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THE FREETHINKERS' MAGAZINE.

H. L. GREEN, EDITOR AND PUBLISHER.

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SUBSCRIPTIONS AND CONTRIBUTIONS.

SUBSCRIPTIONS.

THERE are five more numbers of this MAGAZINE to be published this year. We shall need a considerable more money than the ordinary receipts will amount to to carry us through to Jan. 1, '87. After that we confidently expect that the MAGAZINE will be self-supporting. But we are now *compelled* to ask for a little financial aid. We are sure there are at least one hundred of our subscribers whose subscriptions expire Jan. 1, '87, who can afford to *now* advance the *next year's* subscription, $2 00. We earnestly request each of those to do so at once. All that that will cost a subscriber will be the use of $2.00 from now to the first of next year. If each one who can afford it will at once respond to this request we shall be on a firm foundation and the MAGAZINE will be secure.

CONTRIBUTIONS.

As we promised in the last number, we publish below the names of our friends who have contributed over and above their subscriptions to the MAGAZINE since the first of the present year, and the sum each has contributed. We name them alphabetically:

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A number more of our friends have agreed to contribute to this fund and we hope all will do so who can afford to, and we will acknowledge it on this 2d page of the cover as fast as received. We feel very grateful to those who have thus aided the MAGAZINE.

H. L. GREEN.

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THE FREETHINKERS' MAGAZINE.

JULY, E. M., 286.

THE EVOLUTION OF RELIGION.*

By B. F. UNDERWOOD.

I AM no theologian and represent no theological system or theory; but of religion I may properly speak, and what I shall offer upon this subject on this occasion will be from a wholly unclerical and untheolgiocal point of view.

When men say that they "do not believe in religion," they mean that they do not believe in the truth of the doctrines nor in the wisdom and utility of the forms and ceremonies which make up the various religious systems. Religion, as *a fact* in the world, whatever be thought of it, does not possibly admit of doubt. When the question is propounded, "Has religion a scientific basis?" it is pertinent only if asked in regard to theories, rituals, and practices of a religious character. If they are not mentioned, they are implied, and probably not absent from the mind of the questioner. We do not ask whether a fact—the existence of a star or a stone, for instance—has a scientific basis. Science is classified knowledge,—knowledge of *many* facts grouped and arranged after their kind, so as to constitute a basis for induction, to afford data for rational conclusions, to re-

*A lecture delivered before the late Free Religious Convention in Boston, and there entitled, "An Unclerical and Untheolcgical view of Religion." Revised by the author for the FREETHINKERS' MAGAZINE.

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veal relations and principles which, viewed separately, these facts fail to disclose.

Religious beliefs and observances prevail all over the world, among civilized and uncivilized men. Time and labor are lavishly given to their support. In their defence, millions are ready to fight and to die. And thus it has been as far back as history and tradition reach. In one form or another, religion has persisted through all changes of human condition, —the migrations of races, the rise and decay of empires, and all those vast revolutions in the conceptions and habits of men which have formed a part of the process by which the present condition has been reached. It has, too, stirred to its depths every passion, giving intensity to the highest and lowest in human nature. Mr. Abbot has well said: "If there is one word above all others which articulates in a breath the supreme sublimity and the most melancholy abasement of human nature, which carries imagination up to the heights of a heroism so pure and lofty that common lungs gasp for coarser air, and then plunges her into dungeons of superstition so foul with blood and filth that the choke damp of the coal mine seems innocuous by comparison, it is assuredly the word 'religion.'" An element of human activity and a factor in the evolutionary process so prominent as religion cannot, save by very unphilosophical and superficial minds, be ignored or treated as of slight significance.

The science of religion is just as properly a science as the science of government. Each particular science is but a segment of the circle—a division of knowledge—made by ourselves for our convenience. All phenomena are related, and all the sciences are but portions of one science,—the science of the universe. Religious thought, emotion, and practice belong to the phenomena of human life, and must be included in the study of man. We must look to anthropology, and not to that pseudo science called theology, for the solution of religious problems. Indeed, while theology has been loudly proclaiming its *a priori* speculations in regard to God, his nature, his purposes, and his plans, as absolute truths, so evident that they must not be questioned, so sacred that doubt of them implies moral depravity and excites divine wrath against the sacrilegious offender, anthropology has been exposing the weakness of theological assumptions, the puerility of its threats, the primitiveness of its method of thought, and showing that its "absolute truths" are but speculative fancies, which, instead of having a scientific value, begin where all science and correct reasoning end. Theology is no more entitled to be called a science than is astrology.

Let us now consider what is religion. By many, it is looked upon, as it was viewed by Miss Nesbit in *Dred*, "in the light of a ticket which, being pur-

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chased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission into heaven." Theodore Parker thus refers to the popular religion: "A man is a Christian, if he goes to church, pays his pew-tax, bows to the parson, and is as good as other people." And Emerson says, "Fashionable religion visits a man diplomatically three or four times,—when he is born, when he is married, when he falls sick and when he dies,—and for the rest never interferes with him." These definitions do not aim seriously to define religion, but what the writers would probably regard as perversions of it, or religion with its essential element left out.

Shelly defines religion as "man's perception of his relation to the principle of the universe." Coleridge says that it is the "union of the subjective and objective,"— the Me and the Not-me. Schelling says it is "the union of the finite and the infinite." Schleiermacher defines it as "immediate self consciousness of the absolute dependence of all the finite upon the infinite."

In all religious systems, we find the recognition of Power to which man sustains a relation of dependence, and a mental attitude corresponding with the conceptions prevailing; a feeling of dependence, accompanied by fear, wonder, reverence, adoration, and all those emotions arising from reflection upon the mysterious ongoings of nature and our relations thereto. That which is common to all religions, that which runs like a vertebral column through them all, that which is most fundamental, that which admits of neither denial nor doubt, is the recognition of mysterious power external to man and a sense of dependence upon it. Whether the power is one or many, whether it is good or evil, whether it is intelligent or unintelligent,—these are questions involved in theories respecting the universe and our relations to it; but deeper, more fundamental than these questions and the basis of them is the inexpugnable consciousness of a relation of dependence to the power manifested in the phenomenal world. Whatever doctrines or ceremony, whatever uttered word, whatever unexpressed emotion, stands for this common element, is religion in its essential nature.

The feeling of our relation to the universe precedes all conceptions in regard to it. The conceptions are built up out of the feelings before they can give rise to the more complex emotions. More fundamental, therefore, than any religious theories or conceptions is that deep feeling of dependence, more like that of the infant's early sense of dependence upon its mother than even those higher, those more complex emotions which result from the contemplation of nature. In the process of mental evolution there has been continuity, the higher conditions having been evolved from lower ones. The complex religious nature of the enlightened man—if ev-

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olution be true—must have grown out of conditions in which none of its highest characteristics were present. And this fact gives rise to the difficulty of deciding as to the universal existence of religion among men. Sir John Lubbock says, "If the mere sensation of fear and the recognition that there are probably other beings more powerful than man are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race." But if this definition is adopted, Mr. Lubbock says, "we cannot longer regard religion as peculiar to man"; for he sees as much religion in "the feeling of a dog or a horse toward its master" as in some ceremonies which have been described as worship by travelers. If the highest races of men have come up through stages in which the lowest on earth now are,—many of them in a state of arrested development, of fixedness,—who can doubt that our early ancestors were as destitute of all that is now commonly regarded as religion as are the Arafuras off the coast of New Guinea, or the tribe of Bechaunas, described by Moffat and Livingstone as destitute of religious beliefs and ceremonies? The fact that religion, even the highest, is rooted in the depths, and not simply upon the surface of conciousness, explains its permanence and persistence through all the mutations of human history, and the inability to restrain and direct it by moral considerations until ages of intellectual and ethical culture have strengthened the later and higher parts of our nature. Reflective thought through countless generations, exciting a multitude of emotions and adding vastly to the wealth of man's emotional nature, has added to the complexity of the religious sentiment, infused into it elements derived from intellectual and moral education, so that in the enlightened mind it is not merely recognition of mystery, a sense of dependence, a feeling of relationship, but a consciousness in which, with the deep primary religious feelings, is intimately associated and interwoven much that seems to bear as little resemblance to its early beginnings as does the tree full grown, its branches bending with fruit, bear to the tiny seed from which it grew.

The aversion, so common among some of the older school of Freethinkers, to the expression "man's religious nature,"—an aversion that had its origin in opposition to the old theological conception of religion as a supernatural revelation or endowment,—disappears when the subject is viewed in the light of modern science. If man did not possess a religious nature, he would not have religious beliefs and feelings, he would not have religious exercises and practices, just as, if man had not a combative and destructive nature, there would be no war. Man, like the animals below him, acts according to his nature, and whether wisely or not, depends upon whether his conduct accords with his *higher* or his *lower* nature.

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Religion as a belief and the practice of devotional rites and ceremonies has been slowly *acquired*, with the development of reason and imagination, by man's contemplation of the power ever manifested to his senses, and which, invested with human qualities the greatest known or conceivable, has aroused fear, wonder, awe, admiration, gratitude, and reverence. And the results of these thoughts and emotions repeated through countless generations have become established in the race as religious tendencies. We are now familiar with the definition, "Instinct is inherited habit." It is not in fact the *habit* that is inherited, but an aptitude, a predisposition to do as the parent did. There are islands having species of animals and birds which, tame when first discovered by man, have acquired an instinctive fear of him. This is shown by the young, they having inherited the results on the brain and nervous system and the corresponding mentality, through successive generations, of the fear excited by man's power over them and his cruelty to them. They have inherited no knowledge of man, but an instinct which, when he is seen, excites dread and impels them to flee. Thus, that which is learned, whether from personal teachers or by contact with nature, repeated through centuries, may produce states of mind which, by heredity, appear in the descendants in the form of predispositions. We all come into the world with organisms whose actions and reactions are largely determined by the form and quality of structure, including all those results of generations of experience which appear in us as aptitudes and intuitions.

Systems of religion are maintained, it is true, largely by organized effort, including a vast amount of scheming and craft; but, everywhere, they have the advantages of the accumulated results of ages of religious belief and devotion, organized in the race, making it easy for men to feel and think in religious matters, as in others, as their ancestors thought and felt in olden time.

Here we have plainly a hint of the difficulty in opposing error and superstition not always sufficiently considered. He who assails the superstitions of his day encounters not only the living, but, in their stubborn opposition, —stubborn because of this fact,—the combined ignorance and bigotry, intolerance and perversity, of millions on millions who are dead, whose bodies are dust, but the effects of whose thoughts and deeds persist, with slowly diminishing influence, as the later and more enlightened ages neutralize by their teachings and influences the inheritances from earlier, from less civilized periods. Often, acquired beliefs and inherited tendencies are in conflict; and the results are inconsistency of conduct, discontent, instability, and various intellectual and moral anomalies. A good illustra-

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tion of this is seen in the life of Carlyle, as recorded by Froude. A prom inent religious paper, with the usual superficiality of such journals, quot from Carlyle: "My life here these three years has been sere and stern, a most frightful," and ascribes the absence of joy in his whole life, by imp cation, if not directly, to his rejection of the religion of Jesus Christ. I fails to see that, among the causes that made this great life "sere and ster almost frightful," most powerful was that Christian theology, the sad effe of which on Scotch character is described by Buckle, and the influence o which (chiefly by inheritance, but partly by education) affected profound the entire life of Carlyle. He outgrew belief in it as a system, but h could not outgrow the effects of generations of ancestral belief and th mood induced thereby. It is doubtless true that his life would have bee more harmonious and happy, could he have remained in that belief. Muc that was anomalous, incongruous, and discordant in his disposition wa due to an intellectual development involving the extinction of this faith and the persistence of traits and tendencies which through many gener tions had been largely formed and fostered by it, and which in his stron nature, severed from their source of renewal and in conflict with his pos tive convictions, made him continually at war with himself as well as i antagonism to others. We have all outgrown, intellectually, beliefs the in herited results of which still powerfully affect us, especially when ou emotional nature is strongly excited. Asked whether she believed i ghosts, Madame de Stael replied, "No; but I am afraid of them." And so it is with all men, who, having outgrown superstitions, so far as their in tellect is concerned, are yet more or less subject to them in times of ill ness, depression, or danger, when reason is impaired and the old tendencie assert themselves, much to the mortification of their possessor, whe the unimpassioned light of the understanding is no longer dimmed by th revived ignorance and fear of the past. Many who reject the popula theology are so much under its influence and so little appreciative of th thought and methods of science that declamation, dogmatism, and indis criminate denunciation with them are more popular than the careful rea sonings and judicial fairness of the great men whose names they hav learned to speak. Saturated with the influence of theology, these mind do not become liberal in any true sense of the word by dissenting merel from one and assenting to another class of views.

