—A Georgia hostess, entertaining a large party of guests in her plantation home, expected an English lord on a night train. While her jet-black "George Washington" served her American guests admirably, he had had no experience with English titles.

Therefore, considering a little instruction necessary, Mrs. G— proceeded to give it as follows:

"George, Lord C— will be here for breakfast in the morning, and you must pass your tray to him first, and say, 'My lord, will you have so and so?'"

After going through the formula several times, George was dismissed, looking more than usually self-important.

When breakfast was announced, George was in his place, his face shining like polished ebony and his eyes like full moons. When the guests were seated, George hesitated a moment, then made a dash at the guest of honor with his tray, and burst out:

"Good God A'mighty, will you hab some o' dis?"

—A union pastor preaching to a union congregation in a church built of union materials and furnished with union labeled hymn books, written by union composers, is to become a fact, declares W. B. Cook of 314 West Monroe street.

Mr. Cook, who styles himself "The Labor Preacher," declared yesterday that the church would shortly be established in Chicago. He predicts that his followers under the union labor banner will outnumber the hosts of Dowie's Zion.

The church itself is to be constructed of stone quarried by union hands. The building, when completed, will be furnished by union tradesmen and artisans. The choir and the orchestra will be composed of members of the Musicians' Union. The members of the congregation will be compelled to display the union card at the door.—Chicago Tribune.

This means, of course, that joining the "union" will be the only way to secure a seat in heaven, and that all

those who do not join the union will go to hell; but really the object to be attained is a large salary for the Rev. W. B. Cook. The preachers envy Dowle for his success in getting money. That is what troubles them.

—Charles D. Stewart contributes the following to the *Evening Journal* of Chicago, entitled "Vassar Pie:"

Give me a spoon of oleo, ma,
And the sodium alkali,
For I'm going to make a pie, mamma,
I'm going to make a pie.
For John will be hungry and tired, ma,
And his tissues will decompose—
So give me a gramme of phosphate,
And the carbon and cellulose.

Now, give me a chunk of caseine, ma,
To shorten the thermic fat;
And hand me the oxygen bottle, ma,
And look at the thermostat;
And if the electric oven's cold
Just turn it on half an ohm,
For I want to have supper ready
As soon as John comes home.

Now, pass me the neutral dope,
mamma,
And rotate the mixing machine,
But give me the sterilized water first
And the oleomargarine,
And the phosphate, too, for now I
think
The new typewriter's quit
And John will need more phosphate
food
To help his brain a bit.

—Canon Newbolt preached a long and vigorous sermon to the remnant of the faithful at St. Michael's, from the words, "If I forget thee, O Jerusalem, let my right hand forget its cunning." "The discourse," says a reporter, "was on the continuity of the Church, notwithstanding its periods of trouble and revolution, its failures, its successes, its triumphs and defeats, its periods of decay and revival. At the end of one peroration, he hammered the top of the pulpit with

great force, and cried, passionately, 'That is the Church, the Catholic Church of England,' and 'the gates of hell shall not prevail against it.'"

By the time science gets through with its iconoclastic work, in the future, the Church of England and every other Christian church institution will stand in the same unrecognizable relation to the scientific assembly, which is to be, as protoplasm does to a fully developed man. "The gates of hell" will not prevail against it, it is true, because there are no such gates; but science and common sense will, and no vehement discourses and pulpit hammering will prevail against them. Evolution will seal its doom; the ultimate triumph of the Christian church is a forlorn hope. Superstition will never triumph over truth.

—An Episcopalian minister in a Dakota town was speaking of a certain young man living in the place.

"No," said the divine, "I don't like him; he is a low, worthless fellow, and I don't want anything to do with him under any circumstances."

"My dear," interposed his wife, "it isn't right to talk that way about anyone. The boy is young yet, and may reform."

"No, he never will."

"But you mustn't be so severe on him."

"If he should come into my church, I would consider it my duty to order him out."

"Don't talk in that way! What has he done to cause you to have such un-Christian feelings against him?"

"What has he done? Well, he's done enough. He's got a trick of making a noise like two dogs fighting, and for the last two Sabbaths he's got under one of the church windows and stampeded the whole congregation. I tell you, it would make you have un-Christian feelings to look up from a long prayer and see your congregation

falling over one another in getting out at the door, and hear the leading deacon shouting that he'll bet two dollars on the spotted dog!"—"A. V.," in *Agnostic Journal*.

This story is a little too good to be true, but as it is vouched for by the *Agnostic Journal*, we publish it at the request of a friend.

—John Alexander Dowie was made a citizen of the United States yesterday by Judge Joseph E. Gary of the Superior Court. He renounced all allegiance to the sovereign of Great Britain and Ireland and swore to support the constitution of the United States.

"Dr." Dowie has the distinction of being the first person in Cook County to become naturalized under the law passed by the last Congress prohibiting anarchists or believers in anarchy becoming citizens of the United States. "Dr." Dowie says he is 56 years old and a native of Edinburgh, Scotland.

While the final papers were being made out Judge Gary and "Dr." Dowie discussed the visits Judge Gary has paid Zion City and to "Dr." Dowie's summer home in Michigan.

"Although I am not a follower of yours, Dr. Dowie, I believe you have one of the finest cities in the land," said Judge Gary.

"Well, maybe you are like the old song says, judge," replied Dowie. "You are 'marching on to Zion.'"—*Chicago Tribune*.

There is an old adage which says, "Give the Devil his due." We mean no disrespect to Dr. Dowie by applying this saying to him, as we consider the Devil as we do Dr. Dowie, a gentleman compared with the orthodox God. But we will say there is much in Zion City that is creditable to the people who reside there. There are no saloons there or other dram shops, no houses of prostitution or gambling places, and the people of Zion return to their homes at an early hour and retire for the night in place of making the nights so noisy that decent people

cannot rest. We think the political officials of Chicago would do well to visit this little city of Zion, and learn how to improve the condition of the great city of Chicago. "Give the Devil his due."

—P. J. Cooley, of Chicago, sends us the following lines under the title of

"GOD'S PLAN OF SALVATION."

'Tis passing strange that man should think

Jehovah made the world;
That Adam ate forbidden fruit,
Was from his garden hurled.
How came the Christian world to think
A snake could talk to Eve?
"By Adam's fall we sinned all"—
What nonsense to believe!

That God was angry—or got mad—
Turned Adam out as well;
Then damned his whole posterity
And sent them all to hell!
If God was wise—knew more than man,
Why not pardon the pair?
And give them both another chance,
Would be no more than fair.

God waited then four thousand years.
A schemer he must be,
Until he could raise up a Son
And kill him, don't you see?
This plan conceived to save mankind
By wisdom from on high,
Believed by millions of the best—
To me it seems a lie!!!

To shed the blood of innocence,
The guilty to reprieve,
Seems too absurd to teach the world,
And nonsense to believe.
If God had murder in his heart,
His plan was wise—divine—
Why not kill Adam on the spot,
Then make a better man?

To think that God to save the world
Would kill a "Wandering Jew,"
Seems too absurd for me to think
One single word is true.
My faith is small, like mustard seed;
I've doubted from my youth.
Religions are mythologies—
I'd rather know the truth.

—P. A. Brier, of St. Louis, Mo., sends us the following proposition, which we are pleased to publish:

Through the kindness of the editor of this magazine, of which I am a subscriber, I am grateful for having been permitted the liberty to announce through the pages thereof my desire to enter, if possible, the aeronautical contest at the Louisiana Purchase Exposition. Owing to my inability to consummate my invention, together with the fact that I now realize the utter futility of ever being able to achieve the end for which I aspire with no little ardency, I find it incumbent upon myself to appeal to the considerate and patriotic spirit of the Liberals of these United States for financial assistance for the purpose of constructing a mechanical flying machine I call the Auto-Volt. I have every confidence of winning the capital prize of one hundred thousand dollars offered by the world's fair management of St. Louis. In consideration of the financial assistance I ask, I will agree to contribute two-thirds of the prize to any liberal institution or college so designated by capitalist or contributors interested in the project as herein set forth. By virtue of originality in both the motive power and its application based on the latest research in aerodynamics and aeronautics, my device will not require a very great expenditure of money for its construction. I claim originality for my device in the sense that I discard the oft-tried screw propeller, the time-honored gas bags or balloons and flopping wings. The device being compact and simple in its parts, together with the high efficiency of motive power necessary to maintain a high rate of velocity, gives it the advantage of possessing the essentials indispensable to success in the solution of aerial navigation, and to this end I have for some years devoted most of my time to research in aerodynamics. I feel, if I be permitted to say, certain of success—a success if not of commercial value, however, will prove an indispensable factor in military maneuvers. Requiring as it does, considerable space, it would be useless for me to go into details on the subject of aerostatics, etc. I will therefore content myself with the limited

space at hand. All Liberals' who will merit the matter their willingness to contribute to a fund for the purpose herein stated will greatly please me by notification either through the columns of this magazine or by letter, whereupon I will make further suggestions as to means and ways.

—The Sunday Record-Herald of Aug. 2 contains the following letter, showing that the father of Colonel Ingersoll was never a Calvinist:

To the Editor: An article recently printed in the Record-Herald gives a wrong impression, I think, of the father of the late Col. Robert G. Ingersoll. The writer depicts him as having become a harsh, selfish and narrow minded man. Now this is entirely wrong. It is true that his ideas concerning the Bible and things spiritual were somewhat strict, as were those of many of the ministers of his time, but these underwent a radical change in his later years.

For instance, he never believed nor preached the doctrine of eternal punishment for babes. He was a man whose "honor was as stainless as a star," and whose heart was kind and gentle in the extreme, as was shown by the love given him by his entire family. My father, the late Dr. John L. Ingersoll, was the eldest son of the Ingersoll family, and a hundred times have I heard from him of the great affection of my grandfather for his children. Indeed, my father's love and reverence for him and his memory amounted to a passion which endured all the days of his life. Children do not love a harsh parent in this fashion.

I have in my possession a letter written many years ago by my Uncle Robert G. Ingersoll, announcing the death of his father to my father. Throughout it is expressive of heart-breaking sorrow and of tenderest love and regard for his honored parent. Children never write of a cold, austere parent in this manner.

The theory that Col. Ingersoll was driven into infidelity by the severe religion of his father is absolutely false. Robert G. Ingersoll was never driven anywhere by anyone or anything. He chose rather to follow the dictates of

his own conscience and powers of reason. There are many people who are better than their creeds—and Rev. John Ingersoll was one of them.

MARY A. INGERSOLL.

Prospect, Wis.

—A. M. Greeley, a brother of Horace Greeley, of New Rockford, N. D., sends us the following, entitled "A Mystery":

i would like to be told by some one who knows

Just how time and eternity goes.

i would like to know also when time first began,

when the world was created and peopled by man.

was adam and eve the first human life
if so then tell me where cain got his wife.
did he marry his sister or some distant relation

or did he take a wife from a separate nation,

be that as it may Cain found a wife
to comfort him throw the years of his life.

many races have been here as the reader well knows

just as far back as history goes.

and if they were here then we may go back for ages

and find them recorded on unwritten pages

history tells us that cain and his wife were banished together to wander threw life,

and as they wandered from home and relation

they traveled over a great many nation.

now kind reader please let me ask you who were those nations that came traveled trough

in this early day as i understand cain had no children to inhabit the land neither had he a sister until it pleased god to place him in the land of nod.

many primeval races have for ages been gone

giving place to others as time rolls on each having their complexion and dialect to

peculiar to their one as all races do.
if all the nations of earth as we see come from one and the same family then some of our kin had for a brother

a coal black negro and a wench for a mother.

if the human family have all come from one race

then something phenomenal has taken place.

if you could go back of the pages of history

you doubtless could solve an insolvable mystery.

along the seashore you might plainly perceive

the footprints of man back of adam and Eve.

—A friend of this magazine writes to us from London under the title of "A Pen Picture by a Visitor," as follows:

George Jacob Holyoke, the veteran advocate of human co-operation for mutual good in wealth, morality, sociality and intellectuality. lves a quiet but active life in his comfortable and beautifully situated home in Brighton, England, the beautiful watering place and seaside resort, where Herbert Spencer has spent many years of his laborious, literary life, and where he now feebly lies awaiting his near demise. Mr. Holyoke is now in his 87th year, but he appears to possess a vigorous mind, well alert for all the leading questions of the day. He is deeply interested in all things pertaining to the unity and peace of the human race and he takes particular pleasure in referring his visitors to the pictures of eminent reformers which adorn the walls of his home. Visitors are sure of a hearty welcome and of leaving the house wiser than when they entered. Mr. Holyoke's chief concern is for the happiness of the whole human race and his high, moral and liberal character has won him great honor in the estimation of churchmen and secularists alike. In Free Thought he sees hope for the world's progress, but he depllores the fact that so many Free-thinkers have construed the word lib-

erty to mean license and manly criticism to mean vicious and ridiculous denunciation. He holds that the Secularist should be more noble than the church man in every way, and that Free Thought should be known as the only way to sociability, morality and intellectuality. He is very much encouraged by the attitude of the Free Thought Magazine in its defense of morality and in its great liberality in affording a means for thinkers of all shades to give expression to their thoughts. Such a magazine, he thinks, is indispensable.

—Our good wife clipped the following from a newspaper she was reading and with tears in her eyes handed it to us and said: "I think I have never furnished anything before for the 'All Sorts'; please publish this for me."

A HORSE APPRECIATES KINDNESS.

The wagon was heavily laden with great bags of metal, too heavy for a single horse to draw, one would have thought.

It turned into a side street, and half way down the block again turned into an alley at the rear of a livery stable. It required considerable tugging on the part of the horse to pull the load up the incline of the alley driveway, but he did it, and the driver looked pleased when the back wheel had made the rise and settled down to level ground. At the barn door it was necessary to turn the wagon around complete and back in. Surely, one horse could not do that. The turn was made easy enough, but there remained the backing in, says the American Farmer.

"Back him up, Jim!" said the man pulling lightly at the reins.

The horse braced his fore feet and shoved.

The wagon didn't move.

The man got down from the seat and went around to the back of the truck and pulled. "Back!" he commanded. The horse put every muscle to the strain. "Back!" The wagon moved, this time at least a foot. Two more and the back

wheel would be over the threshold of the barn door.

"Back!" The command moved the horse to exert his greatest effort. There was a crunch of splintering wood and the wagon rolled back.

Not a blow had been struck the animal. Only gentle words had been spoken, and the horse had done the rest.

And when it was all over the man did not go on unloading the wagon without a further thought of the great obedient animal standing still between the shafts. He went to him and took his nose in his hands and patted him between the eyes and said: "Good, old Jim! You did do it, didn't you? I knew you would."

And the horse rubbed his nose against the man's cheek.

It is pleasant now and then to see such things.

—Louis Peters, of Laramie, Wyo., the German sheep herder who shot himself accidentally a few days ago, says he owes his life to his two faithful dogs. After he was shot the dogs laid down beside him and kept him warm at night. During the day they kept up a continual barking and did not once leave their master, even to get a drink, until assistance arrived.

With the many proofs of the sagacity of animals, it should be sufficient to make the owners of them rise in their might and once and for all put a stop to the horrible practice of vivisection. The horrors of vivisection, as practiced by a set called medical students and professors, who cut and quarter, burn and pull out nerves of animals while alive, under the pretext of learning about diseases of the human body, as though animals had any similarity to human beings. Such vile actions should be stopped before our race degenerates to the most fiendish tortures ever heard of. Any one that practices vivisection is unfit to be by the bedside of your sick friends. Save and protect all of nature's living creatures.—The Pink Iconoclast.



EX-REV. W. T. HUTCHINS
OF SPRINGFIELD, MASS.

See Pages 564-590)

FREE THOUGHT MAGAZINE

OCTOBER, 1903.

THE MASSES AND THE CLASSES.

BY DANIEL KENT TENNEY.

EVER since the dawn of history and probably long before, "the masses" have been complaining of "the classes." There has always been an upper and an under dog in the human fight. It is so in all nature, among the plants and animals as well as among men. The extinct species, crowded out of existence as inferior, by evolutionary and improving forces, are far more numerous than those which survive, and still the process goes on. Nature is both severe and pitiless. My sympathies are with the oppressed.



DANIEL KENT TENNEY.