In this period of transition, many, outgrowing one form of superstitio or mysticism, are naturally attracted to others of essentially the same nature, presented to them under other names. There are multitudes having renounced the orthodox theology wholly or in part, who are now as naturally attracted to other professed solutions of the great problems o

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being as young ducks taken from their mother and their native pond are attracted to any other body of water that is in sight.

One has but to announce a new system, or claim to have discovered an esoteric meaning in some old one, or to make claim to extraordinary powers of looking into the future, or of getting into exceptionably intimate relations with the Infinite in order to become an object of special interest to a large class in this "modern Athens." It is necessary, however, that the system taught or the claim made shall admit of neither elucidation nor proof, that it shall rest alone upon the authority of its expounder (?), science, philosophy, and intellectual effort being thus dispensed with, and the arcana of nature being mastered by a "short and easy method." The mind, thus kindly relieved of the disagreeable drudgery of collecting facts and of the strain of reflective thought, is free to expend its energies in other directions. Marvellousness usurping control, finds satisfaction in whatever is at once incapable of proof and incredible to reason. Almost any obscure expression, if it only have reference to the Infinite and is flavored with a little weak sentiment, may be accepted as a proposition expressing the very essence of true philosophy, different from other philosophy, it is believed, if, indeed, there is the faintest conception of any philosophy at all, because of its "esoteric" character,—and too, by many who have largely outgrown the old theological creeds as formal statements.

The religious emotions, which through countless generations have been fed and stimulated by religious faith, if deprived, through change of belief, of the forms to which they have been accustomed, are sure to find expression through other forms; and the less reflective and enlightened the individual, and the less his change has been a growth, the more his need of a form of faith, by whatever name it is called, essentially like that he has cast aside. Fortunate it may be regarded, if these transitions, when due less to the process that produces its result from within than to the direct agency of external forces, are accompanied by no irregular and abnormal manifestation of religious feeling, and lead not to the adoption, under alluring names, of ideas and methods which imply reaction rather than progress.

It is sufficient for my purpose here to indicate that the so-called religious instinct, from the existence of which so many unwarranted conclusions have been drawn, is not a primordial endowment, but an acquirement, and, instead of implying what is so extravagantly claimed by theologians, it implies simply the mind with its power of feeling and thought, capable of change and growth, and the transmission of the results of experiences in the form of predispositions, together with the external world

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with all its varied and mysterious phenomena, impressing us from birth t death and exciting to contemplative thought.

Religion with human development and culture becomes more or les suffused with the spirit and dominated by the principles of morality. Ye the religious nature may be strong and the moral nature weak, or th moral nature strong and an almost entire absence of religious emotior as well as what is ordinarially regarded as religious belief. A knowledg of this fact led Bentham to say, "There is no pestilence in a state like zea for religion independent of morality." Elsewhere he broadly defines relig ion to be "the whole duty of man, comprehending in it justice, charity and sobriety." Rev. James Martineau speaks of it as "the culminatin meridian of morals;" and Matthew Arnold defines it in the well-know words, "morality touched by emotion." But these are definitions of relig ion as it is after it has become subordinate to the moral nature. And th same is true of the definition that "religion is the recognition of an ideal," and "religion is the effort of man to perfect himself." Socrates could say that the true philosophy of religion is an infinite search or approximation but this is hardly true of the savage, in whom fear and a sense of depend ence and desire to escape danger like any wild beast, are the predominan religious characteristics.

Religious belief and emotion may both be strong, while morality is in a rudimentary, degenerate, or distorted condition. The Thugs, a relig ious sect of murderers, are very devout, do what is enjoined by their priests, and observe strictly the ceremonial rules of their religion. No Thug ever offers an insult to the woman he is about to murder.

The most corrupt periods of history have been periods in which the religious feelings were the most active, and religious observances the most intimately associated with public and private life. Writing of the Byzan tine empire, Mr. Lecky says: "There has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet *mean* may be so emphatically applied. The Byzantine empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. . . . Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall." Speaking of the period that just preceded the advent of Christianity, Mommsen, in his History of Rome, says that "the more lax any woman was, the more piously she worshipped Isis." On the other hand (it is the Christian theist, Max Muller, who says this), "the highest morality that was ever taught before the rise of Christianity, was taught by men with whom the gods

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had become mere phantoms, and who had no altars, not even an altar to the Unknown God."

Often, the most religious persons among us to-day—those who revel in the excitement of religious revivals—are habitually immoral, and even criminal, as in the cases of Guiteau and the James brothers. "Unusual piety is, in the popular eye," Lange observes, "either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of genuine religious emotions with coarse selfishness and vicious habits, the ordinary mind has no appreciation."

"If a man has been in Mecca as a pilgrim," says an Arabian proverb, "do not live in the same house with him; if he has been there twice, do not live in the same street with him; if he has been there three times, leave the country where he lives."

It is said that during the revolt of Texas against Mexico, Col. David Crockett made a tour through the Southern States, appealing to the passions and prejudices of his audiences, to collect money and to enlist soldiers. In his speeches, he dwelt particularly upon the strong points that the Mexicans prohibited slavery and Protestantism, and once capped a a high-piled climax by exclaiming: "The cursed yellow-skinned Mexicans want us to abandon our glorious religion, and go to work ourselves. God everlastingly damn them!"

How little real humanity and morality there is in much of that orthodox faith now happily declining, supposed to be most powerful in promoting charity and love, is illustrated by the following quotation from the *Widow Bedott Papers*, by Miss Mariam Berry:—

"*Rev. Mr. Price* · How does Mr. Shaw feel?

"*Mrs. Shaw:* I regret to say that he does not feel his lost and ruined condition as sensibly as I could wish. Oh! oh! if that man *only* had faith, had saving faith, and if Serapheen [her daughther] was *only* a Christian, my happiness would be complete.

"*Mr. Price:* Y-e-s. I trust that you wrestle for them, without ceasing, at the Throne of Grace.

"*Mrs. Shaw:* I do, Mr. Price. I do so.

"*Mr. Price:* And do you feel that, in case the Lord should see fit to disregard your petitions and consign them to everlasting misery, you could acquiesce in his decrees, and rejoice in their destruction?

"*Mrs. Shaw:* I feel that I could without a murmur.

"*Mr. Price:* Y-e-s. I am very happy, Sister Shaw, to find you in such a desirable state of mind."

It is evident that the Free Religious Association has done well in using

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the expression "ethics and religion" in its constitution as amended; for religion does not *necessarily* imply ethics.

Schleiermacher said: "Religion belongs neither to the domain of science nor morals, is essentially neither knowledge nor conduct, but emotion only, specific in its nature and inherent in the immediate consciousness of each individual man. Hence comes the vast variety of religious conception and of religious system observed in the world,—variety, not only thus to be accounted for, but apprehended as a necessity of human nature."

From the statement that religion belongs not to the domain of science, I must dissent, since it is included in human thought and feeling, and can be studied by observing its varied expressions in the individual and in the race. But the following comment on the passage by Dr. Willis, Spinoza's biographer, is to the point:—

"This view of Schleiermacher was an immense advance on all previously entertained ideas of the nature and true worth of the religious idea, and has not yet been generally appreciated in all its significance. When we recognize it, however, we readily understand how religious emotion may be associated with crime and immorality as well as with the highest moral excellence; how a Jacques Clement and Balthasar Gerard may confess themselves to the priest, and take the sacrament of the body and blood of the Saviour by way of strengthening them in their purpose to commit the crimes that have made their memories infamous; how punctilious attention to Bible reading and devout observance among criminals of a less terrible stamp do not necessarily imply hypocrisy and cunning, as so commonly assumed, when these unhappily constituted beings are found again engaged in their objectionable courses. The piety—the religion—displayed is a perfectly truthful manifestation of the emotional element in the nature of man which seeks and finds satisfaction in acts implying intercourse with Deity, but neither seeks nor finds satisfaction in acts of honesty and virtuous life in the world. We have here an explanation of how it happens that our penitentiaries are filled with the worst sort of criminals, whose lives, prior to the detection of their crimes, were characterized by eminent piety and a strict regard for religious observances. That religion, *per se*, has no restraining influence upon the conduct of men, is a truth confirmed and attested by our daily and hourly experience, and needs no elaborate argument to substantiate it."

When this statement is fully comprehended, it will be seen that what is needed is not a revival of religion, but a moral movement that shall elevate religion and make all intellectual acquisition contribute to the advancement of the best interests of the individual and society.

One of the gentlemen who spoke from this desk, last year, on the question, "Is a Scientific Basis for Religion Possible?" said: "An institution has a scientific basis when the thought, the emotions, the rites or customs, and the actions involved in it are found to accord with the scientifically ascertained nature of things. And any institution, being a fact, has a right to exist until by the use of the scientific method it is proved not to be in

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accord with the nature of things."* What is meant by the "nature of things" is evidently the constitution or aggregate powers of the universe. We thus speak of the nature of the brute, human nature, etc. Who shall say that anything in this world does not accord with the nature of things? When it was said to Anaxagoras, "The Athenians have condemned you to die," he replied, "And *nature* then." Whatever exists in a part of Nature; and whatever occurs is in accordance with her laws, which we know only as her uniform modes of action. Nature gives poisonous fangs to the cobra as well as beauty and power of flight to the humming-bird, brutality to the savage as well as intelligence and refinement to the civilized man. She destroys life and property by tornadoes and floods, sparing neither age nor innocence. Who shall say that these destructive forces are not in accord with the nature of things? The fact is, Nature is often the direst enemy of man, who uses every effort to avoid the consequences of her relentless forces. But man is himself a part of Nature. With his intelligence, he learns to guard against dangers which threaten him on every hand. He improves the natural world around him, in which no moral order is discoverable, and adapts it to his needs. Men do not now deem it a virtue to submit to the external world as it is; but they recognize it within their power to make it conform, to some extent, to their requirements; in other words, to make those parts of Nature in which is seen no moral order subserve the purposes of that higher development of Nature attained in the reason and conscience of man.

All institutions accord with the nature of things; but the question should be: Is that for which an institution stands true or false? Is it founded on enlightened reason or in mere superstition? Is its specific purpose praiseworthy? Does it aid or hamper human progress? The mere fact that it exists is evidence only that it has been a necessity under the conditions that have prevailed; but it is no evidence that it is now needed, that it is still useful, that we should support it. It is our privilege to modify the institutions of our ancestors, and adjust them to the *present* conditions and wants. Ourselves a part of nature and its highest products, it is our privilege to correct the errors of nature's children of the past as well as to improve those parts of inanimate nature whose imperfections are forced upon our attention daily, making the unmoral world without correspond as far as possible with the ideal moral world within.

The recognition of mysterious Power, upon which man depends and of which he is but one of many products, being the real essence of religion, Humanity never can be substituted for that which always has been the ob-

*Rev. M. J. Savage.

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ject of the religious sentiment. The recognition of this Power must remain when all existing forms under which it is contemplated shall be regarded as we now regard the mythologies of Greece and Rome. With advancing intelligence and culture, the object of the religious consciousness is divested of its anthropomorphism, and the consciousness itself becomes less and less distinct. There are those who object to this view (from which I see no logical escape, unless religion is exempt from the process of evolution), because they say "the Unknowable" can never become an object of worship. Such persons overlook the fact that, as the human qualities with which the eternal mystery has been invested cease to be regarded as divine attributes, worship ceases to consist in exercises to please or propitiate God, leaving, indeed, only that which is not commonly regarded as worship, nor by the masses as religion even, but which is in fact the essence of religion and all that is permanent in worship,—the recognition of a mysterious Power to which we are related, with the emotions to which such contemplations give rise. That this Power is a personality, that it is a being possessing qualities like our own mental faculties, or that it is *super*natural, is merely a theological belief more discredited and doubted now among great thinkers perhaps than ever before in the history of human thought.

As, in the evolutionary process, religion is divested of its concreteness, its object is not changed, but the ethical element is necessarily brought into great prominence in conception and life; for with this growth, involving the religious change indicated, there must be intellectual and moral growth, however imperfectly realized in individuals whose transitions are necessarily marked by anomalies in belief and conduct. And the well-being of man is seen to demand, not expenditure of time, energy, and money in the expression of feelings toward God, but in studying man's manifold relations and improving his condition here and now; and the excess of feeling and enthusiasm which before found expression in prayer and praise, in religious rituals, now directed by enlightened thought and high moral purpose, seeks satisfaction in working for Humanity.

V. PRAYER.*

BY A. B. BRADFORD.

IN the remote period of the past, when mankind were beginning to emerge out of their ignorant and savage state, they attributed disease, and all the other natural phenomena of storms, droughts, famine, earthquakes, etc., to evil and invisible spirits; and all that was beneficent, such as sunshine, rain, and the natural products of the earth, to good

*Mr. Bradford's address to his orthodox friends—continued.

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spirits. It was very natural, therefore, in their profound ignorance, and their conscious helplessness, to implore blessings from the good powers, and deprecate curses from the evil powers. This was the genesis of prayer. The Bible doctrine on this point is, that the mind and purpose of God, in regard to the course of events, may be changed, and often has been, by the earnest request of mortals on the earth. No doctrine of the Christian church in all its sects is so explicitly laid down as this; and it seems to be the only point on which they all agree.

But if the world is constructed on a *plan*, each occurring event being produced by its antecedent cause; if the reign of law is complete and absolute, the forces of nature being all corellated, and working together harmoniously in a chain of causes and effects; or if, the Almighty understands his own business as the Ruler of this part of his universe; or if, all things are steadily moving forward on the grand principle of the self-evolving powers of nature; there is no more room in the plan of the world for prayer than there is for miracles. Indeed prayer and miracles are twin children of Superstition, and could never have been accepted in an age enlightened and improved by science. What presumption and arrogance it is in so ignorant a creature as man, to volunteer his advice to the being he worships as all-mighty and all-wise, and ask him to do certain things which he thinks proper in the complicated affairs of such a world as this! What would be thought of the modesty of a Digger Indian who never saw a railroad, or a watch, to undertake to advise a watch-maker, or the constructor of a steam engine, how he should do his work? The prayers of Christendom asking God to do specific things are just as ridiculous and presumptuous. If by prayer is meant the aspiration of the soul towards its ideal of infinite holiness and goodness, and the benefit accruing by such an exercise, no fault can be found with it. All Poets and Artists have such feelings in contemplating Nature, and those who have successfully spoken her voice. But this is not the church idea of prayer. The doctrine of the church, and of the Bible is that, God's plan of the world can be changed, and the laws of nature abrogated, at least for the time being, by the prayers of men. To show the complete absurdity of the idea we have only to recur to what thousands of persons now living know to be true, that, during our late civil war, the chaplains, and praying Christians of each belligerent, sought, devoutly, earnestly, and constantly, the intervention of God in behalf of their armies respectively; the Southern Christians believing that slavery was a divine institution, and that God was bound by every attribute of his character to help them in building up a government upon it as a chief corner stone; the northern, anti-slavery Christians, believing that slavery was a barbarous institution, a curse to the slave, the master,

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and the soil, and that God, if he were just and merciful, must help them put it out of existence. How could God be on both sides of such a question as was at issue? Is it not amazing that intelligent people in the 19th Century could take such a view of God? Is it any wonder that honest Southern clergymen who had schooled themselves into the belief that slavery was a Bible institution, lost faith in God as a Power in the universe, and as the answerer of prayer, when they saw the victorious armies of the North trampling down that institution, and lifting up its victims into manhood, and ultimately into citizenship?

Perhaps there never was in the history of the world a fairer chance to test the efficacy of prayer than in the case of the late President Garfield. A crazy, religious fanatic had made an attempt to assassinate the President with a deadly weapon, and the victim of the assault lay for weeks upon his bed, life and death hanging, apparently, in even scale. Now, it is a law of nature that when a ball of lead is fired from a pistol into the vital parts of a man's body, sooner or later, it will kill him. But the whole Nation being in deep distress over the calamity, a day was appointed to offer up united supplications to God that the President's life might be spared. Not only the sympathy of fifty millions of own our people, but those of the whole Christiam world, was enlisted; for the telegraph and the press had informed every civilized nation of the case, and of the day appointed for prayer to God for this specific object. There was not a single reason in favor of Garfields dying, and leaving his wife a widow, and his children fatherless. On the contrary there were many good reasons, political and otherwise, why he should live. The belief in the efficacy of prayer was based upon such passages of scripture as the following: Matt. XVIII:19: "*I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven.*" John XIV:13, 14: "*And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*" John XVI:13: "*Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full.* James V:14: "*Is any sick among you let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up.*" And as an encouragement to such prayer the apostle cites the case of Elias where it was proved that "*the effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not upon the earth by the space of three years and six months. And he prayed*

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again, and the heavens gave rain, and the earth brought forth her fruit."

You will observe that these passages unconditionally pledge Almighty God to grant the prayer of these united millions of supplicants, if sincerely offered. An answer to it would have honored God as the hearer of prayer, and the answerer of requests, and would silence the tongues of skeptics the world over, and for ever. It would be an encouragement to the church by proving that divine interpositions in human affairs could, and did, take place when sincerely desired by the believing saints. It could not be said now, or in future generations, of this miracle, as can be said of all the Bible miracles, that they were performed in a distant age, and in a distant country, and that the witnesses were all dead, and could not be cross-questioned by us as to the fact. The miracle asked to be performed in this case, would not have been done in a corner, but in the presence of millions of men who could not be deceived. There was no doubt that the deadly ball of the assassin had penetrated the vitals of the sufferer, and that unless a miracle was performed he must die. But what of that? Did not Jesus say in a similar case recorded in Mark IX:23: "*If thou canst believe, all things are possible to him that believeth?*" The assurances I have quoted from the New Testament are not hampered with "*ifs*" and "*ands*" and "*buts*," like the heathen oracles of old. They are explicit, and unconditional. The hydraulic pressure of criticism cannot distort their obvious meaning. They are of a piece with all the Old Testament teachings, and professed records of fact. But the whole world saw that God turned a deaf ear to the united supplications of these millions of people, went back on the assurances he had so unqualifiedly given in his word as if he had never made them, did nothing, and Garfield died! But with all this overwhelming proof that prayer, which asks the Almighty to do specific things, is vain, foolish and presumptious, the clergy still go on teaching, and the people still seem to believe that miracles will be performed in answer to prayer!

FREE RELIGIOUS ASSOCIATION.

By FRED MAY HOLLAND.*

OUR annual meeting in Boston for 1886 began on Friday evening, May 27, with a business session, in which our declaration of principles was amended, so that our Constitution now begins thus:

CONSTITUTION.

ARTICLE I.—This organization shall be called the Free Religious Association.

*Mr. Holland is the secretary of the Free Religious Association, and very kindly furnished this report for this magazine.—ED.

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ARTICLE II.--The objects of this association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. All persons sympathizing with these aims are cordially invited to membership.

The convention in the Parker Memorial, next morning, opened with an address from the president, Mr. Wm. J. Potter, who told what the Association was doing towards recasting the Sunday laws of Massachusetts and advocated the opening of places of Sunday amusement, remarking that he had seen how much the poor people needed them, in his own visit to Central Park, New York, on a recent Sunday afternoon.

The essayist for that morning, Mr. Maurice D. Conway, then showed that the views of God which Prof. John Fiske is now teaching as a part of his "Cosmic Philosophy" are too much like Calvinism; for if the Great Unknown is really the source of all natural phenomena, he is the author of evil. Such a conclusion is so repulsive that Jesus and other great teachers sought to avoid it by bringing in the agency of Satan. Prof. Fiske, said the speaker, is fond of folk-lore; and he told me that once an apparition of the devil stood before him,—the mediæval devil,—with horns, hoof, and fiery eyes. Of course, he was too polite to throw his inkstand at him, and too scholarly to be frightened. He observed the grotesque figure till it vanished. But it is to be regretted that he did not interview old Nick on this rare opportunity. A certain intimacy with that figure, which my orthodox friends willingly concede me, warrants me in believing that my friend might have received some valuable hints for his new Cosmic Theism. In fact, I once had a subjective vision of that same mediæval personage myself. I was sitting alone in that room of the Wartburg where the devil appeared to Luther, while he was translating the Bible, and was so uncivilly treated. I had lately been been constructing a sort of cosmic theism of my own; and, though it was misty on the problem of evil, I was wondering how Luther's notion could have included such a conception as the devil. All at once the adversary appeared; and "How do you like my locks?" quoth he. "I can't say they are altogether lovely," I replied, in a friendly way. "Well," said he, "you called for me, and I have come." "I call for you?" "Yes; or, what amounts to the same thing, you were just thinking that your theism was unsatisfactory." "Well, I confess it does seem to lack something." "That something is me. How often shall I have to warn you rationalists that you can't construct a deity without my help? How can you have a god, if he is to be saddled with all the wickedness in this world? The Hindus tried to get on without a devil, and their thirty-three million deities turned to demi-devils. The Jews began with no devil; Jehovah proudly claimed the creation of evil as well as good, and down

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went Jehovah. He had to summon me from Persia, to relieve him from responsibility for everything bad; and, by that means, he was rehabilitated under the name of First Person. The Universalists fancied that they could get along without a devil, and where are are they now?" "But," said I, "evolution shows that no purely evil organization can exist; it would be a survival of the unfittest." "Who said anything about organization? I am no organization. This personification, which is all in your eye, was formed by Zoroaster, and has continued as survival of the fittest for theological purposes. For some six thousand years, I have been God's scape-goat. But now that philosophers have proved my non-existence, can they prove that wickedness doesn't exist,—licentiousness, brutality, malice, murder? Can they philosophize tornadoes out of the world,—diseases, desolations? Can they call mankind to worship a creator whose throne rests on skulls?" "I have been accustomed," I said, "to regard the origin of evil as an inscrutable mystery." "Ah, that is the fog priestly conjurers created to shield their craft from common sense. There is no mystery in evil any more than in good." "Who are you, then?" I cried. "Behold!" And, with that word, this devil dissolved into jagged rocks; his mouth became a slimy tarn; his breath, malaria; his hair, desert sands; his eyes, volcanoes, with lava streaming down toward the peaceful village. I beheld a vision of the wild, soulless, inanimate chaos of unrecovered nature, the desolate places of the earth haunted by the personified terrors of superstition.

A full idea of the power of the argument can be gained only by reading the entire essay, which is published, with the other speeches of the forenoon, in *The Index* for June 10th; but some conception of its general purpose may be gained from the extract just given, and such other passages as these: "Waste of energy is continued by the monotheism which still tithes man's means and his enthusiasm for the service of a phantom formed from the very forces man must control. The cosmic forces shall kneel to man, not man to them." "I agree with Prof. Fiske that organic evolution culminates in man, and that future evolution will be the progressive perfection of his form and his society. But if man harbors the notion that some providence outside of himself is striving to humanize this world, that delusion will surely impede his progress. The stars in their courses do not fight against our Siseras; every inferior species is striving to make the world into its own image. If the world is ever made into the stature of a perfect man, it will be because a purely human selection is substituted for natural selection." After censuring Fiske's plea for belief in immortality, Mr. Conway concluded thus: "The true Promethean gift to modern man is that brought by Darwin. If it has shaken the old faith in immortality, if it has revealed the cruelty of natural selection, it has taught us the secret

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by which that cruelty may be evolved out of the earth. It is good to have the giant's strength, and that Darwin gave us; but it is terrible to use it like the giant, and that is what Cosmic Theism leads to. Are we to sanctify nature as a god, and raise its predatory laws of evolution into a moral code? Nay, man has learned nature's art of war, in order to subdue nature, to evolve its red fang and claw out of existence: cultivate fang and claw into useful tooth and hand; summon science, wealth, art, to build the true supernatural world."*

The next speech was that of B. F. Underwood, which is reprinted in this number of THE FREETHINKERS' MAGAZINE, and which was especially designed, in company with an article by Dr. Edmund Montgomery, printed in *The Index* for May 27th, to answer the assertions made at the Convention in 1885, that enough was known about the goodness and wisdom of the Great Unknown to justify worship. All such pleas are fully met by this triple argument, from Conway, Montgomery, and Underwood, in favor of substituting work for humanity in place of the expression of feeling towards God.

The next speaker, Dr. Paul Carns, complained of the lack of really free thought even in this free land; and the session closed by an indignant protest from Mr. Gopal Venayak Joshee, a Brahmin from India, "that Christianity, as it is preached from the pulpit and practiced by its followers of all shades and shapes, from the bigoted Catholic to the broad Protestant, is destitute of every noble attribute." Its lack of justice is seen in "the havoc, persecution and ill-treatment of human beings carried on by the so-called Christian in every land." Its lack of humanity appears in the butchery of Chinese and Indians. Its lack of honesty of purpose has been plain from the time when Jesus worked miracles, to make people believe in him, to this day, when missionaries are sent out to open markets for breweries and other manufactories.

The afternoon session on the labor problem brought forward Hon. Carroll D. Wright, to urge that the workingman should have a large enough share of the profits, to permit a reconciliation of the interests of labor and capital. The limits of space will only allow me, however, to refer to the verbatim reports of this and other speeches on this important subject published in *The Index*, 44 Boylston St., Boston, Massachusetts.

I must pass on to the very pleasant Festival that Friday evening in the Meionaon. The Chairman, Moncure D. Conway, congratulated the Asso-

* The masterly address of Moncure D. Conway, from which the above extracts were taken, will be published in full, as the leading article, in the September number of this magazine. We much regret that our types, on page 280, of this number, changed his well known Christian name "*Moncure*" to "Maurice."