Though the complaints of the masses have much ground to support them, they have commonly proceeded from incorrect premises. Every man, when consulting his own interests, seems to think he is just as worthy as any other man. It is a popular, but a very foolish notion. No generalization was ever more mischievous or

misleading than that "all men are created equal." The truth is precisely the other way. Inequality is the unvarying rule of nature. No two things, no two men are equal or alike. The distinct difference in human countenances and voices is not greater than in the natural power and capacity of men. The highest and best in past or present time, became such chiefly by inborn tendencies and powers. The same rule prevails through all grades of the race. Philosophers, sages, scholars, inventors, statesmen, poets and philanthropists develop as surely according to natural

capacity, as does the common laborer digging trenches in our streets. Still we deceive one another by continually declaiming that "all men are equal." Pulpit, press and politician alike inculcate this fallacy. So they will probably continue to do as long as contributions, subscribers and votes are in demand. This should not be so. On the contrary, the aim of all public instructors should be, first to recognize the patent fact of the absolute inequality of men, and then to teach it as a fundamental truth. Our communities should not be continually agitated over grievances which cannot be remedied. The only equality which exists among us is the "natural and inalienable right to life, liberty and the pursuit of happiness." As there is no other natural equality among men, or ever can be, it is certain that no one is by nature entitled to more or better than he can achieve for himself, and that no two can achieve the same. If any obtain more than that to which their capacity entitles them, they receive it as a concession, fortuitous or otherwise, from their more naturally favored fellows, and should receive it with gratitude, that rare virtue, instead of ingratitude. These principles, selfish and cold-blooded though they may appear, have underlain and obstructed all beneficent effort toward the beautiful ideal of the ages, "the brotherhood of man."

That grasping avarice and miserly instincts control the conduct of some employers, is not denied. It will always be so. The common disposition of employers is quite the other way. Yet workingmen of all grades are continually taught to believe that they are the slaves of their employers, that their wages are too low, and that capital has its iron heel upon them. Agitators are employed and encouraged to keep their minds aflame against their employers. Current literature croaks continually about the oppression of capital upon the rights of labor. What is more, the men actually believe it. What everybody says must be so. Nothing, however, could be more absurd. Capital nowadays, except in the case of monopolies and combinations in restraint of trade, lately developed, pays to labor as much as it possibly can, in the competition of the world's affairs, and make its own investment reasonably profitable. Where there is free competition labor is usually much better remunerated than capital. How innumerable are the instances where vast sums invested in industrial enterprises are altogether lost, though the labor employed by them through a series of years has all along been well paid. The record shows that all such capital, on the average, is lost in such ventures in a little more than thirty years. If this be so, do

not the workingmen get the best of it? They certainly do. When such failures occur, do we hear the workingmen or any one else, agitating the community over the calamity of the investor? Of course not. Capital can take care of itself, they say. Not so. Better say, "let the dead bury the dead." These important factors in the relation between capital and labor are seldom explained to the people by any of the molders of public opinion, who are seeking the favor of the masses. Why? Either because they are too ignorant or too cowardly to tell the truth. The late lamented capitalist has but one vote. Those who have eaten out his substance by inordinate wages, have many. Modern monopolies have their origin in the proved impossibility of permanent success in any extensive business in which free competition prevails.

The disposition of workingmen to unduly crowd their employers, all along the line, has become an alarming element in our social and business life. It has resulted and must result in great mischief to the men themselves. Let us consider briefly, what place in human affairs the capitalist fills? Very many men, as we know, have the natural capacity for "making money," as it is called. Very few have the capacity to both acquire and accumulate. Most of us start out in life willing and anxious to become millionaires. As but few succeed, they become objects of the envy, hatred, malice and all uncharitableness of the multitude who fail. It is forgotten that inborn qualities generally control the whole matter, and that it is just as natural and inevitable that the few shall become rich, as that the many shall remain poor. "There is a divinity that shapes our ends rough, hew them as we will," in finance as much as elsewhere. Now, in the industrial world, one man who honestly acquires and accumulates property in large amounts, is a thousand fold more useful to the community, if he be not a miser or a monopolist, than the one who spends as fast as he makes. Those who labor for others can thrive, or even survive, only by access to capital accumulated by some one who is willing to employ and pay them. To the extent only that some one has laid up money which he wishes to transmute into something profitable or pleasurable to him, does he pay it out. Where would be the employment of labor, if the accumulations did not precede it? Though many thousands are occasionally out of employment, and suffering in consequence, think of the millions who are always employed at ample wages, paid from the pockets of wealth! The capitalist is thus seen to be a prime necessity in our affairs. The wheels of business could not revolve without him.

Every dollar accumulated by the classes ultimately reaches the pockets of the masses. Had it not been accumulated, it would never get there. It seems to be a providential device of nature that the large accumulations of the few are held in trust for distribution to the many.

As is the sun in the material world, so is the man of money in the world of business, the great accumulator and distributor of life and activity. The sun vaporizes the waters of the lakes and seas, gathers them into moving clouds, until, saturated, contending currents of unequal temperature distribute the gathered moisture in grateful showers, beautifying the fields and forests, energizing the growth of plants and animals, bringing forth abundant harvests, and assuring the greater prosperity of all earthly life. The same descended waters, trickling through the soil they fertilize, again seek the rivulets, the creeks, the rivers, and return to the lakes and seas. Again they are vaporized by the sun, re-descend in other energizing showers, and to continue in that perpetual round of absorption and distribution, without which all things living on the earth would parch and die.

So it is with the capitalistic classes, as they are called, those millionaires, plutocrats, gold bugs, silver kings and money sharks, about whom there is so much ado. They do not keep their money in their pockets, or in their banks, as is so commonly supposed, but make continual use of it and of as much more as they can borrow, whenever and wherever they can see an opportunity of a probable profit in doing so. Their accumulated wealth permeates every channel of business and commerce, returns to them again with or without profit, as their venture has been successful or otherwise, only again to be reinvested, and so on in a continuous circuit of accumulation and distribution to the advantage and beneficent use of every class of every community. Abuse or envy them as we may, without them the channels of business would dry up. There could be no progress, no prosperity. If we want a railroad, who builds it? If we want a world's fair, who furnishes the money? If we want an art gallery, a public library, a great university, or a great charitable institution, whence comes the endowment? Or if we would build a town or a city, how can it be done except by drawing the funds from those who have been prudent and wise enough to amass them? To thriftless labor and to the man who spends his yearly wages as he goes along, how much are we indebted for all these great works of benevolent and venturesome

wealth? Still we are told that all wealth is the product of labor, and, sometimes, that all property should be the subject of an even divide.

It is the labor of men—of brain and of brawn—undoubtedly that enables the accumulation of wealth. It is none the less the providence of these very laborers that others, generally springing from their own number, possess the genius for accumulation. Notwithstanding the chief goal of human effort is the achievement of a competency or a fortune, it seems to be regarded as a social offense that some reach it, while others do not. This hue and cry against the unequal distribution of wealth, is altogether foolish. No man is injured by the fact that some other man has honestly acquired more than he, unless he be a miser or a monopolist, but rather is the poorer man greatly benefitted by the proximity of a wealthy neighbor, willing to exchange his money for its equivalent in work. Let us see a little how this operates.

Suppose we are to build a great city. It will cost many billions, which must be furnished, from time to time, by the few who have made and saved it. The material is now stone in the quarry, clay in the earth, iron ore in the mine, lumber in the forest, and other things in a state of nature. How much are they worth before the hand of labor has come in contact with them? Probably not five per cent. of the value which will be added to them by the hand of man. Now the work goes on. In a few years these crude materials have been wrought upon and erected into dwellings, stores, warehouses, sky-cleaving temples, hotels, and public and private edifices of great cost, magnitude and beauty. The streets have been underlain with sewers, water, gas and electric pipes and wires, been paved, and hundreds of miles of street railroads constructed upon them. What has become of the vast fund which all this has cost? Gone, all gone to the workmen who built the city. The people who had the money, now have the buildings and the improvements. Was anybody harmed by this? Would it have been better to divide the money among the laborers, and build no city? And now the income of these buildings will enable the owners, by and by, to continue building and enlarging the city, or to tear down old and erect new and better structures. Labor will get thus a continuous benefit. The money expended, what becomes of it? Most is spent or squandered by the men who receive it, from day to day. A few hold on to theirs, as is their instinctive disposition, and by and by they are employing men and building structures of their own. Their money-getting and money-keeping propensity is brought

out. During all this activity of building the city, labor has come in contact with capital. Has the laborer been harmed? If the holders of the billions had desired to build the city, and could have found no one willing to do the work for them, they would still have had their money. But clearly the laborers would have been short just so much. Labor built the city. The capital accumulated and used was the product of labor also. The natural faculty of the few who had discreetly laid up the treasure, enabled the good work. Wealth is as indispensable to labor as is labor to wealth. Neither should be condemned, though excessive greed is occasionally found in all classes of men. Yet we hear all along that the laborer is robbed by the capitalist, and that the man of wealth, though he has but three meals a day, is revelling in luxury at the expense of horny-handed toil. It is a mistake. Wealth is the very marrow in the backbone of every community. There could be no considerable communities without it. It is a veritable gold mine, from which industry and determination successfully extract, and must do so or die. Accumulated wealth does not long remain accumulated. Death distributes it. Inherited fortune does not long remain with those who inherit it. As a rule, in one way or another, it is soon scattered among the people and re-accumulated again by others having the natural faculty, just as it was before. The children of wealthy parents rarely possess this faculty. Large capitalists have usually sprung from a youth of poverty.

So what are known as the masses and the classes, are neither more or less than beneficent and necessary subdivisions in every community, engendered by the natural differences in the capacity of men. Harmony instead of conflict between them, is essential to the peace and prosperity of both. The class of demagogues who seek to obtain power or pelf by exciting one set of these honest fellows against the other, is an enemy of both. They continue to separate, by antagonizing, those who should be drawn closer together by mutual interest. From what has been said, it appears that the unequal natural endowment of men, is the prime cause of the unequal financial circumstances in which we find them.

It does not follow, however, that the people of any community should rest content in leaving each member of it to what seems his natural fate. Far from it. It is true that selfish motives are the chief directors of human conduct. The order of nature is the survival of the fittest.

Philanthropy, however, is a like actual though less potent sentiment in the human constitution. As the early race began to organize into families and communities, it must soon have been perceived that the safety and strength of all rested upon the vigor and prosperity of each. From this developed, in turn, the reciprocal duty of each member of the tribe to the community. The advocacy of brotherly love, is as old as history. Its practice, though common among relatives and close friends, has seldom proved efficient in emergencies. Organizations supported at common expense, for practical philanthropy, have never existed in this country at all adequate to the legitimate demand for them. The gospel writers tell us to "take no thought for the morrow" and to "lay up our treasures in heaven," instead of upon the earth. These and other communistic sentiments from the same source, were perhaps well enough from a person who told his hearers that the whole world was to be destroyed in a few years, and that their only future chances were to be in heaven. No other condition of things would have justified any such advice. The world did not come to an end as promised by him. We know that, and also that it never will come to any such end. The human race is here to stay. Every one of us is endeavoring to lay up treasures on earth, whatever he may be doing for the other place. The chief trouble under consideration, concerns those who are unable to lay them up here. It is now recognized that earthly treasures are extremely useful and necessary to the accomplishment of great good in any direction. We cannot do much without them. "Money makes the mare go." Sympathy is good, but of no great value when not accompanied by something more tangible. It neither feeds the hungry nor clothes the naked. Treasures on earth rightly expended, will do both. How shall we further tap the treasures containing them?

There are some facts in this connection, which we do not often consider. Every community is interested in the health and prosperity of each of its members. Not that each shall become rich, for that would be neither possible or useful, but that each should be self-sustaining and comfortable. Every considerable community, all unbeknown to itself, has to sustain all its members who are unable to sustain themselves. By public charities, all are prevented from untimely death. Solvent persons have to pay the debts of the insolvent. Everything we buy of the manufacturer, the merchant, or the market vender, costs us just as much more than its natural price as will make good the expected losses from

those who buy and do not pay. If this were not so, the merchant would have to go out of business. He must make losses. His profits must exceed them, or he must quit. Losses of property by crime also, though first sustained by the individual loser, rest ultimately upon the community. Instance a train robbery. The express company at first sustains the loss. But anticipating such, for they occur at about an annual average, it fixes its rates for public service and collects them, a little on each transported package, so as to be able to sustain such losses, and still make a profit for its stockholders. The public thus insures against those losses. If it were otherwise, the express companies would soon cease to exist. The same is true with all public corporations. Besides, the community sustains all our penitentiaries, our jails, our reformatories, asylums and poor houses and has to pay large annual sums for the administration of criminal justice. All this, and much more in the same general direction, we are obliged to do, whether we will or not.

There are at all times many of our fellows suffering for food and clothing and shelter, from sheer poverty. Whether this condition has come about through the improvidence of these people themselves, as is commonly the fact, or through their misfortune, does not make much difference in our duty to relieve them, but only in the method of administering the relief. It may be said that their inborn tendencies have for the most part brought them to their present condition, without regard to the particular steps they have taken to reach it. Because they are thus involuntarily destitute, our moral duty to care for them is rather intensified. There are very many thousands in all our large cities, and many elsewhere in great misery and privation. There seems no adequate public remedy for relieving them. Work can seldom be provided, simply because men are ready and willing to perform it. It seems strange that a government by the people and for the people, has not foreseen such emergencies and provided for them. It has failed to do so. It is even true that neither the State nor its municipalities have lawful power to extend much material relief. The proper duty of the community is thus imposed upon private benevolence and charity, which is never really adequate where there is great suffering. Legislation should provide that in such cases, the public and not its most generous citizens, should sustain the burden.

It is no disgrace to be poor or decrepid. As we are already involuntarily obliged to pay for the care and sustenance of the helpless

classes, why would it not be better to do so openly and honorably? Why not make a virtue of necessity? If we are interested in the comfort and health of our fellows, why not recognize the fact, and take care of all such as cannot care for themselves? Is there one of us who would not more highly value his manhood, be more proud of his citizenship in the great republic, and sleep more contentedly, if conscious that hunger and privation did not afflict his fellows? Aside from our ethical duty in this respect we know that relief cheerfully and not stingily given, would prevent much of the crime to which destitute and desperate men and women now resort. Necessity impels to all manner of expedients for relief. Remove the necessity, and the crime engendered by it will cease. Our moral duties and our selfish interests, thus unite in demanding efficient action. How shall we obtain it? This question has staggered the statesmen and philanthropists of all ages, for a practical solution.

If political power were intelligently administered, a system of practical philanthropy could be organized and conducted which would greatly assuage the present mischief. But unfortunately the power is lodged in those corrupt and inefficient bodies known as legislatures, those annual or biennial political debating schools, where everything is wildly and ignorantly discussed, but nothing useful accomplished. By instinct, politicians prefer to keep all public ills alive for discussion from the stump, and to inflame the public minds with popular grievances, rather than unite in any practical measure for relief. Such is the nature of the politician. Of statesmen we seem to be desperately short.

In making these comments upon the natural relation between capital and labor, I have omitted to consider the colossal combinations of capital engaged in the great monopolies recently developed. For the control of such there is already an ample remedy in the common law, easy to be applied, but there is not an executive or administrative officer in either nation or State who has the courage to enforce it. Each one of these great combinations and monopolies, under plain rules of the common law, could, by the courts, be compelled to furnish to the people its products and service at prices which would yield a reasonable profit only on capital actually invested. Some new legislation would be useful, but none is necessary. Courage and determination by some governor or attorney-general is all that is required.

THE NEW MOVEMENT AT SPRINGFIELD, MASSACHUSETTS.

BY W. T. HUTCHINS.

(From the Springfield Union.)

I N this lecture I purpose to try to answer more definitely than we have done heretofore, the What and the Why of this Springfield Ethical Union. What is our belief and purpose? What is our aim and our message?

And while this statement will, primarily, be my own individual effort to answer this What and Why in the fairest way I possibly can, I protest that I have no ambition to single out my own opinion, or to go one step further than you wish to have this platform go.

This Ethical union was organized March 9, 1902, and consists at present of a few sincere men and women, who meet for the mutual stimulus of the newer thought, and to support a public platform for the discussion of the latest and best evidences of universal truth. We are not a church, although our members have mostly come out from the churches, because their teaching does not satisfy the best scientific and ethical sense of to-day. We are organized on the simplest and most tolerant basis, allowing the widest rational freedom and making a sacrament of individual honesty of conviction. Moreover, we desire to be identified with at least one organization whose recognition of a common humanity is broader than any church, and that breathes an atmosphere of toleration and sympathy larger than any guild or fraternity formed on homogenous interests.

We believe such an organization should be a microcosm of man in the most sympathetic terrestrial sense. We believe that Jesus and every man who rightly reproduces his personality, have stood for exactly this, and beyond this the speculations of Christology and the assumptions of ecclesiastical Christianity have led away from the essential thing. We believe that just as the divine manhood of Jesus was achieved by reaction on the Mosaic establishment of his day; in which brave mission he identified himself with an oppressed humanity, so to-day, in more magnified form, we have an ecclesiasticized condition in which Christolatry, bibliolatry and ecclesiolatry oppose and paralyze the best rational and ethical elements of manhood, and the truest achievement and expression of character now is gained by a bold challenge of these mighty delusions, and an honest, manly reaction of thought and purpose in overcoming them.

We take decided issue with the church in the matter of its morbid doctrines based on a mythical fall of man. A pathological religion is but a fraction of what this virile age demands. The cause and cure of moral disease is of lesser importance than the development of the dynamic

forces that surcharge the normal life of to-day. The church has confounded religion and morbidology. It has treated with suspicion the rational and dynamic qualities of manhood, and has forced the latter into an attitude that was falsely called "infidel," because it discredited the superstitious elements of religion. We believe these skeptical qualities constitute a diviner claim to character than any pious form of credulity, and do more to further the cause of truth.

History shows that "in all ages some heretic has thrown his arm around struggling humanity and blessed it." Back of American independence were men who were not so religious as they were dynamically virile. The initial sentence of that declaration indicates that there are junctures in history when human conditions become ripe for action, and when the pressure of events creates the necessity of dynamic action. If a man has a nature at all superior to supine passivity he will know from interior impulse when the hour has come to take some new initiative in a moral direction, and at such time the more his environment opposes him the more dynamic the quality of his action will be. This is the unfolding process of history. Men like Washington, Jefferson, Thomas Paine, had the quality of dynamic initiative, the rational and humane value of which has been proven. It is doubtful if they would have had these qualities to such a degree if they had been more religious.

The initial steps in an organization like our own are primarily a declaration of freedom. Beyond that we ask only for a manly consideration of truth. An astronomer wants a telescope and not a creed. An archeologist wants shovels and diggers and not the credulous myths that hang over the locality. A chemist wants the facilities for even hazardous experiment and analysis, and waits the results whatever they may be. The purpose of this platform and society is to search for truth, and to do our best to handle the evidence honestly and fearlessly. And whether we find God or some law in physics we shall force our minds no faster than rational evidence warrants, and we shall try to make the highest and best use of what we find. We are in no undue haste to reach transcendental and celestial conditions. We find ourselves in a terrestrial school and we purpose to begin our process of knowledge just where we are, and to move on and up along the lines of legitimate experience. If anybody else has anything better than we, we have as good a right to it as they, and we shall reach after that better thing.

All that anybody knows about God or Heaven or holiness is just as much in our line as it is of any church, only we decline to attach authority to teachings that have come down through priestly and ecclesiastical decrees. We do not care whether the truth is 24 hours old, or 24 centuries old, or 24 milleniums old, we want the most truthful statement about it obtainable. And we do not think this pretense of hunting for the truth is a subterfuge. Neither do we arrogate any more sincerity to our society than other good people have, only we are forced to repudiate the kind

of religious subservience to archaic ideas and to credulous beliefs to which in many instances the churches are sacredly committed.

The churches have anchored to a doctrine of salvation that involves a lot of historical and ethical impossibility. The churches have built a framework of belief that stands or falls with the myths and theological speculations that have come down from an unscientific antiquity.

The churches have started with the God of Adam, Noah, Abraham, Moses, and now that these legendary persons have melted into beautiful Oriental fables, we take the only rational course possible, and ask for processes of arriving at facts that are more reliable than the Oriental myths and fictions of an unscientific age. We have been reading about the origin of the canon of Scripture and the halo of its sacredness is not so radiant as it was before we began to investigate. We have found out that the Jehovah of the Old Testament did not manifest himself through any startling supernatural epiphany, but grew into a national conceit through an imperfect process of primitive development. We have found that the nation that claimed to have the most unique revelation of God made their sacred literature out of fictitious history, and built a pious claim on theocratic pretensions the advantages of which they owed in chief measure to other civilizations that antedated and surpassed their own in actual development.

Indeed, the new science of critical evidences has so revolutionized our knowledge of the origin of the entire Biblical literature that the Bible can no longer be the prime source of information, and can only by the most judicious handling aid us in arriving at final conclusions.

We are not able at the present stage of our development to offer any very alluring promise. We are not able to blind ourselves to the fact, nay, we welcome with mutual cheer the fact, that a great revolution in religious and intellectual thought is at hand. No greater upheaval of honest thought ever occurred in the history of the world than is now in progress. Our organization faces this fact squarely. We refuse to disguise or dilute it in our lectures. We want people who come to our meetings to come because they realize the significance of the disintegration of the old Biblical and religious teachings of the churches. Somebody as radical and outspoken as ourselves must supply the new teaching that is demanded. We leave it to the churches to cling to whatever is dear to them in the old order of things, but we are asking simply, What is true? And we want no ecclesiastical wool-combing.

What can we build upon with absolute rational honesty in the future? What resources are there in the unfolding consciousness of humanity, at its best, to guide the way to the divinest apprehension of personality and the noblest spiritual achievement, and the most glorious inspiration of character? Let it crystallize as it will into the doctrine of God, or into the scheme of anthropic evolution, but the evidences must at least do honor to man's best rational and ethical sense. We frankly emphasize rational

values at this time more than religious, for the present crises is evidently a providential vindication of the divine dignity of man's rational nature.

The churches may go on singing and praying in this time of upheaval, but we are convinced that the divinest challenge that comes to this age is a rational challenge. This age cannot believe in the miraculous birth of a deified man, or in any form of his resurrection different from that which is common to humanity, or in any myth of sensuous ascension or of second advent. We believe it is a delusion to turn credulity into these channels and confound it with faith, and thus pervert the grand natural study of religion. No progress can be made till the rational basis is securely laid. We shall be glad to come into fellowship with the churches when they show a disposition to meet bravely and honestly this issue of rational evidence. We refuse to be partners in Christian sorcery, or in juggling with the elementary susceptibilities of human credulity. Our position is sacred to the claim which a trusting humanity has on its religious teachers. Man's noblest rational nature stares at us, and will some day smite us with its scorn if we presume to offer theologized myths for scientific fact.

Religion to us is less a theology than a sacred obligation to be intellectually honest. As the crisis now stands this society must lift its banner for absolute freedom and fearlessness in critical investigation. Our society may seem, to those who hold us in contempt, like a weasened little Benjamin, but we have soul enough to make a mighty sacrament of our devotion to the principles of valid evidence.

What sort of people are we? We are not opposed to religion, for we need to be comforted in adversity as much as other souls; but if religion runs counter to intellectual development, we do not want it. If conversion has in it any insult to reason, we will relegate it to the rubbish heap of superstition. We are not opposers of Christianity, since it yet remains to be determined just what Christianity is.

The best leaders of Christian thought are to-day trying to sift the true from any false, and no such leader is at present able to tell just what residuum of Christian history and doctrine will be preserved as a valid expression of permanent Christian belief. Even if the word Christ is retained, its original unhistorical genesis will be discredited.

In the first published statement of this society we said: "We have felt drawn together by the newer thought which is shaping the religious and intellectual life of to-day. We believe ethical values will determine the permanent truths of Christianity and of character. Steering clear of superstition and of the errors of ecclesiasticized religion, we shall try to conserve every vital element of real spiritual fact with Christian docility of mind. So far as the Bible represents actual history and genuine religious life, it will be studied reverently." Our members have as a rule freed their minds from obsolete conceptions of God, and are keeping pace with the latest and best development of modern theism.

This new theism avoids a pious familiarity with deity, in the anthropomorphic, Oriental sense, and lays emphasis on the cosmic system of law and order, and the elements of divinity in man's unfolding nature. We believe the unfolding of man's highest consciousness is the universal Bible, and that man's highest anthropic self discernment is the real lens through which God is most clearly seen. We regard with tender interest every sincere experience of human hunger for the love of God, and we put Jesus' simple teaching of Fatherhood before all creeds.

Your lecturer confesses that he has never been in saner atmosphere than here in this Ethical union. He has known very amiable religious people but has found here the combination of the virtues of goodness and of unembarrassed intellectual honesty. He has preached to people who did not wish to be disturbed in their flowery bed of evangelical complacency, but here he finds a moral courage that bravely faces and welcomes the crisis that forces us to the most revolutionary revision of belief. The ozone of courage and sanity are in the atmosphere of this movement.

We can truthfully say that the people who come to this Ethical union are not lusting for some "ism." You are tired of the sectarian way of juggling with Scripture. And you arrogate to yourself no monopoly of New Testament credentials. You do not profess to have found some sovereign way of propitiating deity. You do not make it your prime concern to escape hell and go to heaven. You do not set yourselves up as infallible guides to glory in behalf of other people. You are not sitting on the ragged edge of restlessness because your neighbor has not been "saved" according to your approved method. You have discovered the manly side of honest skepticism. You are not afraid of any pious warning against honest thinking.

You at least have achieved your freedom from a servile theism and that is a long step towards genuine salvation. Your attitude towards God is more honorable than it would be if you had libelled his character with a priestly insult of atonement. You pay to God at least the compliment of crediting him with knowing how to appreciate the qualities of manly sincerity and honesty. A God who has to be propitiated with human sufferings and humiliations and mental agonies and wrestlings is a person you do not care to do business with. After I have sought for truth and duty with all my soul why should I get down and whine before God, and plead with him to keep his part of the obligation? I feel to-day as I never felt before my absolute right to hold up my head before the highest deity of the universe on the simple ground that I have acted out my profoundest sense of duty as a man. I rest my heart on the assurance that God will do his part, and I refuse to waste breath supplicating him to do it. If I do my part courageously I shall find that God's part has been fully provided for in the forces, and the co-working of all agencies, in the universe through which his eternal will is expressed.

In our restatement of principles we demand a new analysis of the moral nature of man which shall be truer to nature than the common theologized fiction of universal depravity. We demand a new assay of the elements that are normal to a virile soul. We protest against the perpetuation of a theology of holy bluff that requires abject submission before it has established the ethical character of its God. We impeach the kind of faith that dare not examine into the soundness of its sources. We suggest that the word "Evangelical" be at least grounded in facts that will bear honest criticism.

We have no quarrel with past generations. They had their heart cry, their hunger for God and for comfort. Their seers and prophets in every generation, so far as they were able, tried to catch the divine voice, and they have transmitted to us their devout language of worship. But when they tell us that Jehovah spoke to them we know that not only did no such deity speak to them, but their Jehovah was as much the product of their own imagination as was Baal or Jupiter to men of other religions. And at this moment every man who has an intelligent idea of the evolution of the world's religious thought knows that no previous century of history has had any advantage over our own in the light shed on either theism or cosmic law.

This Ethical union has a clear conscience in its bold treatment of these subjects. At present we are not only revising our theism, but we do not believe that theology is the first and foremost thing to attend to. We are quite willing to postpone our final conclusions about God until we are able to apply more rational facility to some other questions that are of pressing, immediate importance.

(To be continued.)

A TENNESSEE MOUNTAINEER ON JESUS.

BY JOHN PRITCHARD.

DOWN in the mountain regions of Tennessee there stands a village remote from railroads and civilization. The proprietor of the only hotel in town is an outspoken Agnostic. This old gentlemen, whom we will call Josh Sassafras, on account of his homespun style of living, has



JOHN PRITCHARD.

made a special study of theology, mythology and all other subjects bearing on the destiny of mankind. He has a good "gift of gab," and he is delighted when he can get a whack at a Scripture Twister. Last fall a couple of Salvation merchants attempted to create a spiritual earthquake in this benighted town. After a week's unsuccessful preaching, praying, promising, coaxing and threatening, they sent a cry to Macedonia for assistance. They had, so they said, been backed by an Omnipotent Trinity; now they discovered their need of a little more Omnipotence to destroy this citadel of sin. Their appeal for help brought four other sin eradica-

tors here. These six gospel fakirs were an average lot of backwoods Scripture Twisters. They could quote a lot of scripture, understood their creeds and doctrines. Knew the thoughts, wishes and designs of Jehovah, were well armed with cheek and pomposity, had some wit, a ready command of gospel phraseology, and were expert spiritual physicians. Their discourses were full of dogmatic assertions, unsupported by evidence, bold defiance to infidels to prove the negative of their assertions, lying death-bed repentances, and they bore fervent, pathetic testimony to the sin eradicating efficacy of the blood of the lamb. Three weeks' devout exercises failed to produce a mourner or a dollar for the Lord. Having neither church nor members they occupied the school house and boarded at the hotel. They never suspected that their genial host was an outspoken Agnostic; when they did discover

this fact, and that he was popular and had many disciples they wept aloud. No wonder an Omnipotent Trinity found it impossible to establish a church there: a little bit of unbelief was more potent than believing Omnipotency. They held a "heart to heart" talk with each other; finally they determined to storm the throne of grace for the salvation of Josh and his wicked neighbors. If they could only induce him to become a mourner the Lord would reap five important advantages. 1. Josh would cancel their board bills. 2. Josh would become the leading brilliant in a new church organization. 3. They could put him on exhibition as a magnificent example of the power of saving grace. 4. They could use him as a decoy saint to gather all his neighbors into the fold. 5. When all these were captured munificent donations would flow into the Spiritual Treasury and they would be able to depart with their purses full of gold, all for the glory of God. After the holy ghost had filled their souls to repletion, and they were lost in a delirious ecstasy of unalloyed bliss and rapturous delight, these sanctified ambassadors determined to capture their host that night. The Divine Gospel dispensary was closed and a plan of attack agreed upon. Supper being over they adjourned to the sitting room, now filled with Josh's admiring neighbors. As soon as Josh was comfortably seated in his arm chair the leading Salvation merchant commenced to inform him, in sweet dulcet tones, that he was deeply interested in his spiritual welfare, so was anxious to introduce him to Jesus through the medium of the mourner's bench. Jesus would bestow upon him rich clusters of exhilarating blessings free. They had realized all this, and that was what made all six so unspeakably happy. They knew that he relied upon his reasoning ability; they knew what that was, it was carnal. They relied upon faith in the promises of Jehovah and that was infinitely superior to carnal reasoning. They had crowns, harps, halos, white robes, corner lots, exquisite joys, thrills of ecstasy and an everlasting song to offer to him in exchange for a little self-sacrifice and devotion to the cause of Christ, in this wilderness of sin, during the balance of his short life. And oh! what a terrible alternative; he would spend an eternity with fiends and lost souls, in outer darkness, in liquid flames, feeling the wrath of God, excruciating pains, bitter sorrows, groans, cries, tears and gnashing of teeth. Josh listened silently for three hours to such gospel nonsense; then he arose and said:

"Gentlemen, I have paid close attention to all you have said. I am

aware that your mission here is a spiritual and financial failure. I have evolved a plan which, if acceptable, will free you from debt. If you will listen to me talk about Jesus for three hours, without interruption, I will cancel your board bills. If you will listen one hour, I will cancel one-third, two hours, two thirds, and three hours the whole; but any fraction of an hour shall not count."

After a little squirming they accepted these terms, and appointed Si Squash for time keeper. Josh's speech:

"Gentlemen, your speeches to-night contain the substance of what Christianity has been teaching since Adam was a boy. You have told us 'no new thing.' I mean to be honest and candid with you. You have concealed the real reason why you are here. The attractive dollar is your god; it you worship. What does every church require? Does not the priesthood of every religion exalt itself, and provide a 'holy of holies' into which none but themselves are allowed to enter? Is it not from that class that all your sacred scriptures have emanated? Outside of the priesthood what are all the members but slaves, sycophants and contributors of wealth for the benefit of the priesthood? And what benefits accrue to those who furnish billions of dollars in erecting magnificent temples, in clothing their priests in purple and fine linen, sheltering them in palatial homes and feeding them on the delicacies of the season? Ah, say these wily loafers: 'Look at the hospitals we run.' But they conceal the fact that these hospitals are a very profitable source of income. The writings of the Greek, Hebrew and Latin scholars of the Church have reduced Christ to a myth and the Bible to the level of any other book; yet the priests of orthodox Christianity continue to teach what they know is false. Your whole system of salvation is based upon fear and selfishness. Priests collect billions of dollars from the kind-hearted under false pretences. They claim it is for the use of the Lord. Can money, crime or virtue increase or diminish the happiness of a divine being? Did you ever know the Lord dun any one for a dollar? These slick ambassadors of Christ offer a mythical Savior, mythical pardon, harps, halos, crowns, etc., for cash down. They know all about heaven and hell; they know the kind of material the mansions are built of; can describe the furniture and even feel a thrill of heavenly joy when in the pulpit. But when they are forced to come to facts the best they have is a 'hope,' based upon the promises of Jehovah. Jehovah promised Abraham that his seed should inherit the land of Canaan forever. He

broke that promise, and who can trust him again? This promise business won't do. The pulpit gentry have been forced to admit that even this slim hope is based upon statements found in the Bible. Have not the claims of the Bible to infallibility, inerrancy, inspiration and authenticity been effectually destroyed by the scholars inside the church? Where can you find a Biblical scholar, noted for his ability as a learned critic, who either teaches that there is such a person as the devil or such a place as hell? No priest ever did believe that he was certain of going to such a place as hell; no, but they all believe the other fellow will go if he don't put down his dollar for the benefit of the priest. Their belief in hell is for the other fellow, not for themselves. Is it not more honest, just and grand to encourage pure thoughts and perform noble actions uninfluenced by gain and undeterred by fear? Pure thoughts and good actions produce the sweetest satisfaction, contentment and unalloyed happiness and these are sufficient reward. You offer the repentant malefactor ecstatic bliss and exquisite felicity. Is it any wonder that our penitentiaries are crowded with criminals who believe your teachings? All that is noble and good in any religion is its code of moral laws.