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ciation on having planted itself on a purely ethical basis, and left all speculations about theology to individual taste. After music from the Weber Quartette, Rabi Schindler said the radicals ought not to be ashamed of being told that they were tearing down, but not building up. It is not our business to build up. Religion is not a building to be constructed artificially. It is a tree which grows naturally, and all we can do is to prune away the dead branches, and remove everything that keeps back the sunlight and the airs of heaven. Mrs. E. D. Cheney paid a tribute to Mrs. Joshee's energy in coming to study medicine in Philadelphia, where she had been provided with funds for erecting a hospital in her Eastern home. Rev. M. J. Savage spoke of the need of something broader than Unitarianism, broader than Christianity, humanity. That religion is moving on. It took centuries to get from paganism to Christianity, centuries more for science to replace credulity, and we must not expect our own movement to triumph at once. Especially as so many preachers are like the colored one, who tried to understand Abbot's *Scientific Theism*, and gave it up, saying, it was a great deal easier to believe in God than to read that book.

WHEN DOCTORS AGREE.

By AUGUSTUS G. DAVIS.

TO the common mind the agreement of the professional gentlemen in both Medicine and Divinity has been presented as proof of the science of the theory recorded in the medical and theological books. But when we observe, by actual experience, the failure of the science in both cases, we are disturbed with doubts about the soundness of the theory and conclude it is simply a matter of experiment. But who can disprove when the doctors of medicine decide to agree? The patient cannot, because he is helpless. Pain and physical weakness diminish the will power. The mind wanders and is unreliable. The nature of the disease is more or less a mystery, and assistance is necessary, and must come from those who, professionally, are called in to prescribe treatment in the case. A messenger has been dispatched to notify the medical gentlemen that their services are required. They duly arrive at the residence of the patient, each behind a pair of fine horses, and a driver in livery, in order to impress the neighborhood and give tone to the house. They enter the sick room, assume an air of dignity, to impress the friends, and look wise at the patient. They ask a few questions in soft whispers, feel the pulse, and pronounce the case serious. They make a diagnosis and hold a consultation. The prescription is written in Latin, and the directions for its administration are given according to the medical theory recorded in the

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books. Has the patient been blessed with a sound constitution? He may stand the treatment and recover. But if an unsound body has been his inheritance the chances of life are against him. The medical gentlemen continue their visits with regularity, to watch the progress of the case,—in reality to observe the result of an experiment. The patient grows no better. The prescription is changed, and the visits multiply. The medical theory in the books has been maintained but the disease would not yield. The friends are told that all has been done in the case that was possible, but kind Providence has mysteriously removed the patient. They, in return for these words of consolation, try to become reconciled to the mysterious hand of Providence, "the science" of the medical treatment, and the charming display of professional etiquette has its quieting and very satisfactory influence.

Now who can disprove when the Doctors of Divinity decide to agree? In this case the patient has a chance. His constitution is sound. His mind is in condition of activity and clearness, and his physical health good. But for a long time the *divinity* gentlemen have insisted that the patient is in that condition of general debility, that is liable to terminate fatally unless help is obtained at once. They claim that the disease is chronic, owing to an old taint in the family. They have made a diagnosis of the case, times without number, and have held many long and weary consultations. They have prescribed the regular old orthodox remedy as recorded in the theological theory in the books. They have assumed an air of dignity to impress the friends, looked wise at the patient, gently alluded to kind Providence, and awaited the result. The constitution of the patient has resisted the treatment. His appetite is good and his sleep refreshing. He feels perfectly well and attends to business with his usual regularity. He positively enjoys life, and looks on the bright side of things day by day. The divinity gentlemen are not ignorant of these facts, but for the effect in the neighborhood, and to impress the friends, they still insist that the case is very serious and that the orthodox doses must be administered with great regularity. On one fine day, however, the patient, with an unusual activity, upsets the medicine on the library table, and to his astonished eyes finds it has the appearance of water! Yes! a closer and careful inspection reveals, water! *Holy* Rain-Water! with a Latin name on the wrapper, and had his wits come to him sooner, he would have discovered the truth long ago, by simply removing the wrapper. He smiles, but keeping his discovery to himself, concludes that his disease is only on paper, simply a matter of opinion, and now he refuses and neglects the doses. At this turn in the symptoms of the case, the divinity gentlemen are astonished, and resent such presumption. But with a wise

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look, and then for effect, a smile, they rise to explain: "We think our diagnosis of the case has been wrong. Had our diagnosis been correct the orthodox remedy should have conducted the case to a successful termination. We are not always able during the progress of the case to account for many of the more profound symptoms. And yet could not succeed in learning of any more extensive or complicated lesions than were first suspected. We will make a new diagnosis,—a 'new statement' will be necessary." The divinity gentlemen are now working on "*new statements.*" They observe that a number of the patients need a new diagnosis, and a change of treatment. The old orthodox remedy of rain-water, labeled in Latin, makes no impression, and does not produce the desired effect. It does not kill, and it cannot cure. Some of the profession are suggesting a new diagnosis for the whole Human Family. They have discovered the fact, that the disease, as recorded in the theological books exist only on paper. The truth of the matter is, that the human family has no such ailment, and they are preparing for the great inundation of daylight and pure air which the healthy atmosphere of Liberal Opinion demands. A few "new statements" are ready, and these will interest the patients:—

Rev. Dr. Phillips Brooks says: "The distinction between the Natural and what we call the super-Natural is to be cast aside, and that all dogmas have had their day."

An Episcopal Bishop says: "A restatement of the Church doctrines of Biblical inspiration is inevitable. Those of us who think at all, know this, and we are therefore anxious to avoid committing the Church to a position that might have to be abandoned. The same is true of the whole body of dogmatic theology which is now in a state of flux."

A Methodist Bishop says: "I raise no question about whether these countless millions can be saved in the world to come. I do not affirm that giving them the gospel will improve their prospects, or at all increase their chances in this direction. Possibly as many of them will be saved without the gospel as with it. That question does not come into the problem which I am discussing, viz.: 'The Outlook of this World,' by which I mean the outlook of the world for time, not for eternity."

"If the awful thought could once take possession of my mind, that the whole heathen world must of necessity be lost forever, simply because they are heathen, I would not send them a gospel which reveals such a God. That grim thought alone would shut out all hope for the world and make eternity itself a dungeon, no difference who might be saved. For how could any rational creature enjoy even a heaven with a God whose government could permit such a stain of shame and dishonor, of cruelty and

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injustice? It is dreadful enough to be compelled to accept the thought that an immortal being can, by his own free guilt work out a destiny of evil."

"Convince men that there is a God at the head of the universe, who without fault of theirs, or any chance of escape, will damn the dead, the living, and the yet unborn millions of heathendom,and you make it forever impossible that He should be worshipped by any but devils, and by them only because their Chief, and at the same time turn the earth into a gigantic terror whose ghastly horrors will admit of no relief. Such a thought makes it impossible that there should be any gospel for men."

At the Tenth Anniversary of the New York Society for Ethical Culture, Mr. W. M. Salter of Chicago, in his address, said: "I am here to present to the New York Society the congratulations of its eldest child. Why is it we disappoint those who would like to see our efforts unfruitful? It is because the ideas of the Church are out of harmony with the Culture of to-day. The teachings of the church are founded to a considerable extent upon tradition and sentiment, rather than upon the force of rational judgment. We have the advantage of the church in that we leave the past behind us and look to the future. The day of religion has gone by. We are not content with tradition. We want something real. Through ethical culture we believe we gain reconciliation of man with man. Ethical Culture gives the law for human life, the Universal law. I anticipate that ethical societies will promulgate new ideas of social and political morality."

SPIRITUALISM.

Mr. H. A. Ross, New Vernon, Pa. writes as follows on the subject of Spiritualism, and the New Departure.

"Each new number of the MAGAZINE seems to be the best, and in fact they are all good. I was somewhat taken with an article by Isaac Baden in the May number on Spiritualism, or his reasons for believing in it. I could relate about the same experience at a meeting I attended in Kansas while I was there. I was in a 'circle' and was somewhat astonished when I was picked out from the rest for a communication. It was about my son who was killed by lightning. The medium related all the circumstances correctly. But I am sure all of this can be explained scientifically. I don't care if Edmunds, Hare and Owen have endorsed Spiritualism. Well, it is all right. It is one more step towards Liberalism, which is bound to win some day and not very far in the future neither. I think your last editorial in regard to Dr. Townsend, is a most excellent aritcle. I heard a sermon the other evening on the 'New Departure,' and I would have very much liked to have read your article at the beginning or close of the meeting. It would have completely answered the whole sermon, and have given the minister some nuts he could not have cracked. But you know these preachers will not give a Liberal any show at one of their meetings. I should be much pleased to have you visit this locality again and lecture; I think we could give you a larger audience."

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IN FOREST DEEP.

By H. CLAY LUSE.

MOSS-COVERED stones and craggy limbs and leaves—
Some dried and heaped against the logs and stumps,
Some born since winter left, now tinged with all
The autumn-colored hues: These strew the ground.
The sky peeps through the heavy foliage
O'erhead and makes it seem a canopy
Of emerald and pearl. No busy world
Is here. The baneful arts of men are hid
From view, and nature in her innocence
Is seen. The vision cheated thus, much more
Acute makes hearing; and the crowing cock
In some near farmer's yard, the clack-a-clack
Of wagons on the far-off road, the clang
Of hammers in some distant shop,—appear
But echoes of a fevered dream.

No breeze
Is stirring now. The leaf that here and there
Stern gravitation claims, darts to and fro
Upon the sluggish air, as if endowed
With life. Now Nature breathes, and sends a shower
Of acorns down to patter on the ground
Like hail: Æolean music lulls the ear
With pleasing sounds: their paler sides the leaves
Turn to the Sun that he with deeper hue
May tint them.

Pure as heaven's dews and clear
A crystal brook creeps past the knotty root
On which I sit. Here come my feathered friends
To bathe and drink and dress their plumage gay
On overhanging boughs. Wrens, robins, jays
And countless others of the forest choir
My gay companions now! Some seem to doubt
The harmless nature of my presence here,
And eye me oft askance with searching look.
But, whether soon my presence is forgot,
Or whether through my feasting eyes they read

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The fervent adoration of my heart,
They cease to fear, and chatter mysticly
Among themselves, oblivious of harm.

Woodpeckers undulate from tree to tree
Like streaks of zig zag lightning thro' the air;
And one keeps up a constant rat-a tat
By pecking lazily a deadened limb.
The agile squirrel skips in deftness o'er
The winding fence, or, 'neath his bushy tail,
From gnarled limb defies me with his "quack,
Quack, quah-ah-h." The chipmunk wonders for awhile,
Then scampers on with parting chick-a-chick.
The cautious measure-worm my coat explores
With equaled measured spans, and garments new
I plainly need portends. In thickest copse
The pheasant walks his brier-hidden log
And drums majestic his inflated breast,
Producing such a strange and hollow sound
That one is led to doubt if from without
Or from within the ear it comes.

No grief,
No premature disease is seen. Decays
Nought here by passion's suicidal sway.
Lust, vanity, intemperance, and all
The long-drawn list of man-made ills [that curse]
Mankind with crime, disease and early death
Are absent. Tinged with sturdy, glowing health,
Each aspect seems to scorn corrupted man,
Each sound the voice of freedom seems, each sigh
Precursor of some greater joy. 'Tis true
The cat-bird, who so many charming notes
Commands, from yonder bush a plaintive strain
Sends forth, which some mistake for grief. Alas!
'Twere well for man if grief no stabler were,
For ere we cease to wonder why those wails,
The leafy bush that seemed a mourner's shroud
Is filled with rhapsody! The plaintive strains
Are changed to notes of joy, and quivers now
The little mourner's throat with raptured song.
Is growing grief so soon forgot? Who calls
Such transient sorrow grief has little felt
The burning stream that wears its channel thro'
The whole of some men's lives. Away with grief;
Commune with nature, and her magic touch
Will chase away thy artificial cares.

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LITERARY DEPARTMENT.

A MODERN QUEEN OF REASON.

By UNCLE LUTE.*

CHAPTER VII.

"It's a shame, Lucy, a deplorable shame."

Frank Willis sat in an easy chair reading an account of the accident to Mr. Worth and sketch of his career as given in a popular religious paper. The bare facts were given orrectly, but such a ridiculous coloring was thrown over them, from a theological point f view, that it amounted to slander, and well might it excite the contempt of Willis. Ie addressed Mrs. Willis who replied:

"A shame, Frank?"

"Yes. I refer to an article here about Mr. Worth, filled with vindictive epithets, and igoted and nonsensical twaddle about the judgment of Heaven. What a contrast to the egrets and encomiums in yesterday's daily paper which Mr. Healthly brought us. I nce believed that Christians were the champions of justice, that they were made moral nd kind by the fiat of God through Christ."

"And you must still believe so," said Mrs. Willis. "You must not condemn all for he failures of a few. Think of your own career."

"True, Lucy. But see how they served us when our money was gone, and disgrace ame upon us. How did they treat my suffering wife and children. Was your cushioned seat retained for you to worship in God's house? Did any one then remember Christ's equest, 'Feed my Lambs?' No; it remained for the hand of an infidel to help me back ver the chasm, and to clothe and feed my famishing family. Do you think I can ever forget that, Lucy? It makes me wild with rage to read this infamous libel. I feel just as I lid when they drove us from the church. I fired my brain with scalding liquor; I was ever so much intoxicated before. I now feel the old thirst, the fanciful delirium calling or drink, coming over me, Lucy, and I thought I had fully mastered it. What a fool I m, what a fool I am. Lock the door, Lucy, and give me some coffee, then sit by and alk to me"

This was the last of many such experiences that Mr. Willis had had in trying to reclaim iimself.

"Yes, yes, Frank. There, I've bolted and locked the door and lost the key. Now e brave, and you'll soon be your dear good self again."

Mrs. Willis, while speaking thus encouragingly as though to a child, placed her arm bout her husband to support him and held the fragrant cup to his lips. She stroked his ands and forehead and soon had him fast asleep with his head pillowed on her bosom. While he slept she read the article which he had called her attention to. When he woke he was calm again, and laughingly said to his wife:

*Author of Paul Hart, or the Love of His Life, etc.

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"Unlock the door, Lucy, the demon has gone, and I trust forever."

Then seeing the paper in her hand he asked what she thought of the man m enough to write so unjustly about Mr. Worth.

She replied that the character of the article was base and unchristian, but that t must be charitable. Perhaps the writer thought he was doing a sacred Christian d

"Nonsense, Lucy," he replied. "This is characteristic of Christianity. Any m is justifiable that will strengthen the power and influence of the church. This doct always proved a difficult mountain for my faith to surmount, and now it appears like of the Himlayas in magnitude. Think of what Worth has done for us, for others, this city, and I may well say for the world. Yet there are those ready to strike the p of slander who should be his defenders, simply because he believes in the religion Humanity, and not in that of mythical gods. For my part, I can see nothing but g to his fellow men in Worth's teachings. A religion that produces such men is g enough for me."

"He is certainly a good man," replied Mrs. Willis, "but for all that he may be in ror. If our belief is right he must be wrong."

"What should belief and faith in things not subject to proof have to do with our c dition hereafter? I am beginning to believe that if we do the best we can with the a ity given us, we are doing all that is required. The rewards and punishments in this are enough for us to consider."

"I am sorry to hear you talk so much like an unbeliever. I know many infidels v are excellent men and women so far as the world's standard goes. But God may req of his children that which may appear simple, but which is necessary to their salva and His glorification."

"If God is divine, all wise, all powerful, he does not need any consideration from We cannot help Him, nor add to, or detract from His glory. We have received all s notions from the heathen, and the homage paid to monarchs by their groveling s jects."

"But your talk sounds wicked, Frank, dangerous. Right or wrong I cannot recon the idea of surrendering the teachings of childhood, held as sacred, and necessary to future happiness."

"I once felt the same way, but I'm getting grandly over it. It seems to be in the this new religion of mental liberty."

These words from 'Willis, the sot,' as he had been called for years. But with mastery over his appetite came this new light to his understanding. A few weeks be he might have been found in some low groggery, steeped in alcohol, his brain on fire w its delusive effects, and in such condition eloquently but ludicrously harranguing his lows upon whatever subject chanced to come up. Upon one occasion, when too m intoxicated to stand upright, he took for his subject "Christ and Him Crucified," and livered such a convincing discourse that two bystanders became converted then and th During his downward career he had been deserted by his religious associates. When had means he lavished it upon the church, and his zeal was such that no revival w deemed complete without his exhortations. Now we find Mr. Willis on the solid rock of r son, above the quicksands from which he was reclaimed by one who believes that de good is a far better religion than believing in myths and falsehoods. How fitting that mind should awake to truth and reason, and that he should so manly defend his be factor.

Mr. and Mrs. Willis continues their conversation, but are soon interrupted by a c

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m Mr. Heathly, who had proved their helpful friend since Mr. Worth was in-
:od.

"You are looking better and happier, both of you," said Heathly, after he had ac-
ainted them with Mr. Worth's condition, performed his errands, and was about de-
rting.

"We are so happy that Frank has mastered himself, and that the old days are to come
:k to us," replied Mrs. Willis. "Oh, how I have prayed for this, month after month,
ır after year, but without avail. I am so happy that my prayer has at last been an-
ered."

"Do you really believe this, Mrs. Willis," asked Heathly.

"Certainly," emphatically replied that lady. "Through the instrumentality of Mr.
orth and yourself, God has answered my prayer. But you shake your head."

"Yes, because I have become a backslider, an unbeliever, an infidel, a rank Freethink-
in short, one of those whom the church delights to slander."

"I'm afraid Frank is going that way, too. Oh, dear! It seems as though every-
dy's head was being turned. It frightens me," exclaimed Mrs. Willis.

"I knew Heathly was elected. He is made up of too sterling qualities to long stand
t," ventures Mr. Willis.

"I hope it will catch you as well, Frank," Heathly replied.

"I have nearly thrown off the yoke," said Willis, and he informed Heathly that he
t happier in his freedom. Heathly then told them some of the results of his unbelief.
e had paid out five thousand dollars to men whom his former Christian conscience per-
tted him to wrong out of that amount.

"I mention this," said he, "to show you how much better a man is in character, at
ıst it proved so in my case, to belive and think as an infidel, than to be a Christian
d a devotee of the church. I was selfish and grasping to a point beyond the limits of
nesty, and I felt justified in it, largely from the fact, no doubt, that theology is simply
lelusion, and the church a gigantic swindle. Teachers of such doctrines being my tu-
rs, with a belief in an atonement through Christ, the only wonder is that I did not
ove a much greater fraud."

"Why, Mr. Heathly," exclaims Mrs. Willis, "you surprise me. We used to look
ıon you in our better days as a very exemplary Christian."

"So I was, Mrs. Willis, so I was. But I failed in what is far better, to be an honest
an. I was well enough as the world goes, perhaps, but I was narrow, one sided, big-
ed, and vindictive, like a million dried up souls in our city churches here. I knew
ıt the first principles of a broad philanthrophy, and never knew the glory of doing right
d being good and kind for their own sake. I was like a disobedient boy, all right so
ng as I managed to appease the wrath of an angry father. Having riches I could easily
complish this, for nothing so readily insures a passport to Heaven, in the present age,
the ready cash."

"I do not wish to appear disrespectful, Mr. Heathly, to one who has done so much
r us," said Mrs. Willis, "but I cannot help it if I respected you more as a Christian.
hy cannot this broader charity, and honor, and honesty co-exist with a faith and hope
the Saviour, and an assurance of a final reward through Him?"

"Whether they may or may not, the latter is not essential. The former attributes in
an are a grand and beneficial reality, while the faith and hope you mention are crea-
res of the imagination, and the reward is only attained through belief in the divinity
a man whom our reason tells us was not divine."

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"But you spoke of prayer, Mr. Heathly."

Mr. Willis thus broke in upon the conversation in which he evidenced much est.

"Have you discarded that as well?" he asked.

"For this reason," replied Heathly. "Prayer is nothing but a commune with the i nation. Such arguments, or resolves, or promises as one may make to his min heart, in secret are beneficial if sincere, and may strengthen to better endeavor. prayer in public may change the course of the life of the hearer, but an earnest dis to the hearer is just as potent, and has the redeeming feature of having no nonsense pled with it. You may think this change in my belief very sudden, but the reaso have simply concluded to be honest with myself, and cease an endeavor to hoodwin intelligence Nature endowed me with. I do not now pretend to believe there is a personality, or an intelligence, if you please, who hears and answers prayer."

"That is farther than I have gone," suggested Willis.

"Farther than you ever will go I trust," ventured Mrs. Willis.

"But allow me to make myself clearly understood," said Heathly continuing. "Su there is a power which could answer prayer. If he is all wise and powerful he k all things, when there is sickness in mansion or hovel, when and where they need and sunshine. Granting that this is so, how supremely foolish for you or I to dict any particular to one so gifted with sovereign power divine, who loves us and does things for our good. It is simply none of our business what he does, and all the pr in the world cannot change his will, and never has changed it. How ridiculou some little mortal to say, 'Lord, they need rain in Steuben county. Send th shower,' or 'Lord, my child is ill, restore it to health."

"But suppose we say 'Lord, cleanse our hearts from all evil, ?'" again ven Mrs. Willis.

"That is a communion with your mind. The Lord has nothing to do with it. much better to say to yourself or to some dear friend, if you desire to voice it loud, with all the strength that you possess you will labor to cleanse your own heart fro selfish and evil desires, and then, keeping this resolve in your mind, endeavor to ac plish it. The trouble with Christians is that they want the Lord to do it all and th scot-free of all responsibility. Their prayers are never answered, and the first t they know they have to leave their Sunday school class, and run to Canada, where it be safe for their bodies while they pray, through the merits of a vicarious atonem that their souls may be ticketed through to the upper Kingdom. It's all a scheme of pr and ministers to prey upon those they can delude. We laugh at the heathen, who to images, but it is no more ridiculous than offering up supplications to spooks in dark, or nonentities in the sky. If there is a being who is the author of all things, c trolling all things, and he will change a single plan or intention at this or that one's quest, or fail to do this or that thing because he was not asked to, then that is pos proof that he is not divine. If divine he is sufficient into himself and does not need homage to glorify him, nor our prayers as a guide for his conduct."

Mrs. Willis then read passage from the bible with which all are familiar, but the m she read the farther from the faith her husband was driven, and he told her as much.

"By the way, Willis," at length said Heathly. "I have about concluded a sale of present business. I can ——"

"This is sudden, is it not ?" Willis interrupted.

"Like all of my best resolutions," Heathly replied. "I cannot publish to the wo

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.t I do not believe is true and for their best good. But you need have no fears, Mr. rth and myself have plans for you when the proper time comes."

"You are very kind," both Mr. and Mrs. Willis uttered in unison.

"It is all for the best. Let me do some one a good turn to make up for the years elfishness I have wasted. I have given thousands of dollars to the church, and what d has it done? It has aided in dwarfing the better part of man, and sacrificing it n the altar of custom and fashion. It has aided in driving away the spirit of justice closing the door of reason. If I had spent the same amount for supporting Human- or even for struggling men in my employ that I have given to the church, I would e brought comfort and peace to many homes.

The attention was here directed to Mrs. Willis, who chanced to be looking down upon street. A carriage had stopped in front, and a lady alighted whose attire denoted re refinement than belonged to that quarter.

"Oh! it's that darling little angel, Geraldine Vaughn," exclaimed Mrs. Willis.

"So it is, and she is an angel," said Heathly.

"Her footman is bringing up a package," noted Mr. Willis.

"Mr. Worth could not come, and he has sent his wife that is to be, God bless her." Mr. Willis had not finished speaking before Geraldine entered like a raidant star with sweetest and kindest smile lighting up her face. It only took a moment to make her and known, and for the footman to deposit the bundle on the table. Dresses for the ldren, some things for Mrs. Willis and all the family."

"Glad to see you, Wallace," said Miss Vaughn, turning to that gentleman.

His hand that clasped her's visibly trembled. It was so hard to forget. He was out to take his departure, when she laid her hand upon his arm and said:

"Stay, and go with me, Wallace; I have many stops to make, many stairs to climb. me, go with me, then we will drive home in time for a good lunch, and after that will over and see Gerald and May."

TO BE CONTINUED.

EXRTACTS FROM LETTERS.

C. J. Curtis, Bradford, Pa.:

"I am much pleased with your article on 'The New Theology.' You must send a pv to Dr. Townsend, and I wish it could be published in the Elmira *Telegram*, or me other secular journal with a large circulation. We are all here very much pleased ith the MAGAZINE."

L. M. Hastings, Osceola, Iowa.:

Inclosed find post office order for the FREETHINKERS MAGAZINE. Your editorial on The New Theology" in the June number is worth (to me) more than the yearly price the Magazine." [Am glad our friend liked our "New Theology" article. We may ut it in tract form if our friends desire us to do so. ED.]

Hattie H. Scott, Greeley, Colorado:

"Through the kindness of my old time friend, William Henry, your circular to Free- inkers, relating to the FREETHINKERS' MAGAZINE, has reached me in my far-away estern home among the rockies, and as I am deeply interested in every movement that ill give larger freedom to humanity and promote its best interests and development, I nclose the money for the Magazine. Please send me the back numbers that contain

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William Henry's articles on Spiritualism. I wish you God speed in your work." [gives us two subscribers in the new town of Greeley. We hope through the influe our two energetic friends the list may be soon greatly increased.—ED.]