"Strip your religion of its moral principles and what is left but a lot of silly, idiotic pagan speculations? If you want me to kneel at your mourner's bench you must give me proof that what you preach is true, and not based upon a mythical promise of a mythical Jehovah. Show me a correct geographical map, a geodetic description of your heaven; locate its position, enable me to communicate with its inhabitants; describe its flora and fauna. If you want to coax the dollar out of me show me your ticket office; issue me a ticket, properly stamped, and guaranteed to land me safe at the golden gate entrance. Give me an introduction to a conductor that has made several round trips and whose word is known to be reliable. Give me the genuine addresses of some who are on a holiday visit to earth, and who have spent several years in the celestial regions. You know you can give no such guarantees; then why do you preach as true that which is only based upon an empty hope? The most learned amongst you know no more about the origin and destiny of man than the unborn babe. Your Savior, heaven, hell, devils and celestial joys exist only in the imagination. It is impossible for any power in the universe to create a person fulfilling all the requirements of the gospels, acts of the apostles, epistles, creeds and doctrines embraced in all the varied forms of Christianity now in existence.

Jesus is an ideal personage, built by designing Buddhists priests in India, under the name Chrishna; Therapeutan Monks imported him from India into Alexandria, in Egypt, and he was worshipped there under the name of Serapis; from there he was taken to Greece and his name changed to Christos; then he was taken to Rome and called Christus. From Roine he was taken to Palestine and called Christ; but this was after the murderer Constantine had established the Christian religion in his dominions by the sword. The lying monks who forged the holy (sic) scriptures always had said scriptures in their care and keeping. Whenever you hear of a pious document being discovered it is in some monastery when it is found. The oldest copy of the alleged manuscript of the New Testament in existence is said by some to belong to the sixth century; and by other scholars it is claimed to belong to the tenth century; and it was found in France, at Lyons, in the monastery of St. Ireneus, A. D. 1562. But without further appeal to outside testimony, let us examine the Bible itself on this question of a Savior. Thomas Paine, in his examination of the prophecies, demonstrates, beyond the possibility of a doubt, that not a single prophecy in the Bible refers to the Christian Jesus. The Christian Savior had to come from the house of David. Matthew's genealogy gives 28 names between David and Joseph.* Luke gives 43, a discrepancy of 14 names. No two names are alike in the two lists, excepting David and Joseph. One gives Heli as Joseph's father, while the other gives his names as Jacob.

"No amount of hocus-pocus reasoning can make Jesus anything akin to Joseph. It is the ancestry of the ghost that we need. But this would destroy the Christian claim that Jesus belonged to the house of David. But, supposing the story of the immaculate conception were true, what then? Would this not prove the ghost an immoral personage, Mary unchaste and Jesus an illegitimate being? Under the Mosaic dispensation Mary was guilty of a crime punishable by death; and did not Joseph contemplate the enforcement of this law until he received such convincing proof of her innocence in that wonderful dream? Then there is the absurdity of a woman and ghost creating an Omnipotent, Omnipresent, Omniscient and immortal God; worse still this God being his own father and his own son. The Jews laugh at these absurdities. They refuse to allow Christians to twist the Old Testament into such preposterous meanings. They have no records of such an impossible personage as Christ. The Jewish writings predict the coming of an earthly Savior, whose

mission it will be to collect them into a nation and establish their headquarters at Jerusalem. Is it not a piece of insufferable arrogance for Christians to pretend to be able to interpret Jewish writings better than the most learned Jewish scholars? Such ridiculous pretensions could only be equaled by a Turk claiming to be better qualified to interpret American history than the best American historians. What are such idiotic notions but a reproduction of pagan speculations embellished with Christian names? Did not pagans create their gods, Hercules, Adonis, Bacchus, Iris, Osiris, Prometheus and many others in a similar manner? And is not the ancient god Jao, from Memphis, the Jewish and Christian god of the present day?

"There is not a rite, ceremony, symbol, creed, emblem or doctrine in either the Greek, Catholic or Protestant form of Christianity but what has been culled from paganism; so that Christianity and paganism are one and the same thing:

"'Ammonius Saccas, who in the second century maintained that all religions were equally founded in the delirium of crazy brains, and in the craft of shrewd ones; and that there was no such difference between Paganism and Christianity, but that they might very well be incorporated and considered as one and the same, equally proper to be solemnly taught, and held in respect by the common people, and laughed at in secret by the wise.' Rev. Robt. Taylor's *Diegsis*, p. 317.

"Every blessing you offer has a curse attached to it; and even the blessing depends on the will of a vacillating god. You paint the joys of heaven in brilliant colors, and describe, in grandiloquent language, the felicity of the blest; then you almost destroy the hope of attainment by adding, 'Many are called, but few are chosen. You depict the tortures of hell, then you quote: 'Wide is the gate,' 'and many there be that go in thereat.' So, according to your own showing, heaven is prepared for the few and hell for the many; and this is what you call 'Glad tidings of great joy.' In order to create the necessity for a Redeemer you create an unjust God, who predetermines the death of all mankind for the disobedience of one man. In your scheme of atonement and redemption you create an impossible person, Jesus. If he was God, he was Omnipotent and Immortal. Is it possible for an Immortal God to die? If he died, as man, his death was worthless; for it must be as impossible for a man to die and atone for the sins of the world as it would be for a God to die, be killed or commit suicide.

(To be continued.)

LITERARY DEPARTMENT

FREE THE CHILDREN.

(The following verses were written after reading "The Story of Ijain," by Lady Florence Dixie, a writer of real elevation of purpose, whose influences are directed to the emancipation of her sex from the bonds of Superstition and the galling fetters of Priestcraft. Lady Florence Dixie deserves the earnest thanks of all loving and honest mothers who would see their children free from the canker-blight of that Religion which is ir-Religion, and which, in its unholy zeal, has robbed thousands of innocent human blossoms of the dews of joy and happiness—their rightful heritage.)

CHILDREN, they are household treasures, those dear girls and
darling boys,
Beautiful as April blossoms in the midst of din and toys,
They, for all our self-denials, give us back a thousand joys.

Guard those innocents, O Mothers, keep their youthful steps elate;
Not too soon for them the schoolroom, poring over book and slate,
Where are found those musty legends which are fostered by the State.

Rather let them learn from Nature, looking on with ardent eyes
At the purling brooks and landscapes 'neath the blue of summer skies;
Better simple truths than riddles: they have fed too long on lies.

Teach their little feet to wander out upon the dewy leas,
And the clear-throated birds make music from the leafy boughs of trees,
And the evening air grows fragrant with the scent of honey-bees.

By the mavis-haunted hedgerows where the scarlet creepers run,
In the wide and spreading meadows where the young lambs leap in fun,
They shall weave them flow'ry garlands in the glowing noonday sun.

Let them ramble thro' the woodlands where the solemn ivy twines
Its tendrils round the stately elm, and let them learn the signs
As they hear the raindrops patter thro' the tall and murm'ring pines.

Let them know that all about them lies the heaven of their dreams,
Here alone, and not up yonder, where the winged cherub screams,
Life unfolds to them its drama, whispers, faint, and flying gleams.

As they watch the full moon rising in the solemn hush of Night,
While their souls are filled with wonder at the strange and mystic sight,
Freedom hugs them to her bosom, leading on from height to height.

They shall taste the joy of living, and their laughter shall resound
Over cornfields red with poppies, there no lurking ghosts abound;
Where the feet of Childhood linger all the place is hallowed ground.

In the gilded halls of Custom—petted, feted, feasted, fed
By the dainty dames of Fashion and by holy wastrels led,
Where the children have been cozened, there the hateful lies are bred.

Truth at last shall rise and woo them—woo them in the mother's arms—
From the first fair morn of Being when Love's fire burns and warms,
Womanhood, emancipated, gives to Motherhood new charms!

As a shaft of sunlight streaming strikes against a given place,
Baby lips and loving fingers touch with joy the mother's face;
In the mother's holy rapture lies the future of our race.
—Lionel Vulcan, in *Agnostic Journal*.

MINISTER ARRESTED FOR SHOOTING BIRDS.

THE REV. ROBERT E. LEE CRAIG, Episcopal minister of Omaha while out in central Nebraska, holding past Lenten services and baptizing some babies, was arrested for shooting twenty-one meadow larks. He was fined \$110.

He stole a summer song, dear,
This godly man of mark,
He made the spring day silent,
He killed a meadow lark.

The lowman in the morn, dear,
Will miss the damp-tipped wings,
That soaring upward taught him
To think of nobler things.

And the children off to school, dear,
Across the fresh turned sod,
Will seek in vain the songster,
That kept them close to God.

And all the summer long, dear,
Each day when it is done
We'll wonder who to-morrow
Will welcome up the sun.

For he is dead and gone, dear,
Our little meadow lark,

And he sang a song of love to
That godly man of mark.
—Don Adams.

"A CALL FROM THE LORD."

BY HULDA L. POTTER LOOMIS.

A STORY is told of a parson who had a call from a little country parish to a large and wealthy one in a big city. He asked time for prayer and consideration. He did not feel sure of his light. A month passed.



HULDA L. POTTER LOOMIS.

Finally one of his parishioners met his youngest son upon the street and asked, "How is it Johnny—is your father going to accept his call to W——?"

"Well," said the precocious youngster with a knowing look, "Paw is still praying for light, but most of the things is packed."

Apropos of this story, the *Agnostic Journal* (London), of August 8th, 1903, gives some interesting and amusing facts concerning the secular advantages which the "preachers" are materialistic enough to consider when they receive a "call" to another parish. I quote from the A. J. "In the face of the 'call from the Lord' snivel of hypocrisy, let us take a look at the

January instalment of that sanctified brochure, *The Church Patronage Gazette*, which contains 'confidential particulars of advowsons, next presentations, etc., for transfer by private treaty.' " A large and impressive mitre is stamped upon the corner—as a guarantee of good faith among those who preach "the faith once delivered to the fathers." The publisher "trusts to the honor of all parties to keep this register strictly private." He publishes particulars of a very large number of advowsons for sale, each gospel-shop being set out as you see gin-shops set out in the advertisement columns of the *Morning Advertiser*.

There are some delightful bargains in this soul mart; and as the present incumbents ages are all set out in big figures, one can see at a glance the likelihoods and chances of the living. A rectory in Warwickshire (net income about £420) has the advantage of being sheltered from the north and east winds, church new and very beautiful; incumbent aged 64. Price £2,000. Another rectory in the Midland counties, with

an income of about £970, is priced at £4,000, but it is "open to offers." "Church, a modern edifice in the Gothic style, with embattled tower containing clock and three bells." This is styled as a very important and unusually desirable property. The Gothic style alone is worth the money.

Nine thousand pounds is asked for an Essex rectory, whose incumbent is 83. There are eleven bed and dressing rooms, and a fine octagonal lady's room; the church is restored, and the net income is £860. Altogether there are one hundred and thirty-eight very desirable advowsons for sale in this list, the most expensive of which is a £10,000 lot in Lincolnshire—net income from title and glebe about £1,300, an excellent residence, "which is a charming old place, and most beautifully furnished with furniture, plate, silver, china, etc., of the early nineteenth century period." The incumbent is 86. Lincolnshire also supplies the cheapest, the vicarage being "a comfortable residence, the incumbent 64, and the price £250." Intending purchasers (or their solicitors) can have, free of charge, full particulars of any of these preferments; but in case of indirect applications "the name of the clergyman for whom the benefice is required, must be given, in the spirit of mutual confidence;" for although the soul-saver grabs greedily like his friend, the publican, it would never do to allow the publican to become aware of the fact. The cleric's profession is a fraud, and business transactions in regard to it are, appropriately enough, sneaking, covert and clandestine. The wise in all time have seen through the sacerdotal imposture; but the imposture has gulled and enslaved the unwise, who are always in the majority."

"Saladin," in closing sums it all up in Shakspeare's familiar arraignment of the priesthood:

"Priesthood, that makes a merchandise of Heav'n,
Priesthood, that sells even our prayers and our blessings,
And forces us to pay for our own coinage;
Nay cheats Heav'n, too, with entrails and offals;
Gives it the garbage of a sacrifice,
And keeps the best for private luxury."

And these are the pretended representatives of one of whom it is said, "he had not place to lay his head." No "comfortable residence" with "beautiful furniture, plate, silver and china," no "net income."

And still the ecclesiastical traffic in the consciences and souls of mankind for the sake of pounds, shillings and pence, goes merrily on.

REPLY TO MR. HERBERT ROWELL.

BY JOHN MADDOCK.

MR. ROWELL wants to know why I qualify the great Dynamis by referring to it as intelligent. There is only one answer and it is this: Intelligence is revealed in its works. Intelligence is to know how to form a specific combine that will produce a specific result. Life and



JOHN MADDOCK.

death are both the results of specific combines, hence intelligence is revealed in both cases. It is revealed to us in nature that the great Dynamis can make both life and death, and it is a fact that we could not know this without the revelation of it. Mr. Rowell further remarks that "the greatest men who have ever walked upon this earth were forced to the iron wall of conclusion that the universe has no purpose." Those men were not great: they rendered their verdict before all the evidence was in court. Time will refute them; there is a purpose in the work of the great Dynamis. Purpose is revealed in the adaption of one thing to another. Man is adapted to learn and by the revelations of nature he learns that the great Dynamis is able to make "every mouth a slaughter house and every stomach a tomb,"

as well as it can make the lips of love and the hearts of joy—make in-harmony as well as harmony. Man is educable; he is being educated, hence the purpose is to educate and the fact is, he cannot be educated without actual revelations. As a parent must have a chair to teach his child what a chair is, so the great Dynamis must have objective revelations to teach man what it can do. "The son of man must needs suffer" to know pain. This is as certain as that a valley cannot be made without two mountains. There is a purpose in superstition. It fits minds that are adapted for it. There is a purpose in the destruction of superstition by Freethought. This will result in harmony.. "The greatest men" are yet unborn. The false theory that "God so loved the world that he gave his only begotten son" as a sacrifice for sin is more pleasant to childish minds than the fact that the great Dynamis is the prime cause of all the sin and suffering in the world. Great men, in the future, will run against "the iron will of conclusion" that the great Dynamis has a purpose and

that its intelligence has been shown in adapting delusions to weakness and in mystifying where it would be misery to really know. By religion, men have been purposely deluded; by science, they will know of things as they really are. There is more hope for a glorious future for humanity in the doctrine of an intelligent Dynamis than in the fallacious theory of a blind, mechanical force. The science of evolution utterly destroys the mechanical idea and confidently preaches a purpose in the onward march of things. The purpose of the great Dynamis is to evolve better forms and conditions and to justly deliver humanity from the bondage in which it placed them. This work is now going on and a broader charity and a kindlier feeling between sect and sect will be the grand result. Evolution preaches the gospel of truth and good cheer and verifies that of the Nazarene which I defend, namely: The Kingdom of the Great Dynamis is within and without all things and the power thereof will work until all is made harmonious. In the place of the fallacy 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," the science of evolution declares that the great Dynamis is so just that it will freely work out the deliverance of mankind from the evil in which it placed them, for thier own profit.

JUDGE LADD'S APPEAL ENDORSED BY JOHN MADDOCK.