John Bell Wilson, Dee, Creaghead Co., Ark.:

"I have not seen a Freethought paper in so long that I have got a long ways be the times. Northeast Arkansas is famous for ignorance and poverty. I have share of the latter. I am too poor for a paper and therefore never see one of my I would be glad if you would send me some tracts to distribute and the MAGAZINE in a while. May be it would produce good fruit in days to come. The laboring c are greatly oppressed by corporations in this state. There is but one man besides self in this neighborhood but what is a Christian, and he is like myself very poor." wish our readers who have Liberal papers and tracts that they can spare would them to friend Wilson. Let us constitute him a missionary.—ED.]

Thomas Douglass, Warren, Ohio:

"Can it be possible that the majority of preachers are ignorant as regards the fou tion of their religious system. If they do not know and set themselves up as tea they are fools. If they do know, and dare not tell they are cowardly knaves. have been conversant with preaching for more than fifty years and have yet to hea first sermon on the canons of the Bible—the question of all questions from a theolo stand-point. But the fact is there is not a clergyman in this country who dare te congregation about the true origin of his religion, taking the Christian standard au as his authority, saying nothing about Infidel writings. A few years ago the com of the Encyclopedia Britannica desiring an article on the canons for publication in work, selected that eminent authority Prof. Davidson to write it. The Professor it for granted that they wanted the facts, but such was not the case. The *facts* considered so damaging to the church that they were nearly all expunged from the cle before it was published. Strange as it may seem few Christians will investigate subject. Those who seem to be the most interested in the Bible give it the least thou If we could influence the mass of mankind to use one-half the means they expen keep themselves in ignorance, in search of information and the truth, there but few outside of an insane asylum but would soon see the absurdities of the Christi claim. All the evidence that can be produced in behalf of the divine authenticity of Bible would not be sufficient to establish a claim for five dollars before a country jus of the peace. If this Bible is inspired by God why is there such diversity of opinion to its teachings among its adherents? If it was inspired by God, and those who w it were God's vicegerents on earth, why is it necessary to have four hundred commen ries to make plain what God has failed to do? Why is it necessary to have the Bible translated and revised every few years? If it was necessary that God should write Book should he not be consulted in relation to every change made, or new revision? these revisers have improved the Book, then the finite has improved on the infin And these 'divines' must be superior to God, for that which improves on anything m be superior to the thing improved. Why do Christians suppress everything that confli with their creed, so far as they have the power to do so? The Christians constan warn the people against the reading of Liberal works, and they refuse to investigate th questions which conflict with their pet theories. Many evidently know that their the will not stand the light of free investigation and for that reason they avoid it." [We remember the story of the old negro preacher, who, when relating how God made man

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ne dust of the earth, and stood him up against the fence to dry, was interrupted by the owing question from one of his auditors: "Who made that fence?" when he replied: ook out, Brother. Don't ask another such question or you will destroy my theology." d we fear the questions that our good Brother Douglass here propounds to orthodoxy, onestly answered, would badly demoralize it.—ED.

A. B. Bradford, Enon Valley, Pa.:

'I have received the June MAGAZINE and have read over twice your article on Mr. wnsend and his New Theology. You have left nothing but a grease spot of him and Theology. You have shown that he is attempting to build only a new stopping place the night for the train in its journey from Rome to Reason. I hope you sent a copy the MAGAZINE to the gentleman, so that, when his flimsy structure tumbles down r his ears, he will remember that you as a father warned him of his fate. The longer ve the more I am satisfied that it is Rome with its infallibility, or Reason with evi- ice which the mind must accept."

Lewis Morris, Palatka, Fla.:

"I herewith send subscription for present year. I like your 'New Departure' without it, and predict for you all the success you can reasonably expect. Don't be afraid of much liberality. It is Liberty we fight for. A genuine power is never conserva- e. The two positions are antagonistic. I want to give you 'three cheers and a tiger' your promise to admit into your columns 'the best expression, coming to you, of any w or unpopular thought, no matter how radical.' Surely the world moves. With the most personal regard I will add: And if you will only let up a little on the especial credness' of matrimony, particularly on the Law Side, you will doubtless be able to ve right along with it." [We cannot agree to "let up a little" in the expression of *our* nest convictions upon any subject upon which we write, and we don't ask our contrib- rs to "let up a little" either. Is not that the right position to take, Bro. Morris?—ED.]

Isaac Paden, Galesburg, Ill.:

"According to orthodoxy, the less a man knows the surer he is of salvation. Do they t tell us that idiots and infants are all saved and the enlightened class, such as Col. gersoll, for instance, are sure of damnation. Mother Eve was cursed for having ob- ned sufficient knowledge to discern good from evil. And it was this knowledge that ought death and sorrow into this life." [What our friend says may be good orthodoxy it it is not good sense. Ignorance is the mother of superstition and misery; knowl- ge is the parent of Liberalism and true happiness. Solomon, notwithstanding he had many wives, seems to have found out that knowledge was valuable, for he sings: Happy is the man that finds wisdom—the man that getteth understanding. For the erchandise of it is better than the merchandise of silver and the gain thereof than fine ld." (Proverbs III., 13, 14.) We are glad to observe that the people are more in- rested in schools than churches—that the teacher is more respected than the preach- .—ED.]

FROM OUR EXCHANGES.

Boston Commonwealth: A hopeful sign of the times is seen in the omission of the ssal-pledge of obedience, in the marriage vows of President Cleveland's bride.

The Index: It is stated, as an illustration of the superstition prevailing in the South, at a "Voudou" doctor was lately arrested at Atlanta for selling "spells." A doctor ho claims to be of "the royal blood of Africa" sold to a colored woman for $10 a spell

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that failed to work. She had him arrested. He promised to come through the w the jail to make good his promise; but, to the astonishment of many negroes, the was not accomplished.

R. P. Journal: Less dogmatic theory and more physiology; less about sacred b and more about sacred bodies; less about consecrated churches and more about th ing temples, shrines to be made for the immortal spirit.

The Index: The girl graduates of the Vincennes (Ind.) High School, who refus receive diplomas in company with a colored miss, will probably be heartily ashamed when they come to reflect upon their absurd and silly conduct.

Light for Thinkers: The main stay and hope for sectarian religion, is to retai hold on the young, and by impressing its lessons and doctrines on their plastic mind so acquire an influence that will be hard in coming years to throw off.

The (London) Freethinker: Darwin's grandfather, who was by no means a wit, at least one happy thing. He described Unitarianism as a feather-bed to ca falling Christian. The simile is admirably true of the vast majority of that rich but guid body.

Boston Investigator: The works of Nature proceed on one day the same as on other, and this goes to prove that all days are alike, and that if those works were cre and governed by a God, there is no difference in His administration in regard to the servance of days.

The Golden Gate: We can not escape the conclusion that we are our "broth keeper" in the highest sense. We owe him our love in his strength, our protectio his weakness. Our duty is never done while a heart hungers for a gentle word, or w wretchedness and misery exist in the land.

Truth Seeker: In a recent issue of the *Forum* Monsignor Preston has definitely forth what the Roman Catholics want in the matter of public schools. In conclu his statement Mr. Preston asks: "Why not let the gentle hand of religion, guided the love of God, do its part in the commonwealth?"

The Iron Clad Age: The most sensible way to help woman is to regard her a hu being and give her the ballot. If she is not a human being she may be properly de access to the polls. All human beings are entitled to the ballot unless they become ons or religious fanatics and land in the insane asylum.

The Day Star: Right always wins every battle in which it is engaged. Right is ways victorious. It is often driven back and dismayed and routed, but it always been and always will be the victor at the end of any contest. Let us all try to be on right side for that is the winning side as well as the side upon which brave men a women should range themselves.

The Social Drift: When we broke the sod for a liberal paper in Muskegon, Mic without any local liberal organization to back us, we expected it would take a long an strong pull to put our paper on a self sustaining basis. Barren as the field looked at time we have found liberal friends and liberal supporters enough to enable us to keep field and are pleased to say that the *Social Drift* is now a self sustaining enterprise.

Banner of Light: It is not so long since John B. Gough, the great and eloqu apostle of Temperance passed to his reward in the land of souls; neither is it ma weeeks since the Christian ministers of Boston—or at least some of them—called and tended a memorial meeting in honor of the life-work of Mr. Gough. But we doub any of them suspected him to have been, as he walked among them, an impressional inspirational medium! And yet the evidence is accumulating, since his demise, th such he was.

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EDITORIAL DEPARTMENT.

ALL SORTS.

"THE FUTURE," a poem by Courtlandt Palmer, published in our last number, should have been credited to *The Day Star*, the journal in which it first appeared.

A NUMBER have written to us inquiring when and where the New York State Freethinkers' Convention, for this year, is to be held. So soon as those having the matter in charge come to a decision we will inform our readers.

RESOLUTIONS were passed at the Convention of French Canadians held at Rutland, Vt., June 23d, demanding the division of State money for the maintainance of parochial schools, and that converts who are Catholics be allowed Catholic worship.

THE London *Freethinker* says :— "The influence of religion in promoting peace and concord has been recently exemplified in the north of Ireland. We read of Catholic mobs meeting with Protestant mobs with the usual result, of houses of leading Protestants being burnt or wrecked, and of riots resulting in a number of deaths. Religion, instead of harmonizing political opponents, only embitters their fierce contentions. Gladstone, in his Election Manifesto, does well to deprecate the introduction of 'the venomous element of religious bigotry' into the Irish question."

WE judge but few of our friends read the second page of the cover of the June MAGAZINE. We hope more will read the second page of the cover of this number.

THIS year "decoration day" and the "fourth of July" fell on Sunday, but to gratify the *Christian* public, the purposes for which those days were made national holidays were carried into effect on Monday. With Christians, it would be a desecration of the "Sabbath" to place flowers on the graves of our dead soldiers or celebrate the birth of our country.

WE regret to announce that since our last issue one of the most earnest workers in the Liberal cause, Sarah C. Hilton, of Earlville, Ill., has passed away. Since the first number of this publication was issued she has been one of our most faithful supporters, and we shall miss her earnest words of encouragement and generous financial aid. It would be well for the cause of Humanity if there were more women like Sarah C. Hilton. We

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notice that our friend Wm. S. Bell of Chicago, delivered an appropriate address at her funeral.

JUDGE Stephen Brewer of Ithaca, N. Y., when remitting his subscription says: "It is pleasing to note that the MAGAZINE steadily increases in value and interest." Such words from such a source are encouraging.

THE *Independent* says: "A certain Parliamentary law has often plagued elected members. When the late Lord Redesdale succeeded his father in 1830 he was unable to take his seat in the House of Lords for months, because his certificate of baptism could not be found. The late Lord Chesterfield was kept out for two years under similar circumstances." It seems Parliament, in this respect, is much like an orthodox heaven.

MR. J. WM. LLOYD of Grahamville, Fla., recently sent an article for the magazine entitled "*Anarchial Government (?)*" and in the letter that came with the manuscript he kindly insinuated that possibly, just at this time, we might not like to give a hearing to an Anarchist. The article is able and well written, and we promised the author it should have a place in the July number, but an unexpected circumstance kept it out. But it will certainly appear in the August number. So long as we edit this Magazine we intend that all classes of people shall have a hearing through its columns, *when they have something to say and know how to say it*, however much the views expressed shall differ from our own. In justice to the writer of this article, however, we will add that he disclaims all sympathy with the Chicago Anarchists and their late bloody work.

THE friends of *The Liberal* of Nashville, Tennessee, are making an effort to raise sufficient funds to purchase a press for that brave little sheet. We hope they may succeed. We wish every one who reads these lines would contribute something to that fund.

ON account of ill health the editor of this Magazine, some two years ago, retired from the lecture field and until the 4th day of this month has never since attempted to make a public speech. But his health has now so improved that he is physically able to lecture, and he therefore solicits appointments at places so near his home, Salamanca, N. Y., that he can go there on Saturday and return on Monday. His terms will be very reasonable.

THE great need of the Freethought movement is public halls. And we would like to see a "boom" started in the Liberal ranks in favor of erecting one in every city and town where the Liberals are sufficiently able to build one. And in our opinion the correct way to build them is this: Let a stock company be formed with sufficient capital to put up a building that shall consist of a good store on the first floor and a Liberal hall on the second floor.

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Then the rent of the store will help keep the building in repair and give the society a small revenue besides. And if thought best the hall could also occasionally be rented.

REV. JOSEPH COOK recently visited Tecumseh, Neb. He is said to have been very ungentlemanly and rude toward the citizens, and the Tecumseh *Journal* declares that, should "he ever visit our town again, he would either conduct himself as becomes a gentleman, pay a fine, or go to jail."