I HEARTILY endorse the thoughtful and just appeal, of Judge Ladd, to the patrons of the Free Thought Magazine, to be generous and appreciative in supporting the purest and most respectable Freethought periodical on earth. Like the pathway of every man, who has held on to principle for the sake of progress, against a differing and bigoted big majority, that of Mr. Green has been strewn with thorns and he has had very little encouragement in the great work with which he has been associated. Poverty, sickness and ostracism has been his lot, yet he has held on tenaciously to the work, which we are now beginning to see, is a very necessary one in the order of moral and intellectual evolution; and as time rolls on this fact will be seen more and more. Mr. Green has a fitting place in the Freethought world and the time will come when history will record that he was one of the world's saviors who gave all that he had to redeem the world from the power of Christian superstition. It is clearly to be seen that all Christendom stands dumb before the mighty power of Freethought, and all that is now needed to make its power felt more and more, is a clean cut periodical that is "hospitable to all truth" and that will stand, as Judge Ladd says, for "truth, progress and humanity." Though the contributors to the columns of the Free Thought Magazine differ widely, yet they are all assisting to eradicate superstition and to purify Freethought. Let the criticisms come in and let the dollars come in so that the criticisms can have free course and be published;

for as George Jacob Holyoake says, the hope of the redemption of the world from superstition and man's inhumanity to man can only be realized by the aid of Freethinkers who stand for justice, righteousness and peace. If the critics have free course, purification in every way will be the grand result. The Free Thought Magazine will give every respectable man and woman, of any shade of belief, a chance to criticise and to help the good work of moral and intellectual evolution along.

OUR "ROCK OF AGES."

BY IDA BALLOU.

"Thou art Peter, and upon this rock I build my church, and all the forces of hell cannot prevail against it."

"My faith looks up to thee."

LOOKING into the clear eyes of a true friend, feeling the warmth of the hand clasp and the help and rest and peace, the loved presence gives us, we muse on the promises we find in that Olden Book and of the worthlessness of the dry husks of superstition presumptuous interpreters



IDA BALLOU.

have tried to thrust upon us, over that of the dear, loving, throbbing human reality before us, with its wealth of love and beauty. What is so satisfactory as the tangible, fruitful evidence found in the loving heart of a true friend, and what is so unsatisfactory as the exclusive, jealous adoration of a mystical Magi—with all its arbitrary dogmatic authority.

I would rather love my friend than love Jesus—if I must choose between them. I do not think, however, that gentle teacher of old, if he existed at all, would desire or exact, such choosing. But, as his teaching is elucidated by his so-called followers such choosing would be necessary. We are told not to put our trust in, nor to worship,

human clay, but in our heavenly father, for human clay is weak and uncertain, and fallible; but the love of our father in heaven is eternal and of a force that faileth not.

It is natural for us to keep looking up in the sky—we have done it since time began, and will continue to do so, no doubt, but it is also natural to grasp that which is nearest—to believe in what we see and feel and know to be true. Dear friend, beside me, I know that thou liveth, I feel the help and strength in daily life thou art to me, I know thou art true, and a haven of refuge for all the ills that afflict body and spirit. I know thou art my rock, my tower of strength, and I know thou wilt not fail me in my need. I do not know that I shall receive any help when my feet falter, from a power beyond the skies, when my heart craves words of sympathy and loving re-assurance. I do not know that my Heavenly Father will speak then, but I know my friend will. In all the needs of body and soul I turn to human love and find relief—to superhuman love and find it not!

Oh, look, pray! the sun is rising and flooding the earth in golden glory, how perfect is all the land about, how beautiful is the wealth and profusion of color on the object around us! We call it all, Nature! All things we see and feel and are conscious of, we call natural objects and natural law. How beautiful! and yet how desolate were their no one here but ourselves to enjoy it! How necessary is the presence of another—to put thy hand in mine as we together roam “near to nature’s heart.” How useless the endeavor to “see some mighty ruler turning darkness into day,” or some vague far away savior, to complete our happiness! We only need each other. We only need to satisfy our craving for human sympathy and companionship.

Were we really created, we have been so builded that we do not need our creator. If He be our father, we do not need His personal help—we find it in one another.

Are not our friends worth more to us than all the gods past and to come? Would you substitute a god for a friend you love? Can you find anything more enduring and lasting and satisfactory than these earthly ties?

Not infallible? No, better than that, fallible and yielding, growing with our growth. Not perfect—no—but human, and with a sympathetic understanding of our weakness.

“When again, my friend, I met you,
And your hand grasped warmly, mine;
How the bitter days of absence
Changed to rapturous, glowing wine!

"Changed as do the skies of morning
When the sun begins to rise—
Did you wonder at my silence
And the mist across my eyes?

"Oh, the spirit of the present
Oft obtains a strong control
But the kingly past claims ever
Best allegiance of the soul.

"And to-night it stands beside me,
In the lamp-light's softened glare,
Shining down with just the glory
That I've sometimes seen you wear.

"Takes the pen from out my fingers,
Holds my hand within its own,
Silently thus o'er recounting
All its treasures, one by one.

"Smiles of cheer and kind approval
That your cherished presence lent
Or the ever helpful message
That your heart so often sent.

"Where the shadows will not lengthen,
Drearly across our path,
Where the golden sunlight glinting
Will not yield to stormy wrath.

"Let me, once again, forever,
Look up in your changeless eyes,
Clasp your hand in saintly friendship
Where such friendship never dies."

Come, dear friend, in whose loyal heart I find my home, no heavenly mansion, but a simple structure, plain as nature, a home for others, too, who will be benefitted by the helpful influence. Come—in thee, I catch a glimpse of that true and only heaven, wherein love is conserved by prodigal spending—let us go!

Sidney, Ohio.

LAURA KNOX ANDERSON—OBITUARY NOTICE.

BY T. J. BOWLES, M. D.

Editor Free Thought Magazine :

LAURA KNOX ANDERSON, the patient, loving, and lovely wife of James Monroe Anderson, died at their home, near Oakville, Ind., at 4 o'clock p. m., August 4th, 1903.

In the April number of *The Free Thought Magazine*, 1899, will be found a sketch of her life written by herself, at the request of the editor, Mr. H. L. Green.

Shortly after this sketch was written, Laura Knox, who then lived in Kansas, and was one of the editors of *The Free Thought Ideal*, became the wife of James Monro Anderson, a very intellectual and able Rationalist, with whom for a few short years she lived a beautiful, happy, and contented life.

The family circle consisted of herself, her husband, a beautiful little boy, Robert, two years of age, and an infant babe three weeks old. This little family is now broken—the light is out—the tendrils of affection uniting happy hearts have been rudely torn—peace and rest and forgetfulness have come to her, but she leaves her home dark indeed for her husband and her darling babes. She was cut down in the early morning of womanhood with her life work only half finished—her brief career was but 33 years in duration.

The funeral was attended by a large concourse of neighbors and friends, and the melancholy duty of conducting the services devolved upon the writer, after which the body was cremated, and the ashes in pursuance of her request, will be sprinkled on a favorite rose bush in the doorway on the next anniversary of her birth, which will occur in October.

In her death the sacred cause of Liberty, Freethought and Rationalism loses a bright and shining light, for the hands just now on the dial of time are pointing backward towards the dark and bloody age of religious superstition, and when a woman like Laura Knox Anderson lays down and dies the whole world suffers a fearful and incalculable loss.

Let us hope that the beautiful, scientific and sublime philosophy of Rationalism, which sustained her in sunshine and in storm, will finally become universal, and when it does the horror of death will disappear, and the river of life will overflow with happiness. Mankind have not yet entered the dawn of the era of peace and love and justice, and Rationalists throughout the world are now called upon as never before to resist the rising tide of medieval popery and religious despotism. She spent all the years of her life after reaching mature womanhood in trying to drive superstition from the brain of man, and those of us who survive this great woman should labor without ceasing to carry on the work which to her was dearer than life.

ROME AND ROOSEVELT—NEITHER STRENGTH NOR DECENCY.

THERE are a great many Americans who would be better pleased if our President would limit his strenuosity to the duties of his high office, and not also associate his name and official influence with the Church of Rome as its propagandist and bully. Last Sunday he hurried through the "Divine Service" on the U. S. battleship Kearsage, so as to get to Oyster Bay in time to make an address before the Catholic "Holy Name" Society of Brooklyn, which held its "Quarter day" Celebration in St. Dominic's Catholic church at Oyster Bay—"for the erection of which" he boastfully publishes the fact that "it was my good fortune to be the first man to put down a small contribution." He then goes on to welcome and applaud that society to the echo, in what he supposes to be the interests of "good morals," "strength, decency," and "patriotism." He also repeats and applauds what the clergyman on the Kearsage had just told the "enlisted men," that each "must show by his words as well as by his actions his FEALTY to the Deity and to the Savior, if he was to be what we have a right to expect from men wearing the national uniform." (K. C. "Times" of 17th inst.,—caps ours.)

Who the "we" may mean in the above sentence of the President we know not, but we do know that this Sunday's work of the President with his clergy, Protestant and Catholic, was simply an imitation of the German Emperor, and as gross a violation of "decency," of any true "separation of Church and State," and of a "Secular," or of any "Republic" as very well could be. The President has apparently no conception of a Republic until founded upon a "church," and so he started a Roman one, by "the first contribution," at his home and summer residence. This he had a perfect legal right to do, and to blazon the fact over the world as his, and so largely our, advertisement of the Romish Hierarchy. But because thus blazoned, his fellow citizens have the right to express an opinion at what thus practically becomes the official act and influence of their President.

And first let us note, since we are to have a government by "influence" and imperialism, it makes all of the difference in the world upon whom "the Sun" is to shine. We notice that the priests of a foreign hierarchy, at heart the deadly enemies of all Republics, are dined and wined in style. But "Mother Jones," the enthusiast for children, who wished to get a few rays of "influence" against child-labor in the prison factories of the monopolists, could get no hearing, but was kicked out of the presidential mansion by a curt note of the "private secretary." Would Jefferson or Lincoln have made such a discrimination? But while personal comparisons are neither pleasant nor edifying, a great matter is involved.

The point we wish to submit to the readers of the Torch, and the

public generally if we could only reach it, is whether a great mistake is not being made in changing the base of the Republic from the people and its true secular and scientific foundation, to that of the churches and their creeds, sanctions and educations? Washington, in our first Treaty with Tripoli, said with the approval of the senate and people, "The government of the United States is in no sense founded upon the Christian religion." It was but a few years ago in the "Trinity church case" that the United States Supreme court ventured the dictum, that "this is a Christian nation." No Christian people or nation have ever yet organized a Republic, nor tolerated one, except in spite of every Christian effort or influence that could be brought against it.

In so far as our President changes the base of this Republic to a Catholic or Protestant Christian education, that is, foundation he is doing it the greatest injury possible. "Good morals, strength, decency and patriotism" in a Republic must rest upon something besides creeds of manifest falsehood and priestcraft. Universal mental liberty; secular scientific education, thorough separation of church and State; and the devotion of each to all and of the all to each, as the highest motive for the present and the future; are its four indispensable corner-stones. When the cross goes above its flag, the Republic becomes a form, and the pope rules over president, congress and people. Do not Napoleon's Concordat with the pope and the struggle of the French Republic to-day, furnish the proper object lesson to U. S.? Can we never learn from the experience of others?—Torch of Reason.

WHAT JUDGE LADD SAYS OF MR. WHITE'S ARTICLE IN THE SEPTEMBER MAGAZINE.

Alameda, Sept. 3, 1703 Common Era.

Editor Free Thought Magazine: I have just read, and re-read to my wife, George Allen White's "Eternal Life or Eternal Sleep," in the September number of your most worthy magazine. It is one of the most sublime productions ever written by man. Its greatness overshadows our imagination. The depth of scholastic beauty there displayed is rarely met with. A few such writers for your Magazine will give it the first place in the minds of the great literary men of our time. Like all other men of true greatness, Mr. White is an atheist, and in this line he seems to place Senator George F. Hoar.

Parish B. Ladd.

CONTRIBUTIONS TO AID THE MAGAZINE.

(From Aug. 24 to Sept. 18.)

D. K. Tenney, \$25; John Maddock, \$5; Alfred Davis, 50 cents; John C. Berry, \$1.50; J. H. H. Lacher, \$2; Archie Livingston, \$2; Jas. H. Livingston, \$2; F. W. Raper, \$2; J. S. Johnson, \$1; C. W. G. Wilhee, \$1. Total, \$42.

EDITORIAL DEPARTMENT.

TWO KINDS OF FREETHINKERS.

THERE are two classes of Freethinkers. One class who dislike, and oppose the church, for the reason that the church teaches a better morality than they like to live up to, and another class that oppose the church for the reason that the morality taught by the church is too low for them. The first class is a damage to the Free Thought cause and do us more harm than good—they bring disgrace to the cause and they should not be recognized as Freethinkers. The more of the second class we have the better it will be for our cause and for the world of humanity. The first class glory in destroying the church, the second class pride themselves in advancing a higher civilization and making the world better. The first class hate the church, the second class aim only to rid the church of its errors and false teachings. The first class rejoices if a clergyman goes wrong and brings disgrace on the church; the second class is greatly pleased if a clergyman steps up higher, and in place of preaching superstition preaches the Religion of Humanity.

We cannot expect at our advanced age to publish and edit this Magazine many years longer, but so long as we have charge of the Magazine we shall endeavor to make it the organ of the second class of Freethinkers, and articles and communications of that sort will be selected for its pages. The day for Freethinkers to merely tear down has passed, they must now begin to build up if they are to be of any benefit to humanity.

Hereafter we are not to be judged by our opinions but by the character of our lives. We shall never gain the public approbation until we shall be able to prove that Free Thought will give the world a higher morality than Christianity, that Freethinkers make better citizens, better business men, better husbands and better wives than Christians. We

shall hereafter be judged by the same rule that Christians are, by our DEEDS and not by our CREEDS. The sooner we learn this lesson the better it will be for us.

CHRISTIAN UNITY CANNOT CURE SCEPTICISM.

UNDER the caption of "A New Era in Religion," the Rev. F. C. Ingleheart, D. D. LL. D., says: "Christian unity between Protestant and Catholic is needed in warfare against the common enemy of unbelief.

* * * For in these days when there are so many who flatly deny the Divine authority of the Christian religion, when there are so many who say, 'I don't know,' it is well for Catholics and Protestants, who do believe in the Divine reality of our holy religion, to unite sympathy and efforts against a common scepticism;" and "it will be well for Protestants and Catholics to stand on common ground of unfaltering faith in the supernatural and fight the unbelief that exists inside and out of the church." This is a sad confession of the intellectual weakness of the Christian church and of the powerlessness of its present ecclesiastical dogmas to defend the "supernatural" nonsense upon which it is based. We can confidently tell the Rev. F. C. Ingleheart, and all other defenders of the fast decaying system of the Christian church, that though Protestants and Catholics unite ever so much, they will never make any reasonable defense for the "supernatural." It is the "supernatural" assumption in the Christian religion which makes "so many flatly deny" its teachings and which makes confirmed sceptics of all intelligent and truth loving people. What has been gained by Free-thinkers in the battle of the natural against the "supernatural," will never be lost, because natural ground is solid and cannot be reasoned away. Christian unity can only multiply the defenders of a tottering, superstitious system upon some common ground which they may decide upon, but it can never perform the miracle which is necessary to verify the "supernatural" and to make its alleged spiritualism truth. The "common scepticism" which the Rev. F. C. Ingleheart bemoans, cannot be cured with a larger dose of empty assumption, administered by a larger ecclesiastical body; the unbelief which now abounds," inside and out of the church," can be cured only by a fair decoction of science and reason. Christianity is now severely wounded by science and reason, but when the "common scepticism" of this age is cured, it (Christianity)

will receive its death blow, because it will take truth to cure scepticism and the same truth will kill Christianity.

W. T. HUTCHINS.

WILLIAM TUCKER HUTCHINS, whose portrait is the frontispiece of this magazine, the subject of this sketch, is at present the lecturer of the Springfield Ethical Union, Springfield, Mass. Up to three years ago he was an orthodox Congregational minister, his last pastorate, of seven years and a half, being in the city where he is now a very radical lecturer. So complete has been the revolution in his thought and message that the Bible, which, up to three years ago held the most absolute hypnotic authority over his belief, he now boldly declares to be an imposition on the rational sense of mankind; and the Christology which had commanded his most pious faith; he now is convinced is a sacerdotal fabrication that has no sound historical basis; and the ecclesiology that all these years he had supposed had a valid origin in a genuine apostolic age, he now finds has no support in the real facts of the first Christian century, and is as much a pious fraud as is the whole genesis of the Romish church. He became a convert to the findings of historical criticism three years ago, and has fearlessly followed the evidence till he is satisfied there is not a single genuine historical character in the entire canonical scriptures. The entire literature of the Bible he finds to be historically at fault at every important point, and that its traditions are utterly irreconcilable, and the undercurrent of its doctrine of God is ethically abhorrent.

Mr. Hutchins was born in the city where he is now a resident lecturer, in 1849 and is thus 54 years old. He left business life to study for the ministry in 1870, being already ardently interested in evangelical work. He graduated from Yale Theological Seminary in 1876, and had served in four Congregational pastorates at the time when his present revolution of thought overtook him. Among his old orthodox conferees he was regarded as an ultra conservative. But he comes of stock that has martyr blood in it, and when the question of historical evidence as affecting the Bible got its first grip on him he followed the clew of historical analysis as logically as John Calvin followed the logic of the monarchical sovereignty of God. For the past three years he has kept pace with the advance guard of biblical critics, being convinced that the

most radical scholars were the only ones who have really broken with tradition, and are doing honest, rational work.

The first influence that caused the great change in his mind appeared to be a sort of reaction after a period of narrow evangelical fervor. A sense of revulsion towards the constricted idea of God and salvation followed a period of apparent religious prosperity. A sense of rational shame at the calibre to which evangelical doctrine reduced itself brought on a heart sickness. The temporary rebound from this religious constriction gave a certain initial impulse toward rational freedom, and then the evidence of historical criticism got its voice in. It was this mighty force of historical evidence that broke the thralldom of bibliolatry over his mind, and set him to studying the origin and anatomy of the entire literature of the Bible. For three years he has wrestled with this problem, the whole experience being one of spiritual agony. The issue has been what it will be with any man who dares to follow the complex clews of evidence. There is left in the Bible a good deal of devout experience of men who lived up to the light of their day, but an exhaustive application of historical analysis completely disrobes the entire Bible of its dogmatic authority. The traditional authorship of every book is found to be fictitious, not excepting the "Pauline" epistles, and only a very shadowy presumptive evidence is left of the existence of some Galilean teacher, whose real name we do not know, but who has been mythologized and ecclesiasticized and idealized into the world's Lord and Savior.

In his lectures, Mr. Hutchins is boldly declaring every discovery of destructive evidence, but is just as earnestly trying to declare the great rational and ethical and spiritual affirmations that are to abundantly make good the loss of a mythological Christianity. He wants to see this battle fought in New England, and prefers above all other cities to devote his life to Springfield, where conservative prejudice is very strong. People who attend his lectures do so at the cost of ostracism. For a year and a half Mr. Hutchins' work has been almost entirely gratuitous, since the few who dared to rally around him were people of very modest means. His wife died last April. He has one son, William Hills Hutchins, an artist, and a graduate of Yale, 1901.

This fall and winter his lectures will largely be the result of a study of the composite origin of the Christ traditions, and of such evidences of a possible Jesus as can be found in any valid source. But he finds

the authentic evidence of such a person daily diminishing, especially since the historicity of Paul has fallen under such suspicion.

A year ago Mr. Hutchins was requested to withdraw from the Association of Congregational Ministers, but still enjoys the fellowship of a clear sense of duty, a heart at rest, an exhilarating inspiration of freedom, and an absolute confidence in the truth.

THE CHRISTIAN EXTREMITY.

THE following was clipped from the Witness, of Belfast, Ireland:

THE NEW APOLOGY.

Does the Christian religion need a new apology? Many seem to think so. The modern theory of evolution has presented a new conception of the universe, and apparently destructive of Christianity. The supernatural has been eliminated, and creation is conceived of as an eternal process, moving in vast cycles and repeating itself numberless times. As an influential French writer has mockingly put it—"In the face of multiple worlds, millions of suns, billions of planets, the terrible Jehovah, who knows the abode of light and the abode of darkness, who, bad geometer and poor astronomer that He is, stops the sun—this Jehovah, whose attention is fixed upon a little people of the tiny planet earth, who, like the Homeric gods, mixes himself up in men's flights, wants blood and murder, is passionately absorbed in the death of Agag, King of the Amalekites, who later sends His son to a particular point in space, in the form of a man, to show that His manners have grown milder, subordinating to that event the immensity of worlds—this Jehovah plays a singular part. Science does not deny Him, yet does not bother about Him, ignores Him; yet little by little, creates, through discovery, a world wherein this little God has neither place nor part." We quote the above for the purpose of showing the attitude of mind towards Christianity of a leader in modern evolutionary thought. This statement, deliberately made, is little short of blasphemy. It ridicules, in the name of science, the fundamentals of Christianity, and holds them up as unworthy of serious attention. And while such mockery and blasphemy are exceptional, nevertheless the thoughts expressed, greatly modified sometimes, and yet essentially the same, are the deadly malaria that is sweeping through the Church of God. Do we need a new apology? Must the defences of Christianity be restated and new ones discovered? Is the need of the hour some master mind, who shall gather up the new scientific facts of revelation? Undoubtedly such an attempt would be helpful to many minds, and worthy of the most painstaking effort on the part of him who shall undertake it. But the best apology for Christianity is Christianity itself. After all, philosophical defenses of religion are of

very limited value. To force the whole of Christianity within the limits of philosophical thought is to destroy it. Its roots are in the supernatural, and when these are cut off by the knife of reason, you have only a dead, sapless stick left. The apology needed in these times of lax, conscienceless thinking and writing is a presentation of the great fundamental facts and their supernatural character. When Paul presented the Gospel to the Gentile world, his fundamental proposition was the resurrection of Jesus, the great miracle. His chief apology was contrast. They must choose between dumb idols and the living God. The resurrection of Christ, the glorified Lord, the influence of the Holy Ghost, life from above, a Divine Savior, a personal almighty, intelligent Creator and Ruler of the Universe, this is our chief, ever new, apology to every new objector. And what has modern materialistic philosophy to put in their place? Theories, philosophical conceptions, guesses, dumb idols. To bring any system of rationalism face to face with Christianity is to overthrow it sooner or later. "Lord, to whom shall we go? Thou hast the words of eternal life."—Rev. E. J. Blekkink in "Intelligence."

The only apology, which is right and just, for the Christian church to make, is to apologize to Freethinkers for calling them infidels and for other personal abuses which it has heaped upon them. The writer of the above article says truly: "To force the whole of Christianity within the limits of philosophical thought is to destroy it. Its roots are in the supernatural." And the supernatural does not exist. Christianity cannot be subjected to reason; it must be believed; and what cannot be gauged by reason can never be known to be true. Just think of the idiocy of making the terms of salvation consist of that which cannot be known. The apology which the writer of the above article would present is that of Paul—"The resurrection of Christ, the glorified Lord, the influence of the Holy Ghost, life from above, a Divine Savior, a Personal Almighty, intelligent Creator and Ruler of the Universe." He has no proof to offer of any of these. The writer further says: "To bring any system of rationalism face to face with Christianity is to overthrow it sooner or later;" and he winds up by saying: "Lord, to whom shall we go?" He admits that he cannot go to reason and that Rationalism will destroy Christianity; then there is no hope for it; it will be destroyed and in all reason it should be, because it is a foul libel upon man and upon a God, too, if there is one. What is the use of preaching a gospel to every creature that no creature can be made to understand? Our advice to the Christian church is to come out like any honest assembly and confess that "the apologies and prophets" have led it astray. The Christian church

has believed in men who believed and did not know and now it stands before an intelligent world of thinkers like a dumb dog.

CRITICS AND "THE GRACE OF GOD."

CARDINAL NEWMAN declared that "nothing but the grace of God could preserve the Christians from the baneful and insidious influence of German criticism." The "grace of God" does not seem to interfere in behalf of the Christians; both German and American criticism keeps on and Christian theologians are dumb before it. Cardinal Newman assumed that the Christian dogmas are words of truth and therefore should be preserved, hence he looked upon the work of the critics as harmful. He believed in the Christian fallacy that God had spoken to that church once for all; he was ignorant of the principle of intellectual evolution, which demands the extirpation of ancient, superstitious notions and which makes the iconoclastic work of all sincere critics needful and justifiable. Many great and good men have been deceived by the Christian belief in fixed dogmas and have held on to them and have defended them, like Cardinal Newman did, for fear of displeasing "God," even in the face of their own sense of truth and justice and in the face of the further fact that the "grace of God" does not interfere with the critics.

Nothing will preserve Christianity but the syrup of truth; this the Christian church has not got. The Roman Catholic wing, which claims that the church is supreme has not got it, neither has the Protestant, which banks upon the supremacy of the Scriptures. Such cant phrases as "the grace of God" have no meaning in the realm of science. Christianity can look to "the grace of God" for support, but science will look to the facts of nature and in the progressive order of things the latter will triumph over the former; it cannot be otherwise, because there is no such being as the Christian God; he is a myth from first to last, therefore he has no power to save those, who believe in him, nor to save Christianity from the baneful and insidious influence of the German or any other critics. Christianity came from savages and it is fit only for savage minds; it can never have a congenial and lasting place in the minds of intelligent, civilized beings, by "the grace of God," or by anything else. Such cant phrases as "the grace of God" will pass in a church where people assemble and worship, in fear, under the awful power of an alleged holy priesthood, but they have no weight or significance in a Freethought assembly where enlightened reason is counted superior to blind faith.

Christianity is a hopeless degenerate and nothing can save it from the destruction which Cardinal Newman feared and which all Christendom now fears. There is no more hope for Christianity than for Mohammedanism; it is only one of the superstitious religions of the world and as such it will be gradually destroyed as light and truth comes in. Free-thought criticism is more powerful than the alleged grace of God.

THE PAPACY AND DEMOCRACY.

THE August Catholic World says: "Popes may die, but the Papacy lives forever. . . . By divine right the line of the Popes will last till the end of the world." The same journal refers to "The rights of God" as "the most sacred and inviolable of all rights." The August number quotes from "Leo XIII's Message to the 20th Century" as follows: "The world has heard enough of the so-called 'rights of man.' Let it hear something of the rights of God." If any one abide not in me he shall be cast forth as a branch, and shall wither and they shall gather him up and cast him into the fire and he burneth.—John xv:6." An editorial says: "To a Catholic the rebellion against authority in religion is rather to be regarded as a calamity, one of the worst that has ever befallen the human race." "The Catholic church has a message absolutely certain and a surety of Christ's pardon for sin." These audacious utterances call to mind Montaigne's words that "Things unknown are the true scope of imposture and legerdemain . . . whence it follows that nothing is so firmly believed as that which a man knows least." It is appallingly astonishing how much some people know about that which they can and do know absolutely nothing. The time ought to be past when a great church can with impunity prey on the credulity of the ignorant and retain a respectable intellectual standing in a civilized community of the 20th century. The dogma of infallibility, that a Pope can not err when speaking ex cathedra in matters of faith and morals, is sheer nonsense; first, from the very nature of things; and second, because Popes have been not only heretics and lunatics, but scoundrels as well. But infallible Popes are necessary to infallible authority; and authority is absolutely necessary to the church, for authority is its only capital. It offers no truth not otherwise obtainable. It does not even give us any positive knowledge of God, or a future state. Theology is not a very exact science. But the theologians saw they had to have a basis for absolute authority, so with their proverbial craft and worldly sagacity discreetly chose the

impregnable unknowable; knowing that the knowable was unsafe ground for an authoritative theology. A God basis of theology is perfectly safe, because nobody knows anything about God. The theologian on a God basis is entirely safe from the batteries of the enemy because the shells are sure to fall a safe distance this side of the theological standpoint. But a God Idea is not a sufficient basis for authority, because every one who thinks at all would have a different ideal according to intellectual capacity, and nothing to enforce any one's ideal as against that of another. The lacking basis of authority the theologians found in Revelation—God's will revealed to man. For, if the theologians could only make the people believe that God actually made a revelation of his will to man, and that He chose the priesthood and the church as the custodian of that will; it would fasten a string to every believing conscience that would make it easy to command obedience. Especially as the priesthood was prudently careful that itself controlled the keys of Heaven and Hell. To the masses a gold brick in heaven is as attractive as its earthly duplicate. And the imaginary bugaboo of hell proved as efficient a disciplinarian as the magic palaces, golden streets, and pearly gates of Paradise. So between the Scylla of heaven and the Charybdis of hell the priesthood has smooth sailing. By happy afterthought to replenish the exchequer and aid discipline, the priesthood added to their sacred treasures a "limbus infantium" for the souls of unbaptized infants, and a "purgatory" for adult more or less sinners. Of course the friends of these unfortunates, whom the priests have gotten into such a dilemma, would surely be willing to pay something for masses and prayers of the soul custodians, to facilitate the journey to a more comfortable condition; and, so it has been through all the ages that a sagacious, designing and mercenary priesthood, has made merchandise of the credulity, and religious conscience of their more ignorant fellow men. Pascal uttered a historical fact when he said: "Mankind never do wrong so thoroughly and so cheerfully as when they obey the promptings of a false principle of conscience. History is full of practical illustrations of this principle. John D. Lee, who, in obedience to his religious conscience and church, murdered 120 men, women and children, at the Mountain Meadow massacre, left as his dying legacy to the world, "I know that I have a reward in heaven and my conscience does not accuse me. I have acted my religion; nothing more. I have obeyed the orders of the church, and I was taught I could not commit sin if I obeyed the orders of the church." Mormon authority,

same as Papal, is based on so-called Revelation from God. The above is the one great historic crime chargeable to the Mormon Revelation; but untold thousands are justly and alone chargeable to the Christian Revelation for which the Papacy professes to be the sole custodian and responsible exponent. O false and pernicious belief in Revelation; what colossal wrongs have been committed by thy authority; what persecutions; what fears engendered; what oceans of hatred; what rivers of innocent blood; and shall Freethinkers and lovers of humanity be craven and silent so long as a powerful, audacious and arrogant hierarchy strenuously makes claim of a supernaturally ordained authority, to shackle the minds and bodies of our fellow men; and is making prodigious effort by education of false conscience to rob mankind of liberty, and bar human progress. Thos. Paine proved, that even were Revelation possible, it must be made direct to every individual, otherwise it is hearsay evidence, entitled to the same credence as reason, common sense, and the courts give to such testimony. This argument the church has never answered, except by dethroning reason, and Paine told them that to argue with one who denies reason is like giving medicine to a dead man. But the docile and obedient Catholic must surrender reason to the authority of the church, and sometimes the prompting of an enlightened conscience. Dr. Edward McGlynn, because he was true to his conscience in the defense of the rights of man, was excommunicated from the church; and Prof. St. George Mivart, because his human heart, common sense, and enlightened reason sought to inject a little happiness into Hell was also excommunicated by the Papal authorities. A happy Hell is of no sort of use to the church, and as St. Peter left the keys with the priesthood they guard with jealous care their precious dogma of eternal pain. Catholicism is founded on absolute authority falsely claimed as a Revelation from God. Reason, a verity of nature, must stand aside for a fiction of the Jesuitical brain. Common sense must do obeisance to nonsense; fact to fiction; science to superstition; and all this and more in the 20th century.

Leo XIII in his Encyclical on Labor, says: "The gift of authority is from God." Reason asks, To whom has God given the authority to rule?

Leo replies: "It is We who are the chief guardian of Religion, and the chief dispenser of what belongs to the church, and we must not by silence neglect the duty which lies upon Us." Doubtless this is a very pleasant doctrine for the egotism of the man chosen Papal authorities, but how

about the rest of mortals—those who are governed and have no say in the matter. If the recording angel is endowed with reason he certainly would be puzzled to know why an infinite God could not select better representatives of his authority than some of the Popes. The Papal authorities trace their right to rule to God alone. Democracy gets its authority from the people alone. Democracy and theocracy are irreconcilable and incongruous. Catholicism is the bulwark of every throne and the defender of the vested wrongs of the present order.