THE reader's attention is called to the list of names on the second page of the cover of this number, and is earnestly requested to send in his or her name for insertion in the list that will appear in the August number. Small sums as thankfully received as larger ones. If this Magazine is to live and prosper each friend of Freethought must give it support in its present infancy. If you can't contribute do what is still better, procure a new subscriber.

"CHRISTIANITY *versus* WOMAN'S EDUCATION" is an interesting and valuable article, by Helen H. Gardener, that will appear in the August number. And by the way, we hope no one of our readers, who can afford the intellectual luxury, has failed to purchase and read Miss Gardener's recent book entitled "Men, Women and Gods." We know of no better missionary work to be put into the hands of intelligent orthodox ladies. We know of one instance where the reading of this work produced a most remarkable change in the mind of a good Christian woman.

THE *Iron Clad Age* says: "The Sam Jones procession has passed. A thousand converts are claimed as the result. A modern christian convert is a little girl or an old woman who holds up her hand or rises to her feet when the evangel calls for those who want to go to heaven to make a sign."

REV. Dr. Buckley, of the New York *Christian Advocate*, advocates Christian unity within certain bounds, but is opposed to such conventions as that of the churches lately held in Cleveland. They probably had a little too much of the "New Theology" there to suit the Doctor. He prefers to take his "straight."

WE are gratified to notice that our friend and subscriber Mr. A. Y. Lilly, of Florence, Mass., has recently donated $30,000 with which to build a new scientific building for Smith College. The building is already completed and dedicated. The building will be known as "The Lilly Hall of Science." "Mr. Lilly," says the Springfield *Republican*, "is the well known silk manufacturer of Florence, a man who has worked his way up from comparative poverty, by his own exertions, to a position of comparative affluence. He has always been particularly interested in scientific study, and the education of women, and this fine structure is a noble monument, which

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will perpetuate his name, ideas and influence." We well remember when we were in Florence, a few years since, how Mr. Lilly showed us through the silk manufacturing establishment and kindly explained the process of making silk.

THE Boston *Investigator* says: "There can be no question but that some kind of laws are needed, if we are to have a government. The correctness of this assertion will be generally admitted. But the community need no special Sunday laws, and for this reason among others: All days are just alike, and as one is no better than the rest, it follows necessarily that what is right to do on one day may be done on all days, and that what is not right to do on any day must not be done at all."

IT was our privilege, on the 4th day of July of the present month, to attend a very large and interesting gathering of Freethinkers in the town of Yorkshire, Cattaraugus Co., N. Y. The meeting was held in the pleasant grove back of Erastus Daley's residence, in that town. And we would estimate the number present at about five hundred. And as it was Independence Day the friends very finely decorated the platform and grounds with a number of American flags, and also beautified the platform with a large quantity of house plants and flowers. The meeting was held forenoon and afternoon, and between the sessions everybody present was invited to partake of a sumptuous repast, in t shade of the great trees on t grounds, prepared by the *Liber* people of that place. During t meeting addresses were delivered Mrs. A. H. Colby, Lyman C. Ho and H. L. Green. The meeti was presided over by Mrs. D. W Clough of Yorkshire, who prov herself an admirable President. O Sunday evening there was a ple ant social gathering at the hospi ble home of Mr. Erastus Daley a his estimable daughter, Mrs. Daley Sherman. It was an enjoy ble occasion long to be remembere During the day we were pleased meet a number of our subscribe and friends, among whom we r member Mr. and Mrs. D. W Clough, Mr. and Mrs. W. C. Wa ner, Elbert Shedd, Wilbur Tillin hast, Mr. and Mrs. Sidney Sleepe Ira Adams, Mr. and Mrs. Willia King, Mr. and Mrs. William Henr Geo. W. Thomas, and many othe friends whose names we do not no recall. And we must not forget t say that the best of singing and in strumental music was provided. I was a grand good time.

REV. H. L. HASTINGS, an Ad vent preacher, is sounding the fol lowing warning to his Christian friends: "The alarming increase of skepticism and atheism in the land, as illustrated by the fact that in the United States, the number of homicides was more than twice as large in 1884 as in 1883, indicates the importance of dealing promptly

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nd vigorously with these important uestions." That is, as we understand him, that skeptics and atheists ere twice as numerous in 1884 as n 1883 and that probably they have een increasing in the same ratio ver since. That is really good ews, but we can't see how it increases homicides unless our good Christian friends have decided to end as many as they can *immediately* to Heaven by the short-cut route of homicide where no Infidel is allowed to enter. We read very often of Christians killing their own children to get them to Heaven before they have arrived at an age to become responsible for their own acts, and therefore in danger of eternal punishment. If, according to *recent* orthodoxy, children dying in infancy are sure of Heaven and after that are in danger of hell-fire, we certainly think that Christians are justified in doing as the Christian Freeman and his wife did, put their innocent little children to death. But we can't understand how Infidels can gain anything by homicide.

WE hope no one of our readers will fail to peruse carefully the first article in this number, "The Evolution of Religion" by B. F. Underwood. It is very seldom that an article as valuable as this is added to our Liberal literature. It contains a vast amount of food for thought. The second article, on "Prayer," by A. B. Bradford, should be put into tract form for general distribution. We would very much like to see some able orthodox minister attempt to answer it. And if any one will undertake the task we will gladly publish his production in this Magazine. We will thank our readers if they will call the attention of their orthodox friends to this offer. They may induce some minister to undertake the task. Mr. Holland's report of the Free Religious Association Convention will doubtless interest many. That association having planted itself squarely on the Freethought platform should receive the cordial support of every honest Freethinker. Mr. Davis contributes another valuable paper entitled "When Doctors Agree." This shows us what attempts orthodox clergymen are making to so re-state their creeds as to make them appear in accord with Science and the dictates of Humanity. Our young friend, H. Clay Luse, gives us a most admirable poem that shows him a true child of Nature. Uncle Lute keeps up the interest of his story.

"THE Myth of the Great Deluge" is the title of a most valuable article that we shall commence the publication of in the August Magazine, and it will be continued through the following two numbers. It is from the pen of James M. McCann of Virginia. The writer is a young man, not yet generally known to the liberals of this country, but if we are not mistaken, he is soon to take a leading place among Freethought writers. This is the first

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article we have ever read from him, but we can say truly that we have never read an abler and more comprehensive one. One of the foremost thinkers, writers, and scholars in the liberal ranks, after reading the article wrote to us: "It is the most complete and overwhelming refutation of the Bible story of a deluge I have ever read. It is as much superior to Denton's as Denton's was better than the ordinary tracts and pamphlets that were in circulation before his appeared. It is especially valuable for its numerous and accurate quotations, with chapter and page carefully given from the best modern scientific authors, — Darwin, Wallace, Marsh, Allen, etc." It will occupy some six or seven pages of each of the three numbers of the Magazine in which it will appear, and we are sure a large majority of our readers will consider it worth much more than a year's subscription. The most that any Christian will dare claim for the deluge story, after reading this article, will be, that "*about that time*," there was a very wet "season."

D. G. CROW, a United States soldier stationed at Fort Bayard, New Mexico, writes as follows: "I have just finished reading the June number of the FREETHINKERS' MAGAZINE and think it a model copy. The editor's exposition of Dr. Townsend's 'New Theology' is certainly a timely stroke at the old fraud in its new dress. This 'New Theology' is but a convenient stepping-stone for tender feet to cross the slough of superstition into the land of science and the light of reason. These *modern* divines put one in mind of a mariner who has lost his compass and in the midst of a storm stears clear of any appearance of land, fearing his vessel might be wrecked on one of Heston's rocks. I am also glad to know that we have women in our ranks who are capable of throwing aside the dark veil of false modesty and handling the subject of 'Social Purity' in a sensible and practical manner. Mrs. Elizabeth Powell Bond seems to be a woman of rare talents and extensive observation. This is a delicate subject to handle, and the woman who has the courage to 'tackle' it should have the support of all candid people. I hope she may attempt the explosion of another social rock, which lies hidden just under the surface of the smooth running surf but not quite so far out from port. It is the rock of ignorance upon which so many young men and young women strike on setting sail on the sea of life. And here I will drop the metaphor and speak plain English. I mean the ruinous notion of keeping children in ignorance of their natural organic structure, the immutable laws which work good or ill according to their use or abuse, and the duties they owe both to nature and to themselves in training their faculties so

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as to develope the true man or woman. This is another evil which may be directly charged to false modesty of which the 'great book' and the church are the legitimate parents. To properly indict it with all the pain, disgrace and shame, the faded cheeks, the blighted hopes, and family quarrels, of which it is directly and indirectly the cause, would require space equal in extent by that occupied in the bible with the pentateuch and would be only a little less obscene in detail. Condiments, soothing syrups, and other surface remedies have been applied to the *effects* but the *cause* of the disease still remains; and let me assert that until the church is defeated, prejudice crushed, and false modesty put to flight, we may look for no permanent remedies."

LIBERAL, Mo., being the first experiment to establish a town where there shall be no church or liquor saloons, will, of course, be closely watched by both the Liberal and the Orthodox people of the country; the one class with the desire that it may prove a great success, and the other with the wish that it may result in ignominous failure. And there are those in the church who will do all they can to bring this experiment into disrepute with the general public, and to accomplish it will publish to the world every thing that they can learn of the habits and character of the citizens of this new town that will have a tendency to injure it. We are therefore greatly pleased to observe that Liberal is taking steps in the right direction. *The Liberal*, the organ of the movement, has recently come out in improved shape, with a new and attractive dress with improved contents. The citizens of Liberal have decided to establish there a first class institution of learning that shall be entirely free from superstition; and we are very glad to notice there has recently been made there a strong and timely plea for domestic purity. This report that we copy from the last issue of the *Liberal* from the pen of G. H. Walser, founder of the town, should be copied and strongly endorsed by every liberal journal in our land, that the world may understand that this thing known as *free love* finds no favor at the hands of Freethinkers. This is the report of Mr. Stewart's speech that we copy from the *Liberal*: "The opera house on last Sunday evening was literally crowded to listen to a lecture by C. W. Stewart on the subject of Morality. Space will not allow us to give the lecture in full; we can but give the results. Every word that fell from the speaker's lips were as broad as the chips from a brawny workman. The speaker handled that social evil, called free-love, without gloves. He divested the hydra-headed monster of its gaudy vestments, ripped open its rotten carcass and exposed its foul hideousness in all its forms to pub-

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lic gaze that it might be seen as it really was. This lecture seemed to be called for on account of the frequent attempts of would-be reformers to subordinate the people of Liberal to polandry, pimpism, lust and debauchery, all under the sweet scented name of freelove. After the lecture was over, those of the audience who indorsed the sentiments uttered by Mr. Stewart were requested to rise to their feet. At once the vast audience with but few exceptions rose. The reverse side was then put and those not agreeing with the sentiments of the speaker were requested to rise, and four rose to their feet. Then ensued a scene which was heartrending indeed. A brazen young man, whose aged mother was in the audience, and who has bright, pure and intelligent sisters who would naturally expect a brother's protection and a brother's defence of their honor, arose and placed himself among those whose lustful gratification was held paramount to the purity of mother, sister, wife or daughter. A shriek was wrung from that old mother's heart which evinced a sense of pain a thousand times worse than would be the case should death strike the loveliest flower from the family. The scene was so painful that tears of sympathy flowed from the eyes of the strongest persons present for the poor mother, with a corresponding feeling of disgust for the brazen wretch who stood unmoved, as dead to shame, before his mother's sinking, bleeding, broken heart. There was one good lesson taught, though at a fearful cost of sorrow, which was, that Liberal is not the place for that class of people. Liberal will not be subordinated to those freelove doctrines and practices, as those will certainly learn who attempt it here. The world is wide. If they must pursue that course, they should go where they are welcome; go where they are wanted. As for us, we intend to keep the family altar, as far as we can, pure and undefiled from the taints of the lecherous libertine and gangrenous fumes of the procurers. We speak from a conviction of duty—duty to ourselves, to our families, our mothers, wives and daughters; yea, a duty we owe to innocence throughout the land. The people of Liberal say to these persons: Go! And they mean what they say. There is a point beyond which forbearance ceases to be a virtue."

BOOK REVIEW.

DR. MONROE AND HIS IRON CLAD AGE. We wish it was within our power to introduce to every honest, intelligent Freethinker in America Dr. J. R. Monroe and the journal that he edits—*Dr. Monroe's Iron Clad Age*. We would like to do this for the reason that we consider the Doctor a man of integrity, ability and real worth, and his journal one of the best Freethought publications in this country. And the Doctor is possessed of a kind of genius peculiar to Dr. Monroe and to no one else that we ever knew, and therefore he is able to give the Liberal public such a paper as no other person living could give them. It is very likely that this paper would not

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it every Freethinker in the country, but e are very confident that if all Freethinkers were well acquainted with it, the Doctor's subscription would be greatly increased. For whatever else may be said ainst the *Age* no one will claim that ere is any chaff in the editorial columns, hich constitute a large share of the paer. And as we once wrote to the Doctor, we think many of his witty and pungent editorials ought to be preserved in ook form. We would like to give our aders a few selections from the editorial olumns of the *Age* that they might better derstand the character of Dr. Monroe's ritings. But our space will not permit. Ve therefore earnestly request each one of ur readers who have never seen a copy of his most valuable journal to immediately ail three two cent postage stamps to *The ron Clad Age*, Indianapolis, Ind., for a ample copy. But for fear that all will ot comply with our request we will give he following selection from the *Age* of une 19th:

"The daily papers of Wednesday last, une 9, when Brother Samuel Small had orked the crowds only three or four days, eported that he already showed 'signs of ver work!' It is a sad feature in this reival business that it is fearfully wearing pon the evangels. One would think that od's business agents might conduct their perations without this terrible strain upon heir intellects and lungs and limbs. But aving souls is hard work. Satan is to be cared off by whoops and yelps, by long, nergetic and loud prayer and by the beating of gongs. And the souls to be saved an only be reached by hours of unremitted and frantic gesticulation and acclaim. Verily the labor of the evangel is fearful."

The Doctor keeps standing in his columns his "wicked proclamation" nearly a a column in length, in small type, that commences in this wise:

"An alleged wicked paper—wicked for the reason, that it has few principles and scarce a politic. Most journals are loaded to the guards with principles, platforms and politics. But *The Iron Clad Age* by heaving most of these overboard, is enabled to teach

> "Goodness without a god,
> Happiness without a heaven,
> Salvation without a savior,
> And redemption without a redeemer.

"It is thus the only great paper in the Great West that is able to run without a god, devil or ghost."

Then Dr. Monroe is a praying man, and keeps a prayer nearly a column long constantly standing in his paper that commences thus:

"O Man, creator of god and devil, and great author and dispenser of misery and pain upon the earth, we humbly approach thy arbitrary tribunal and implore thee to be considerate and kind in the treatment of all living creatures."

This long prayer closes in these words:

"And we further beseech thee, O deluded Man, to tax the edifices devoted to the worship of the saviors and saints thou hast created. Or, what is better yet, O most unreasoning Man, we beg of thee to sell those edifices and pay on the national debt, or appropriate the money to the purchase of inalienable homes for poor worthy families, so far as it will go.

"O Man, in conclusion, we beseech thee to do some good charitable act every day. O, try to make thy life of to-day an improvement on thy life of yesterday. O, we pray thee to set a resolution to drop one fault or infirmity every day of thy life till thou hast left them all off and become as perfect as a creature of thy make and surroundings can be."

Space will not permit us to give a full biography of the editor of the *Age*; but here is a short sketch of his life. Dr. J. R. Monroe is a native of Monmouth Co., N. J. His grandfather was a soldier in the revolutionary war. His father was an educated man and a great reader. Dr. Monroe was taught to read by his mother, and while yet a child he read the Bible through

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and aloud at her knee, believing every word of it then, as he says, but which a few years later, when he came to the years of understanding, made an infidel of him. In 1838 his father and family moved to Louisville, and in 1840 young Monroe with a brother, long since dead, and another boy of their acquaintance, "enlisted" on a flat-boat at Louisville, and started on a "perilous voyage" over the "raging falls" for the far south. The boat and cargo were sold at Natchez, and the subject of this biography there began life for himself in the business of running a furniture car and public hack for some time. Both were profitable in that city at that time. Before this he had written "Will Cobbett's Vision, or the Devil and Tom Paine," his earliest literary effort. Soon after he wrote a number of other poetic pieces, and has, occasionally, up to the present time, put his thoughts into poetic form, some of which has attracted the attention of the general public, and all of which bears the impress of the Doctor's fertile and quaint imagination. Surely Dr. Monroe is no plagiarist. Everything that comes from his pen, whether prose or poetry, is intensely original.

In 1845 he commenced the study of medicine, and as many a young man has done before and since, maintained himself while obtaining his profession by teaching school. In 1848 he purchased a forty-acre farm near Newry in Indiana and there engaged in a country practice. In 1850 he removed to Rockford and soon gained a large practice in that city. From this on, until the winter of 1855, he found time to write many stories and poems and to write often for the secular press. He wrote much against the grand jury system. These articles met with but little favor at that early day, whereas now many even in the legal profession are of the opinion that the grand jury is an unmitigated humbug, not needed in the administration of justice.

In the days of the Whig party the Dr. was a zealous whig and in February, 18[illegible] he started the *Rockford Herald* as a w[illegible] paper. This was a red hot political pa[illegible] for a number of years. In 1857, he [illegible] moved the paper to Seymour, Ind., a[illegible] changed the name to the *Seymour Ti[illegible]* after which it advocated Republicanis[illegible] In 1861, when the war broke out, D[illegible] Monroe took an active part in raising [illegible] cruits, and was commissioned as Surg[illegible] of the 50th Indiana Regiment of Vol[illegible] teers, and served in the army until Aug[illegible] 21st, '62, when he was honorably discha[illegible] ed on account of physical disability. [illegible] 1875 Dr. Monroe collected and publish[illegible] his dramas and poems in a handso[illegible] volume which is now for sale at the [illegible] office.

But from the first Dr. Monroe was [illegible] out-spoken Freethinker and while publis[illegible] ing a weekly political paper often expre[illegible] ed his religious views in a manner not [illegible] be misunderstood, and this, of course, l[illegible] him patronage with church people. [illegible] the straw that finally broke the cam[illegible] back was this. Let us quote the Doctor[illegible] words: "The *Times* though always sk[illegible] tical enough to be regarded with disfav[illegible] or rather with fear and distrust, by t[illegible] church people, was not professedly an in[illegible] del paper until after the election in 18[illegible] Then I dropped politics and began [illegible] print whatever needed printing. In 18[illegible] and 7 (I think it was, but may be '68) I r[illegible] the 'Age of Reason' through the *Seym[illegible] Times* as a serial, under the head of 'W[illegible] wrote the Bible?' I marked out all pas[illegible] ages that would show who was the re[illegible] author. Our compositor (my little daugh[illegible] ter) set it all, and so secretly that no o[illegible] else knew anything about the copy. N[illegible] authorship was given, and as I was in th[illegible] habit of writing serial stories and essay[illegible] everybody supposed I was the author[illegible] By this means (I may say by this fraud) I[illegible] got Paine a wide reading by all the church[illegible] people in a wide belt of country, and plant[illegible] ed infidel seed that produced a large cro[illegible] of skeptics. The serial created a sensa[illegible]

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on and a demand from all quarters for ample copies of the papers. So great was the demand that I then saw that an infidel paper might have a chance for life, and resolved to put mine into that line when the questions of currency and others arising out of the war were somewhat settled. There are thousands of people who read those serials with avidity that would swear they have never read a line from Paine and wouldn't. The secret of the fraud is known to but very few even to this day, probably not to more than three persons outside of my family. I have subscribers on my subscription list who were converted to infidelity by that fraud or strategy."

A few years since the *Seymour Times* was removed to Indianapolis, Ind., and the name changed to *The Iron Clad Age*. This paper is deserving of one hundred thousand subscribers, and we wish the Doctor had them.

FORCE AND MATTER OR PRINCIPLES OF THE NATURAL ORDER OF THE UNIVERSE, WITH A SYSTEM OF MORALITY BASED THEREON. By Prof. Ludwig Buchner, M. D. With portrait and biography of the author. London, Asher & Co. Pp. 507. Price $1.50.

Prof. Buchner has evidently rendered great service to the cause of progress, by translating, and presenting to the English speaking people, this, the fifteenth German edition of this most valuable work. It should have a large sale in this country. In the short space we have to devote to this book, we can inform our readers of what it contains by giving them the titles to the various subjects, all of which are ably discussed, in the light of reason, by the learned author. The following is a copy of the contents: Frederick Carl Christian Ludwig Buckner, Preface to the First Edition, Preface to the Fifteenth Edition, Force and Matter, Immortality of Matter, Immortality of Force, Infinity of Matter, Value of Matter, Motion, Form, Immortality of Natural Laws, Universality of Natural Laws, The Heavens, Periods of the Creation of the Earth, Original Generation, Secular Generation, The Fitness of Things in Nature, Man, Brain and Mind, Thought, Consciousness, Seat of the Soul, Innate Ideas, The Idea of God, Personal Continuance, Vital Force, The Soul of Brutes, Free Will, Morality, Concluding Observation, Appendix and Index.

As a sample of the author's style and ability we quote the following from his article on Man: "When we come to consider how short a period has been occupied by the development of the civilization of mankind, as compared with pre historic periods, and to what a very small portion of the earth's surface this development extends; when we further bear in mind what vast horizons are being opened up on all sides by the advance of science, knowledge and industry, and how the comparative rate of progress increases with the progress itself; and finally, when we remember how much we still retain in our refined life of the crude tendencies and instincts of our barbarous past, and how the savage 'struggle for existence,' handed down to us from animal life still rages as bad as ever, though in a modified shape, we feel compelled to admit that our civilization is still altogether in its infancy, and we have as yet traversed but a small portion of the path marked out for us. Increased means of conquering the material obstacles which Nature and life place in our way; the growth of culture and knowledge, combined with enhanced success in contending against ignorance and superstition; the lessening of the evils that flesh is heir to; the abolition of war, of poverty, of every method of men taking undue advantage of one another, and the substitution of universal human love and universal peace among nations for the ruinous struggle for existence—these and many more that are interwoven with them should be the aims and objects of man's aspirations in the future." And further on the author says: "We may still say with,

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our great countryman, Sir Isaac Newton, that we have been but like children, playing on the sea-shore, and picking up here and there a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lies undiscovered before us." This book is printed in large clear type, on good paper, and beautifully bound and embellished with gilt letters.

WHAT'S TO BE DONE? A ROMANCE BY N. G. TECHERNYCHEWSKY. Translated and published by Benj. R. Tucker, Boston. Pp. 329 Price, cloth $1 00, paper 75 cents. For sale at this office.

We have not, as yet, been able to thoroughly peruse this volume, but this is what "T.," in *Liberty* says of it: "In this English translation of 'What's to be Done?' the radicals of America, to whatever school they may belong, have the most potent instrument of propagandism that has ever been placed in their hands. I care not who the reader may be, if there is a spark of earnestness hidden anywhere in the recesses of his nature or hers, this book will find it, and fan it into a flame. Whoever comes under its influence will fall in love with high ideas. There are thousands of young people in this country who need only to have their faces set in the right direction to become Vera Pavlovnas, Kirsanoffs, Lopoukhoffs. * * * People will read it who could not be induced to look at any other work included in the radical propaganda. An idea of the work it will do can be formed from the attention already given it by the daily press. Metropolitan papers of the largest circulation are giving it from one to three columns of review, and it is selling rapidly. It has in it all the elements of success. It appeals to the love of sensation by its remarkable history and the persecution of its author; it appeals to the purse by its remarkable cheapness; it appeals to the æsthetic sense by the beauty of its binding and typography; it appeals to the taste for fiction by its power as a love story; it appeals to the literary sense by its marvelous and yet simple style; it appeals to the philosophical by its keen analysis of human nature and society; and all who are susceptible to any of these appeals find themselves rapturously gazing, before they know it, at a picture of the world that is to be. It is a quickening book, a creative book, a book that will live."

"THE POPULAR SCIENCE MONTHLY FOR JULY. The Hon. David A. Wells continues in this number his Economic Study of Mexico. Margarette W. Brooks gives a chapter on Silk Culture. Other articles are: Transportation and the Federal Government; Geological climate in High Latitudes; Animal and Plant Lore of Children; The Care of the Brain; Rustless Iron; The Origin and Structure of Meteorites; Bohemian Glass, and the Development of Minerals.

Freethoght Directory.

Names of outspoken Freethinkers and their post office address will be inserted under this title for ten cents each. When the whole number reaches ten thousand they will be published in book form.

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Green, William E Cor 10th & Hunter sts,	Philadelphia

UTAH.

Schwartz, Philip	Park City

WISCONSIN.

Sires, Alex	Neillsville
Sires, Mrs. Alex	Neillsville

Twenty-five cents inclosed with the name will entitle the person sending it to the next number of the magazine containing the name and address. We wish all our friends would exert themselves a little to procure us a large number of new names for the August number.—ED.

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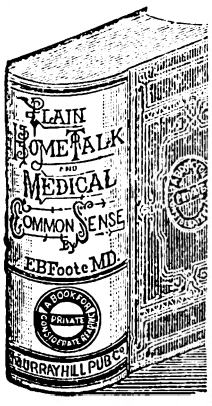
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A. B. WOOD, Managing Editor.

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