The American Federation of Catholic societies recently telegraphed to President Roosevelt in response to his "interest and approval of their work," "to assure his excellency that the Catholic church now and always stands for obedience to authority, divine and human, and the sanctity of the home." The last clause by way of embellishment, as though everybody else were not for the sanctity of the home. Substitute brutality for sanctity would more truthfully describe the results in many instances. For example, George Menolesco, said to be the most dangerous criminal in Europe, recently married the young and beautiful Comtesse Kirchberg in Paris. But his innocent and terror-stricken wife "being married according to the rites of the Catholic church, she is tied to the criminal for life." "What God has joined together let no man put asunder." And think of the many crime burdened children, born of brutal conditions, because of mistaken belief in a religious authority to write over the portals of marriage: "Who enters here leaves hope behind." An authority that seeks to perpetuate matrimonial wrongs when once committed and make life long the mistakes of ignorance and youth; a teaching that has blasted the happiness of many lives; a teaching far more in the interest of immorality than the true interest of happy homes. And why this monstrous teaching so incongruous to our times? Simply because a so-called revelation says: "What God has joined together, let no man put asunder." This precious text of Revelation is blasting the lives of many of the "faithful." Another text, "Thou shalt not suffer a witch to live," was authority for destroying "more than nine million of lives during the Christian era" (Sprenger) besides universally sowing vast and incalculable fear and misery. And another text, "Do not I hate them, Oh Lord, that hate Thee, yea, I hate them with perfect hatred." This infamous text lighted the fires of religious intolerance and persecution that turned this beautiful world of ours for many long centuries into a literal hell on earth, spread all over Christendom incalculable misery, and engendered vitriolic hatreds,

that the slow growing power of rationalism and humanity has not yet quenched. It behooves Americans to understand the real animus of Catholicism. Not to be deceived by its specious pretense of loyalty to the republic. Its almost ostentatious display of the American flag, when it is the bulwark of the throne in all other countries, promising loyalty to any government that will give it support and liberty. Illustrating Heine's observation that "Religion when it can no longer burn us alive, comes to us begging." In article "Leo XIII, The Great Leader," the August Catholic World, after speaking of the German Emperor's great friendship for and dependence on the Papacy to support the throne, says farther: "In Germany the people to-day are about equally divided between the Catholics as loyal supporters of the throne, and the Socialists, who if their program were carried out in its entirety, would sweep the throne away and abolish the authority it stands for. In England the same is true, though, perhaps, to a less extent. In Spain Leo has upheld the throne that was tottering to a disastrous fall." Harper's Weekly (August 8) says: "The Catholic church is now regarded by statesmen and political economists in Protestant countries as a useful if not indispensable coadjutor in the work of upholding the existing order" (right or wrong). M. Urbain Gohier, the French author, in discussing the "Catholic Peril" in America makes these significant remarks: "The Catholics, it is true, are a minority; but they are a minority that is homogeneous, organized and disciplined. They form a solid block in the midst of a heap of crumbling Protestant fragments. They are, it is true, the lowest element of the nation; but under universal suffrage the vote of a brute is worth that of a Newton. When there shall be an army of fifteen or twenty millions of Catholics, firmly united by a tyrannical faith, trained under the regime of the confessional, blindly committed to the will of their priests, and directed by the brain of a few high Jesuits, we shall see how much of a showing there will be for American liberty." Let us not be deceived, or indifferent to the greatest peril of the Republic. The fundamental principles of Catholicism are the very antithesis of democracy, fundamentally irreconcilable; the one stand for darkness and bondage, the other for light and freedom; the one born of ancient ignorance and superstitious tyranny; the other of modern enlightenment and scientific freedom of thought and action. According to Catholic authorities the Papacy and its fundamental doctrines are forever unchanged, because revealed from God. The same authority then still exists, that lighted the lurid fires of persecution, burned

heretics and witches, and engendered universal antagonism, strife and hatred, and logically it would do some of the same things now but for lack of power, which power it will never attain here, because the American spirit is not that of Catholicism or Catholic authority. E. W. K.

JUDGE CHARLES B. WAITE, DISTINGUISHED AUTHOR AND THINKER.

AS Judge Waite is one of the foremost, if not the foremost, among the radical Freethinkers of this country at the present time, some incidents connected with his literary life will be of interest to the readers of this magazine.

At an early age Mr. Waite commenced writing for the press. In 1845 he was correspondent of the "Western Citizen," an anti-slavery paper, published in Chicago, by Z. Eastman, and later he was for many years a contributor to the Chicago Tribune, his articles for that paper dating from its very foundation.

In 1846 he edited and published, in Rock Island, Ill., an anti-slavery paper called "The Liberty Banner."

From the time of his admission to the bar in 1847, for about thirty years, he devoted himself to the practice of his profession, except during a few years when he was on the bench. During all that time, though he occasionally wrote for the press, his writings were more of a legal character, consisting of briefs, written arguments and articles for law magazines. His contributions to the Chicago Law Times, in 1886 to 1888, attracted wide attention from the bar, and have been the subject of frequent editorial reference in the leading newspapers. His briefs and printed arguments were characterized by brevity and clearness. One of them, having fallen into the hands of President Blanchard, of Knox College, was made the special subject of a lesson in his class in rhetoric.

Mr. Waite was successful in his legal practice, and it is safe to say that in some branches of his profession, especially those relating to real estate, no lawyer in Chicago stood higher. In the celebrated case of Taylor v. Coffing, which went several times to the Supreme Court of Illinois, and was argued by six or eight of the leading lawyers of the State, Mr. Waite succeeded in getting a decision reversed which had been announced and affirmed.

In the contested election case of McGroarty v. Hooper, which he argued before the Committee on Territories of the House of Representatives at

Washington, his printed argument contained a complete expose of the system of Mormonism in its relation to the government of the United States.

For several years, commencing in 1866, Mr. Waite, by voice and pen advocated the cause of woman suffrage. Some of his writings on this subject, published in pamphlet form, had an extensive circulation in various States. He has always maintained and still maintains that the disfranchisement by a State of half its citizens on account of sex is a violation of the fundamental principles of republican government.

In 1880 Mr. Waite published his *History of the Christian Religion*, in the preparation of which he had been engaged for several years. This work has, perhaps, had more influence upon thinkers and investigators than any book of a religious character which has ever been produced in this country.

Bjornstjerne Bjornson, the celebrated Norwegian scholar, who was traveling on this side of the water when the *History* was published, wrote an exhaustive review of it for the Norwegian paper of this city, and after his return to Europe had the most important parts of the work translated and published in the Danish-Norwegian language. The first sentence of his review was: "This is one of the few books which will produce a thousand." Many of these books have already appeared; works which have drawn their contents largely from that source, or which have discussed questions there first brought to light or first suggested. The "*History of the Christian Religion*" has been reviewed or noticed all over this country and in several of the principal cities of Europe. It is now in its fifth edition.

Three years ago Mr. Waite put forth a small work entitled "*Herbert Spencer and His Critics*." It consisted of three parts. The first gave a brief but lucid and complete statement of the Spencerian philosophy. The second contained extracts from the principal criticisms which had been made upon it in this country and in Europe. The third part consisted of the criticisms of the author, which were directed almost exclusively against Spencer's doctrine of "The Unknowable." To show the character of this third part, we quote from a letter written to the author by J. E. Roberts, a man whose name is exceedingly familiar to Freethinkers everywhere:

"It is such a lucid, concise and complete presentation of the 'New Philosophy' that it must become indispensable to every reader of Spencer.

It will be for a time a text book for me. I will confess that it has already knocked from under me one of my props. I have long rested on the doctrine of the Unknowable as both logical and defensible. I think you show that it is neither. So far, I see no way to avoid your conclusions. However, I have not stopped trying. You have placed every reader of Spencer under obligations to you."

The Freethinkers of this country may well be satisfied with an argument which has such an effect upon the mind of a thinker like J. E. Roberts.

Mr. Spencer objected to the statement that he had given to his system the name of "The New Philosophy." He wrote the author several letters upon the subject and expressed strongly his displeasure at what he considered a misrepresentation, saying he had never made use of that term. He also considered himself unfairly treated in another respect, in that more space had been given, he said, to the criticisms than to his replies. He did not claim, however, that his position or his views or arguments had been misstated or misrepresented in any respect.

Mr. Waite replied to these letters, showing that if the statement of the Spencerian system of philosophy be taken into account—and there was no pretense that it was in any way incorrect—the space given to Mr. Spencer was more than that of all the critics together; while as between the criticisms which were replied to and his replies, the space was nearly equally divided. As to the other point, Mr. Waite called Mr. Spencer's attention to the fact that in the second edition of *First Principles*, published by D. Appleton & Co., in 1870, the title page reads thus: "First Principles of a New Philosophy; by Herbert Spencer, Author, etc."; and, though the title page was afterwards changed, the term "New Philosophy" had been used as late as 1897. In the preface to the edition of that year is this sentence: "The present volume is the first of a series designed to unfold the principles of a new philosophy."

Mr. Spencer thought this was written by his friend, Prof. Youmans; but how, Mr. Waite wondered, could the people of this country know by whom it was written? And who, he inquired, was responsible for its appearing so many years after the death of Prof. Youmans?

"Herbert Spencer and His Critics" has had a wide demand, and encomiums have been passed upon it by many of the leading periodicals of the country.

The Philadelphia Times says of it:

"Mr. Waite has mastered Spencer's system of philosophy, both in its scientific or practical, and its metaphysical departments; and he now gives to the public a really wonderful little compendium of philosophy, together with some criticism of his own and of about fifty other thinkers. * * * * He proceeds with that directness, simplicity, and lucidity, which characterize his work throughout, to summarize in less than sixty pages, Spencer's entire philosophy. This marvel of compactness and clearness is followed by a brief examination of the principal points made by a dozen of the foremost critics."

Of the argument of Mr. Waite himself, directed against the doctrine of the Unknowable, the *Chicago Chronicle* says:

"It is as thorough a bit of destructive criticism as one could ask. It leaves only ruins of what it assails."

"*A Conspiracy Against the Republic*," published in 1899, gave a complete statement of the efforts which have been made from time to time to obtain ecclesiastical control of the government; commencing with its foundation and continuing to the present time.

Besides writing the three books mentioned, Mr. Waite has been a frequent contributor to nearly all of the Freethought journals, and it is by these contributions that many Freethinkers know him best. Of the merit of his articles, every reader will judge for himself. They have sometimes provoked discussion, but have always been treated with respect. He has decided opinions, and is bold and outspoken in their expression, but is always fair and respectful toward his opponents.

We now come to another phase of Mr. Waite's literary work. He has during his whole life been a close student of languages. Even during his law practice, acting upon the maxim of President Garfield that "change is rest," he seldom failed to have a daily language lesson.

During his sojourn in Europe for three years, 1884 to 1887, he devoted himself assiduously to the principal modern languages. Having thus become well equipped as a linguist, he conceived the idea, a few years ago, of turning his knowledge of languages to some practical account. He adopts the sentiment expressed by Prof. T. B. Wakeman in his address at the Congress of 1890, at Cincinnati, that the iconoclastic stage of the Freethought movement had culminated, and the constructive stage had now been reached. Having torn down, it was now time to begin building up.

In the iconoclastic work our author had done his full share. What

should he now do in the work of building up? As he looked over the ground, he could think of nothing for which he was better fitted than an endeavor to bring the people together in their languages. The fabulous tower of Babel had been overthrown, but the sad fact remained that a thousand different languages prevented the people from availing themselves of the rapid modes of intercommunication which science had made possible during the nineteenth century.

In studying the Volapuk, which at one time had made much progress, he concluded that its downfall was owing to the fact that Prof. Schleyer had failed to take his root words from words which were common to the principal modern languages. Prof. Schleyer invented new words, instead of taking those in common use. Following up this idea, Mr. Waite instituted an investigation, as a result of which he found a large body of words, much larger than he at first supposed, which are common to ten of the principal languages of the Indo-Germanic family, viz.: English, French, Spanish, Portuguese, Italian, German, Dutch, Danish-Norwegian, Swedish and Russian. He wrote two articles, which were published in the *Freethought Magazine* of May and June, 1902, explaining his views in regard to the basis of a language which might be common to the Indo-Germanic family, and gave a sample of words common to the ten languages above named. He does not undertake to construct a new language, nor to say how it should be constructed, except that he insists the root words should come from the common words. He suggests an international congress for the purpose of considering the subject. He contemplates publishing a book on the subject, which will no doubt be the last important literary work in which he will be engaged.

In the meantime, in pursuance of the same line of thought, and aiming in like manner at practical results, he has compiled and published a little volume of "Homophonic Conversations," in English, German, French and Italian. It is like the ordinary conversation books, except that the principal words have a similar sound and similar signification in at least three and generally in all four of the languages. This will be a wonderful aid to the memory.

This little manual is so manifestly founded upon the necessities of the people, that it is already having an extensive sale, though but a few months have elapsed since its first appearance. It is endorsed by eminent linguists representing the three foreign languages, and the verdict of the press is uniform in its favor.

The Philadelphia Item thus speaks of it:

"This little book is designed to aid people who wish to learn French, English, German and Italian, and is arranged in a delightfully easy and natural style. The principle involved is that certain words in these languages have a certain similarity in sound and meaning. Therefore, by constantly interchanging these words, one gains a simultaneous working knowledge of necessary and useful sentences in all four tongues. Time is saved, the memory is more retentive, and learning is made a pleasure. Of the absolutely limitless value of the book to beginners it is unnecessary to speak. It should be on everyone's bookshelf, and is sure to become widely used. There are thirty-one varieties of conversation given, suitable for meeting the average emergencies of travel; also cardinal and ordinal numbers and divisions of time, whether homophonic or not. Nearly five hundred homophonic words are used, an alphabetical table of which is added, giving the form of the word in each language."

It is by systematic, well directed and persistent work, that Mr. Waite has achieved his success and acquired his well earned reputation. He is now in his eightieth year, in good health and in the full possession and active use of all his faculties. He has lived a long and useful life.

It may be somewhat premature to attempt at this time to assign his exact position in the world of letters; that will be determined by those who know the facts of his life and who have read and will read his writings. But there is no doubt he will take high rank as one of the best thinkers and ablest writers this country has produced, and that his literary works will be looked upon as of the highest importance, not only to this but to future generations.

M. M. M.

Chicago, August 26, 1903.

ALL SORTS.

—Query from Girton: If pre-Adamite means "before Adam," does primeval mean "before Eve?"

—What a delightful old world this would be if all men were as perfect as they think their neighbors should be!

—The scriptures state that "there is no peace for the wicked." It is safe

to say that there is none for the righteous, either.

—"Young man," said the professor, as he grabbed a frisky junior by the shoulder, "I believe Satan has got hold of you." "I believe he has," was the reply.

—Mrs. Chancel—"Our pastor has calls from two churches, and he's

praying for direction which to accept." Her Husband—"Indeed? I suppose both are at the same salary."

—What is the matter with Rome? The Jerome Society, in the Vatican, is now selling "the four gospels and the Acts of the Apostles for 2d.—four cents."

—A book, written by W. Moller, has made its appearance under the title, "Are the Critics Right?" meaning the "Higher Critics." Of course they are right; in the order of evolution the old must give place to the new.

—If the heathen are lost, who or which is responsible—God or the Christian church? This is a very pertinent question. Let the Christians answer, since they claim to have been divinely commissioned to take care of every creature.

—It is said that nowhere in the Old World do the Jews enjoy such a degree of liberty as in the country where their fathers were once slaves. This is probably because Egypt is subject to British rule. In Cairo there are five synagogues.

—A Scotsman thus defines metaphysics: "When a mon, wha kens naeth'g aboot any subject takes a subject that nae man kens anything aboot and explains it to anither mon still more ignorant than himself that's metaphysics."

—At Linnie, Ky., yesterday, the Rev. Robert Le killed a Mr. Ellis Wood, with whom he had had a quarrel, and fatally wounded Mr. Wood's son. The reverend gentleman was immediately arrested. He said grace at the dinner table in the goal afterwards.

—Parson Sollum: "Don't you think, Mr. Hennpecke, that in this, your last hour, you should think of the future? Are you not afraid of the King of

Terrors?" Willie Hennpecke—"Can't say I am, parson. I've lived thirty-six years with the Queen of Terrors. The old man can't scare me——"

—Judging by the amount of space occupied in our great daily newspapers, the two most important events that took place during the month of August were the death of the Pope and the installation of his successor, and the fight of Jeffries and Corbett. At least the newsboys thought so.

—Duel of Prayer.—Mirza Ghulan Ahmad, of Punjab, India, who claims to be the promised Messiah, has challenged Dowle, of Chicago, to a duel of prayer, in which each of them is to petition the Almighty that "whoever of us two is the liar may perish first." The challenge has not been accepted up to the present.

—M. Alphonse Renard, the celebrated mineralogist and Darwinian commentator, has died at Brussels. Deceased was at one time a Jesuit priest, but two years ago he seceded from the church, and immediately afterward married in London.

It is stated that strenuous efforts were made to obtain from him in his dying hours a recantation of his heretical views, but he remained firm to the last.

—A woman of middle age, who said she was Mary McGowan, a dress-maker, and boarded at 141 West Fourteenth street, walked barefoot up Broadway at 10 o'clock last night. She carried an image of Christ in her arms.

By the time she had reached Thirty-fourth street a crowd had gathered behind to watch her. She then went out between the Broadway car tracks and, putting the image on the ground, knelt. She was sent to Bellevue.

If it is counted insanity for a woman to bow before an image of Christ in the street, what is it when the same

superstitious adoration is done in a church?

—The other day a little cherub of but a few summers sat at the window when a genuine dude walked wearily by. His legs were phantom-like, his shoes long-pointed, his dress foppish; he wore a single eyeglass, and carried a diminutive rattan cane. As he stared about idiotically, the little one said: "Mamma, did Dod make 'at man?" "Yes, darling." The little one looked again, and then with her face in a ripple of smiles, said: "Mamma, Dod likes to have fun des the same as anybody else, don't He?"

—A certain Scotchman was coming from a country town drunk every night, and he had to pass a clergyman's house. One night the reverend gentleman waited on him, and told him not to come past his house again shouting or drunk, or he would make an example of him. The Scotchman replied by asking the reverend gentleman what he would make of him. "A goat," replied his reverence. "Well, if you do," replied Sandy, "I can assure your reverence I'll make short work of your cabbage garden."

—Presiding at a presentation to his curate, the Rev. W. J. Cole stated that a Lincolnshire parish once possessed a clergyman who was not much appreciated. One day he remarked to his churchwarden:

"You people don't seem to appreciate me. Do you know that on leaving my last sphere of work the people showed their appreciation so much that they gave me a real silver salver?"

"That is nothing," was the churchwarden's reply; "if tha' would only go away from this parish we'd give thee a gold 'un!"

—The inundation of Johnstown, Pa., is remembered and alluded to by the inhabitants of the new city as "the

flood." On a recent occasion Adam Thompson was put into the witness box at the county court. The counsel asking his name received for an answer:

"Adam, sir—Adam Thompson."

"Where do you live?"

"At Paradise, sir." (Paradise is a village one mile west of Johnstown.)

"And how long have you dwelt in Paradise?" continued the barrister.

"Ever since the flood," was the reply made in all simplicity, and with no intention to raise a laugh.

—A certain bishop was at a Sunday school where the verses descriptive of Jacob's ladder were read.

"Is there any little boy or girl," said the bishop, "who wishes to ask any question as to the passage which has just been read?"

After a short pause, a small boy said:

"Please, sir, the angels had wings, and why did they require a ladder?"

"A most natural question," said the bishop. "Is there any other little boy or girl who can give an answer?" on which a little girl said:

"Perhaps, sir, they was moulting!"

—Pope Leo. XIII. was not reconciled to be deprived of his vaunted temporal power, and the deprivation was a terrible humiliation to him and to the Catholic Church. "The powers of hell" did prevail against "the successor of St. Peter" in spite of the scriptural statement to the contrary. Under the Papal management of Pope Pius X., the Sacred College of Cardinals is looking for a new departure in a reconciliation with the Italian government. This would be a wise step on his part, because the temporal power of the Pope is now a dead feature in every enlightened country; the state will never again submit to priestly rule.

—Professor George Adam Smith once dined with a well-known English Church prelate, who began to get a

little patronizing to the distinguished Nonconformist. "Ah!" he said, "there's no difference in the spirit between us; just a little difference in the ritual." The Professor replied that the words reminded him of an incident which came under his notice while travelling in the Rocky Mountains. At a point in the ascent the great Pacific burst into view. So magnificent was the sight that all in the coach were struck dumb with awe—all but two. One of them shouted out "Hallelu'ah! Praise the Lord!" while the other, a big Yankee, drawled out at the same moment, "Wall, I'm d——d." Said Mr. Smith: "The spirit was the same, you know; just a little difference in the ritual."

—"Now, Georgie, dear, there's your bayonet."

"But can't I stick somebody with it?"

"No, love; it's only for Sunday school drill."

"But I want to shoot something with my gun—some Spaniards or strikers or somebody."

"Oh, Georgie, that would be wicked—that is—at least—it would be wicked unless the President or a real captain told you to. But what are you going to call your company?"

"Well, Miss Church, you said we could call it after any one we revered, didn't you?"

"Yes, dear, and I thought the Christian Corps would be best. You know you're soldiers of the cross."

"Well, teacher, we want Christ in it, although he wasn't so good a fighter as General Hell-Roaring Jake Smith; so we are just going to call it the 'J. Roaring Christian Brigade.'"—Bolton Hall.

—A young Italian of Verona, named Grigoli, having been refused in an offer of marriage by a beautiful girl of the same place, named Annunziata Giangrossi, suddenly went mad, tele-

graphs the Milan correspondent of the Daily Express. His mother and two grown-up sisters attributed the misfortune to the girl, whom they accused of being a witch, and of having cast on him the "evil eye." In revenge they enticed her to their house, and then, carrying her down to a cellar, barbarously tortured her. Stretching their hopeless victim on an improvised rack, they stripped her naked, and burnt her body with red-hot irons. Then, hanging her to the beam by her thumb, they stuck nails into her body, and finally partially roasted her on a metal stove. A workman, who heard agonizing screams during the night, communicated with the police, and, after a short search, the girl was discovered in a dying state amid the evidences of the tortures which she had undergone.

—The fallibility of Popes and visions is shown in the following, which appeared a few days before the death of Leo XII.:

"The Daily Chronicle Rome correspondent says that a Roman nun addicted to visions, and belonging to the Sisters of the Annunciation, has prophesied that the Pope's sickness will terminate in death to-day, being the festival of our Lady of Mount Carmel."

"The Morning Leader Rome correspondent telegraphed on Wednesday: When the doctors left the room the Pope asked his valet their opinion. On hearing that the doctors thought he was going on well the Pope said: "They are mistaken—Thursday, the feast of Our Lady of Mount Carmel, will be my last day on earth."

As a matter of fact, the Pope lived several days longer than "the feast day of our Lady of Mount Carmel."

The fallibility of the apostles and prophets is now just as truly being shown by the great inroads which Freethought is making into the whole

Christian system, which is based upon nothing else but falsehood, visions and dreams. There are no material facts in connection with its dogmas, and this is why science holds it at bay.

—His Grace the Archbishop has written the following letter:

Archbishop's House, Dublin,
31st July, 1903.

Very Rev. and Dear Father:

There is reason to feel confident that, for the present at least, the danger of a serious outbreak of smallpox in our midst is at an end.

The Collect "*Deus refugium nostrum et virtus*" (O, God, our Refuge and our Strength), recently directed to be said at Mass, need not, therefore, be continued. In thanksgiving for our deliverance from the threatened danger, the Collect of Thanksgiving should be said at Mass in each parish next Sunday.

For the Collect now discontinued, I have to ask you to substitute the Collect for Fine Weather ("*Ad postulandum serenitatem*"), which it will be well to insert in the Mass throughout the months of August and September. I remain, Very Rev. and Dear Father, your faithful servant in Christ,

WILLIAM,

Archbishop of Dublin, Etc., Etc.

The assumption that God is to be implored to remove a scourge infers that he permits it. If he is to be thanked when he removes it, what should be done when he allows it to remain?

—From the report of a recent missionary meeting we gleaned the following, which positively proves the inadequacy of the Christian system for the salvation of the human race:

"There were 127 languages in the South Seas without any scriptures in them. Dr. Grierison told them that there were 147 languages in India in which it would be well to translate the scriptures. In South America there

were over three millions of Indians, speaking 300 dialects, in which there were no scriptures. There were 450 millions of people without a single word of the Bible. On the continent of Europe also they wanted to extend their work. They needed to revise old versions, to complete partial versions, and make new versions."

What insanity the teachers of Christianity have indulged in! According to their theory, God allowed mankind to get into a lost and ruined state, and then left them without adequate means of salvation. At this late date millions are yet without the means of deliverance, and yet we are told by Christians that God has not left anything undone for the salvation of sinners. The Christian scheme is as if a life-saving station provided one life-boat for the rescue of the crews of thousands of sinking ships.

—The following extract from one of the Vatican organs, the "*Voce della Verita*," of 3d July, 1903, will give an idea of the nature and value of this work, of which we shall give, in an early issue, a full notice:

This work of a distinguished American priest is full of interest on account of its lofty and genial conceptions, as well as for its clear and skillful presentation. The author views the "temporal dominion" in its preparation, beginning, and evolution, as part of a Providential design for the government of the Church and the world. From this point he continues, in a calm and elevated style, to consider the Papal mission, and he shows that the freedom and independence of the Pope are absolutely and unqualifiedly necessary for peace among nations. In a most benevolent letter, of June 6, addressed to the author, His Eminence Cardinal Rampolla bestows gratifying and well-deserved praise.

From our standpoint the peace of the world will be sooner and more sat-

is factorily established by keeping the Pope just where he is. To give the Pope freedom and independence in temporal power would mean that all the differentiated minds in the world would have to conform to his dictum, and that would cause a terrible conflict in mind. A judicious, temporal, secular power would do more for the peace of the world—a power that would recognize the scientific fact that all men are mentally different.

—A popular impression credits a goose with being the silliest creature alive, but a Colorado ranchman declares that no animal that walks is as big a fool as a sheep.

"We have to watch them every minute, and, if vigilance is relaxed for an instant, the entire flock is likely to practically commit suicide. In handling most animals, some degree of self-help or intelligence can be relied on to aid the owner in saving their lives, but sheep seem to set deliberately to work to kill themselves.

"If caught in a storm on the plains they will drift before the wind and die of cold and exposure, rather than move one hundred yards to windward to obtain shelter in their corral. To drive sheep against the wind is absolutely impossible. I once lost over one thousand head, because I could not drive them to a corral not two hundred feet away.

"In the corral they are still more foolish. If a storm comes up they all move 'down wind' until stopped by the fence. Then commences the proceeding so much dreaded by sheepmen known as 'piling.' The sheep will climb over each other's backs until they are heaped up ten feet high. Of course all those at the bottom are smothered. Not one has sense enough to seek shelter, under the lee of the fence, as a horse or dog would do.

"Again, if a sheep gets into a quicksand, its fate teaches nothing to those

that come immediately after, but the whole flock will follow its leader to destruction. No more exasperatingly stupid animal than a sheep walks."

Christian sheep are no exception; they will go wherever a domini bell wether leads them; they will not reason for themselves; they are all now in the quagmire, and they don't know which way to turn to get out; they are stupid and will not follow Free-thought.

—An inscription, "Long live the Pope King" in electric lights having been fixed to a balcony at Malaga, the people shouted "Long live Garibaldi! Long live Italy! Death to the Pope King" and threw stones at the windows of the house. The Prefect caused the inscription to be taken down, and dispersed the crowd.

This shows that the human mind is being enlightened, and that there is hope yet for Spain and Italy.

"When Dad has worn his trousers out,
They pass to brother John,
Then mother trims them roundabout,
And William puts them on.
When William's legs have grown too large

The trousers fall to hide 'em,
Next Walter claims them as his own,
And puts his legs inside 'em.
Next Sam's fat legs they close invest,
And when they can't stretch tighter,
They're washed and patched and stitched again,

And fixed on me, the writer.
Ma works them into rugs and caps
When I have burst the stitches.
At Doomsday we shall see, perhaps,
The last of old Dad's breeches."

So with the creeds, as they wear out,
They'll go to "heathen John;
The "saints" will trim them up for such,

And lay the burden on.
But though they're patched and made to fit,

The mind will yet outgrow them,
 And heathendom and Christendom
 Will yet by Freethought spurn them.
 They don't fit now; enlightened thought
 Is ripping out the stitches.
 And ev'ry sect will stand bare
 Without its creedal breeches.

—The following appeared in an English paper:

To the Editor of the Daily Dispatch:

Sir and Brother—I have been most painfully exorcised of late to behold on the walls of this unregenerate city pictorial representations of a young person who follows the employment of what I am informed is a tight-rope walker, and who, I blush to say it, does not seem to wear any skirts. Dear sir and brother, can it be that in this unrobed condition the young person will appear and perform at what is called a fete which has been organized for a charitable purpose at Trafford Park? Oh, think of it, and of the pain that I suffer as I contemplate such a scene—in imagination, I mean, for I and my brethren will not be there, inasmuch as beer and wine and other evil liquors are to be sold to assuage the thirst of the multitude. Oh, sir, is it too late to stop this degrading exhibition? Think of our young men and maidens, and how the bud of their innocence will be blighted.

It is not in one place, but in many, that the pictures are to be seen; for I have carefully looked for them in the highways and byways, and, alas, I find them, and oftentimes as I have stood in long contemplation I have been much affected. Yours dolefully,

REV. STIGGINS CANTER.

P. S.—On reconsideration, and as a matter of duty, I shall attend the fete in order to see if the tract I am sending to the young person will induce her to wear a garment that shall loosely envelop her.—S. C.

It seems that this Rev. Stiggins Canter was so "much affected" that he

very adroitly framed a good excuse in his P. S. to admit of his presence at the "unregenerate" fete.

—R. Heckle, of Oracle, Ariz., sends us the following under the title of "A Religious Indian."

It was many years ago, when the Indians were in the hands of the church, and none but the clergy or their friends received fat jobs on reservations, that the following event took place: On the head of Wind river was a military post, Capt. Mix commanding; also an Indian reservation. The agent, Dr. Ervin, was a very religious man. His son-in-law, Dr. Patton, was the reservation minister and doctor for the Indians, thereby drawing a double salary. Among the Indians was an old sub-chief, who bore the appropriate name of Sweat Nose. Now, old Sweat Nose being somewhat of a leader among the Indians, and for the sake of a few extra rations, became a very fervent Christian and occupied the amen corner of the church, close enough to Dr. E. to repeat after him the groans, amens and well-dones with parrot-like precision. Now, on a certain Sunday when a lot of us hunters, scouts, soldiers and government employes were attending church, Dr. P. occupied the pulpit and Dr. E. in his corner, with Sweat Nose a close second. Dr. P. opened up his discourse, which soon brought an amen from Dr. E., followed by another from old Sweat Nose. A thank God received the same treatment, and as Dr. P. warmed up to his subject the groans and amens were following each other with lightning-like rapidity. When something that seemed to please Dr. E. uncommonly well brought forth a long-drawn-out God grant it, it was one on Sweat Nose. He had never heard it before, but to hesitate was to lose a ration or perhaps a blanket. Now the only expression he had ever heard like it he had gathered from the white teamsters. Now imagine the consternation of the whites when, in tones of thunder, came the well-known words, G—d— it. Dr. P. seemed paralyzed. Dr. E. sat like a statue. The ladies hid their faces. You could have heard a pin drop, but it could not last. What followed was more like the roar of a wild beast than a human laugh. Old

Sweat Nose arose and with all the majesty of a sub-chief, and drawing his blanket around him indignantly, strode out of the house. The circumstance happened long ago. I suppose many of those present have crossed the great divide, but in my fifty years' rambles among Indians old Sweat Nose came as near understanding the idea of Christian salvation as any Indian I ever knew.

—The Rev. Dr. Arthur S. MacArthur, in a recent sermon, said:

"To-day the pulpit has more powerful rivalry than ever before. The newspaper press, the cheap magazines and the free libraries fill, in part, the place once occupied by the pulpit alone.

"The newspaper to-day is the university extension course of the rank and file of the people. It has a mighty educational power. Still it is true that the press can never take the place of the living voice.

"It will be admitted that in churches with a greatly elaborated ritual the pulpit is comparatively impotent. The true minister is not reformer of ecclesiastical rites. He is a preacher of great spiritual truths."

"The press," the reverend Doctor says, "can never take the place of the living voice," meaning "great spiritual truths." What "great spiritual truths" has the ordinary preacher ever preached? His words have always been just as material as those of the press, only not as reasonable. Why do not the alleged "spiritual truths" of the preacher put to flight those of "the newspaper press" and "the cheap magazines?" Why has the preacher become "a performer of ecclesiastical rites?" The answer is easy: The material truths now being circulated by the press and the cheap magazines have more force than alleged spiritual truths, and ritualism is all that is left for the preacher."

Died—Thursday, Aug. 31, 1903, at the age of 11 years, "Vickie," a beautiful fox

terrier, at the home of her mistress, Mrs. M. J. S. Hodgson, 2921 Indiana avenue. Funeral will be held at her late home on Saturday, Aug. 15, at 10 o'clock a. m.

"Old dog Tray was ever faithful

Grief could not drive him away.

He was gentle, he was kind,

And I'll never, never find

A better friend than old dog Tray."

The foregoing obituary was submitted for publication to The Tribune as the last tribute of a sorrowing mistress to her pet and companion of eleven years—her fox terrier, who traveled with her all over the globe, who possessed unusual accomplishments for a canine, and whose full name was Queen Victoria Law Hodgson. The body of the little dog lies in state in Mrs. Hodgson's back parlor in a handsome casket made to order for its burial, surrounded by flowers sent by friends. The funeral will be strictly private.

"Vickie was known all over the world," said Mrs. Hodgson, who was dressed in deep mourning, "and has been petted and idolized by friends she has made, including members of the nobility of England. She could sing and play the piano. She could say her prayers, and show how Bryan made a speech, which was her favorite accomplishment.

"She had just returned from Europe, where she was treated by the world's greatest veterinary at Carlsbad, when she was taken ill again."

All of the pet terrier's possessions will be buried with her, including two tailor made blankets bought in Paris and several dozen neckties and collars. The above picture of the dog is a copy of a photograph in a heart shaped frame which hangs in Mrs. Hodgson's parlor.—Chicago Tribune of Aug. 15.

Vickie, it seems, could say her prayers, and we have no doubt they were more honestly made than are Dr. Dowle's and Sister Ledlie's, and were as well answered. It may be that when we hear a dozen dogs barking and howling at night in our back alleys they are having a prayer meeting.

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